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The Index.

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VOLUME 3.

TOLEDO, O., AND NEW YORK, JANUARY 8, 1872.

WHOLE No. 106.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which is very little understood, is seen more prominently in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the characters of this great change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no living place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLIOTTWOOD ARBOT, Editor.
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THE PROPOSED CHRISTIAN AMENDMENT TO THE UNITED STATES CONSTITUTION.

[Read to the First Independent Society of Toledo, Dec. 31, 1871.]

The following Call for a National Convention, to be convened in Cincinnati on January 31, 1872, for the purpose of securing such an amendment to the United States Constitution as shall make Christianity a part of the fundamental law of the land, has been made public through the daily press; and the movement it represents is so evidently assuming an importance which it is impossible to recognize too frankly or too soon, that I propose to make it the subject of my morning's address. The copy of the Call which I shall read is taken from the *Cincinnati Gazette* of December 9:—

A CALL FOR A National Convention, TO MEET IN THOMAS' HALL, CINCINNATI, O., JANUARY 31, 1872.

GOVERNMENT IS INSTITUTED FOR MAN AS AN intellectual, social, and moral, and religious being. It corresponds to his whole nature. It is intended to protect and advance the higher as well as the lower interests of humanity. It acts for its legitimate purposes when it watches over domestic life, and asserts and enforces the sanctity of the marriage bond; when it watches over intellect and education, and furnishes means for developing all the faculties of the mind; when it frowns on profaneness, lewdness, the desecration of the Sabbath, and other crimes which injure society chiefly by weakening moral and religious sentiment, and degrading the character of a people.

Acting for such purposes, government should be established on moral principles. Moral principles of conduct are determined by moral relations. The relations of a nation to God and His moral laws are clear and definite: 1. A nation is the creature of God. 2. It is clothed with authority derived from God. 3. It is under the dominion of Jesus Christ, the appointed Ruler of nations. 4. It is subject to the Bible, the special revelation of the moral law. In constituting and administering its government, then, a nation is under obligations to acknowledge God as the author of its existence and the source of its authority, Jesus Christ as its ruler, and the Bible as the fountain of its laws, and the supreme rule of its conduct.

Up to the time of the adoption of the National Constitution, acknowledgments of this kind were made by all the States. They are yet made by many of the States. And in the actual administration of the National Government the principle is admitted. But the fundamental law of the nation, the Constitution of the United States, on which our Government rests, and according to which it is to be administered, fails to make fully and explicitly any such acknowledgment. This failure has fostered among us mischievous ideas like the following: The nation, as such, has no relations to God; its authority has no higher source than the will of the people; government is instituted only for the lower wants of man; the State goes beyond its sphere when it educates religiously, or legislates against profanity or Sabbath desecration.

The National Association which has been formed for the purpose of securing such an amendment to the Constitution as will remedy this great defect, and indicate that this is a Christian nation, and place all Christian laws, institution and usages in our Government on an undeniable legal basis in the fundamental law of the nation, invites all American citizens who favor such an amendment, without distinction of party or creed, to meet at Thomas' Hall, Cincinnati, January 31, 1872, at 2 o'clock P. M.

WILLIAM STRONG,

U. S. Supreme Court,

President of the National Association.

VICE PRESIDENTS.

His Excellency, John W. Geary, Governor of Pennsylvania.
His Excellency, John W. Stewart, Governor of Vermont.
His Excellency, James M. Harvey, Governor of Kansas.
The Hon. James Pollock, ex-Governor of Pennsylvania.
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John S. Hart, LL. D., Principal of the State Normal School, New Jersey.

The Right Rev. John B. Kerfoot, D. D., Bishop of the Diocese of Pittsburgh.
The Right Rev. F. D. Huntington, D. D., Bishop of the Diocese of Central New York.

The Rev. T. L. Cuyler, D. D., Brooklyn.
The Rev. Levi Scott, D. D., Bishop of the M. E. Church, Delaware.

The following gentlemen of Cincinnati consent in the foregoing call:

The Rev. E. D. Morris, D. D.

The Rev. A. A. Taylor.

The Rev. B. F. Avelott, D. D.

The Rev. A. Ritchie.

The Rev. Joseph Chester.

The Rev. C. E. Babb, D. D.

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The Rev. Renben Jeffery, D. D.

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The Rev. Thomas S. Yocom.

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The Rev. C. Saure.

The Hon. W. VanHamm.

The Hon. M. B. Hagins.

The Rev. Chas. L. Thompson.

Henry Martin, Esq.

The Rev. W. H. French.

The Rev. H. H. George.

This whole document is prepared with consummate ability, and shows a thorough knowledge of the state of the average Protestant mind. Unprepared as the Protestant public may be to-day to carry out the plans of this Convention, there is little or nothing in the Call itself that any thoroughly Orthodox believer would venture to dissent from. It does but state the commonplaces of its creed, as applied to government. It does but lay down consecutively and clearly the propositions to which he listens with acquiescence every Sunday. The singularity of the Call does not lie in its enunciation of any novel principles or ideas, but solely in the *avowed* of a purpose to carry out, *universally accepted doctrine into practice*. The first three paragraphs of the Call would be immediately assented to by nine Orthodox believers in every ten, even here in America; the dissent would begin to be heard at the fourth and last paragraph. They are not prepared as yet for such a step as it proposes. Hence I say that the document has been drawn up with consummate ability—with admirable shrewdness, sagacity, and tact. It first rehearses with soberness the A B C of the Protestant Christian gospel, receiving the listener's spontaneous assent; it then simply summons him to act out his admitted convictions, and square his conduct with his professions. This is the gist of the Call. It states conceded premises, and simply draws out their conclusion. It takes the Christian public at its word, and quietly demands performance of it. It recites the Christian catechism concerning government, and simply enjoins obedience

to it. That is all. But there is terrible power latent in its simple logic, as events will show.

Now I believe that this Call fully expresses the character of the movement from which it has proceeded. I believe that this movement is the most honest, the most earnest, the most logical, and therefore the most formidable, of all movements now carrying on within the limits of the Christian Church of this country. It is exceedingly impolitic, in one sense of the word, for it must, in proportion to its success, excite intense opposition by its very openness; but impolicy is never the fault of hypocrites. It is also exceedingly fanatical; but fanaticism merely means intense devotion to ideas which you and I do not believe in. Every man of intense convictions is a fanatic to all who disagree with him. The men who are at the bottom of this movement must be grimly and dangerously in earnest—devotees of their idea—fanatics of the old Inquisitorial stamp, who, if they had the power, would relentlessly put you to the rack for rejecting their gospel, not because they are harder-hearted than other men, but because they would think themselves doing God service by destroying heretics. I doubt not there are many cooler-headed Christians who would hold these fanatics back, and advise a more wary and moderate course; but, widely as I differ from them, and sternly as I would oppose them, I yet respect the earnestness which despises caution, and the singleness of purpose which detests a double-faced expediency. It is these out-and-out Christians who propose, not to wait to convert India, but forthwith to Christianize America and extirpate the heathenism at their own doors,—who mean to waste no time on the mere outworks of the enemy, but to attack him in his very stronghold,—that excite in my own mind, I confess, a sentiment of personal respect that I cannot feel towards the colder-blooded Christians whose faith is feeble enough to save them from such fanaticism. There is a dash of heroism about this rash assault on the very citadel of American liberty that commands my admiration, even while it fires every instinct and energy of resistance. Who these men are that are the leading spirits of the movement, I do not know; but I suspect that the titled signers of the Call are not its real originators. Be this as it may, they are men in earnest, who deserve to be met in earnest; and what I have to say will be in earnest.

First, then, let me say that I regard this proposed change in the Constitution as distinctively a *Christian Amendment*. It aims to make the nation a professedly Christian nation, and the government a professedly Christian government; and it aims to do this by the express recognition in the National Constitution of distinctively Christian ideas. Now I am well aware that many excellent and liberal people think me strangely perverse and wilful and one-sided in giving up the Christian name to the rigidly Orthodox. "Mr. Abbot," they say, "makes his own arbitrary definition of Christianity, and then fires away at his man of straw with great pertinacity; but he never hits at all what we mean by Christianity. He is very unreasonable in thus abandoning the good with the bad, and refusing to make so plain a distinction as that between the *true* and the *false* Christianity." Now the reply I would urge to this curious charge is, that I have not made any definition of Christianity at all; that no individual has any right to make any; that, through the utterances and history of the Christian Church, it has made its own definition; that I simply accept this definition ready-made to my hand; and that these good people, evolving some other definition of Christianity out of their own moral consciousness, are the only ones who have arbitrarily defined it. No man has any business to make "his own definition" of it, any more than he has to make his own definition of a hippopotamus. If you want to define the animal, observe it, and let your definition express its qualities as an objective fact of Nature. If you sit down by yourself and philosophize over the hippopotamus, you may turn out an admirable definition that has only one defect—it *will not define the animal*. That is the trouble with these critics of mine. They dive into the depths of their own minds, and bring out a beautiful definition of—their own dreams. It no more defines Christianity as one of the facts of history than it defines Bunker Hill Monument. I should be ashamed to confess that I had "my own definition of Christianity," for the confession would convict me of great ignorance of the true laws of scientific definition. Definitions are learned, not made—learned by observation and study of facts as they are, not made by *a priori* speculation on what the facts ought to be. The great Christian Church has defined itself in history, and defined Christianity by the accumulated labors of its greatest minds in the universally accepted formularies of faith.

—the creeds and confessions on which Catholics and Protestants are alike agreed. These are the definitions I accept; and I make none.

Consequently, when I see a body of men uniting to amend our National Constitution by the incorporation of these universally recognized and accepted Christian ideas, I say that the proposed amendment is a *Christian one*. Nor is this characterization of the attempt a matter of small consequence. It brings home to the mind the fact that CHRISTIANITY IS TODAY ENDEAVORING TO REVOLUTIONIZE THE AMERICAN GOVERNMENT. That is the actual fact. It is not a simple Amendment, following other Amendments as supplementary to the Constitution, that is aimed at. No—what is desired and sought by this movement is the CHANGE OF THE PREAMBLE ITSELF, AND A CORRESPONDING CHANGE THROUGHOUT THE ENTIRE CONSTITUTION, SO THAT BOTH MAY BE MADE CONSISTENTLY CHRISTIAN, AND NO LONGER REMAIN PURELY SECULAR. That this statement is true, will appear from the Memorial which, as adopted originally at the Pittsburgh Convention, it is the object of the approaching Cincinnati Convention to recommend to the people for signature. It reads as follows:—

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States so as to read, in substance, as follows:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil Government, the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority, in order to constitute a Christian Government, and in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America."

And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to those amendments in the preamble.

Nothing can be plainer than that the contemplated change, if made, will involve a POLITICAL REVOLUTION of the most sweeping and profound character. It will be the overthrow of the Free Republic and the erection of a Christian Theocracy in its stead. It will be the formal abolition of the great principle of the separation of Church and State, to which we owe the unparalleled civil liberty we enjoy. It will be the restoration to power and influence of the Christian clergy, as the recognized priesthood of a Christian State. It will be, sooner or later, the destruction of the rights of free speech and a free press, in the interest of Orthodoxy. It will be the return of the Dark Ages, of the persecution of science and free thought, of the frightful tyranny of ecclesiastical domination over the mind, the conscience, and the heart of the people. In short, it will be the utter and disastrous failure of the great American experiment of free popular government, and the earlier or later rehabilitation of ecclesiastical despotism.

If a degree of bigotry should ever be developed in this country sufficiently intense to carry the proposed "amendment" of the Constitution, it will be intense enough to enforce these natural and inevitable consequences of it. How must we meet it? I am no lover of the spirit which hastily appeals to force as the arbiter of controversy. I would oppose the adoption of any such "amendment" by every peaceable means that could be devised. But if Christian bigotry, emulating the spirit of Secession, should open fire on a new Fort Sumter, and should succeed with mad fanaticism in destroying the constitutional guarantees of our religious liberties, it could be met in no other way than the Rebels would have been met, in case they had captured Washington, amended the Constitution to suit themselves, and seized upon the whole machinery of our government. Would the North have submitted even in this dire extremity? Ought it to have submitted? No—a thousand times no! The nation would have fought as never before to conquer back its ravished freedom. So should it be now. We must repel these mad attempts at any cost. We can never submit to the murder of Liberty. We must defend her—peaceably if we can, forcibly if we must. We must make the reign of ecclesiastical despotism on this continent impossible. Rather than see that day dawn upon us, every man who loves freedom and civilization and the integrity of the human soul will shoulder his musket, and march to his death as willingly as he would to a gay and joyous feast. Better that our gutters should run red with blood, and our proud cities be laid more low than poor Chicago in ashes and utter ruin, than that thus the hope of humanity should be quenched in a worse than Tartarean gloom. For one, there is no sacrifice so extreme, no fate so terrible, that I would not rather meet, than behold the glory of this Great Republic thus snatched like a star from heaven, and the bloody banner of the Cross waving from the dome of the Capitol where now stands, benign and pure, the goddess of Universal Liberty.

Does all this seem to you the excited declamation of a mere enthusiast? No matter. You have but to trace out for yourselves the natural, the inevitable consequences of this open crusade of Christianity against Freedom, if by our negligence or apathy or stupidity it is permitted to succeed. Look for a moment at the principles for the spread of which this Convention is summoned.

The very first words of the Call I have read to you are a bold denial of the first principles of American Liberty. "GOVERNMENT IS INSTITUTED FOR MAN."

Note the words. For Man—not by Man! Yet the Declaration of Independence proclaims that, "to secure these [human] rights, governments are instituted among men, deriving their just powers from the consent of the governed." The very first words, then, of this Christian Call are a repudiation of free government—a confession of treason to the Republic.

But perhaps you think I overstrain the point; it may not be just to lay such emphasis on the little word *for*. Very well. Let us read further. "Government is instituted for man as an intellectual, moral, and social, and religious being." That is, [civil] government is to extend over his mind, his conscience, his home, his inmost spirit. Even his religion is not exempt from the control of government, which (so runs the Call) "frowns on profaneness, lewdness, the desecration of the Sabbath, &c., &c." That is, men shall be punished by law for supposed offences against God's dignity, whether by the careless, irreverent use of his name, or by doing on Sunday anything that shall be adjudged "desecration" by the restored priesthood. Sunday laws, and laws against profanity, shall be enforced as religious regulations. Hence the first Amendment to the Constitution, which prohibits Congress to establish any religion at all, will be "amended" out of existence forthwith.

But I pass on, and will read further still. "1. A nation is the creature of God. 2. It is clothed with authority derived from God. 3. It is under the dominion of Jesus Christ, the appointed Ruler of nations. 4. It is subject to the Bible, the special revelation of the moral law." Here are four immeasurable, unfathomable falsehoods. On the contrary—1. A nation is the creature of *Man*. 2. It is clothed with no authority not derived from himself. 3. It is not under the dominion of Jesus Christ or any other usurper. 4. It is no more subject to the Bible than it is to the Koran or the Book of Mormon. These counter-propositions are all implied in the saying of the Declaration of Independence that governments "derive their just powers from the consent of the governed." The proposed "amendment" involves the overthrow of the Declaration of Independence root and branch, and the erection in its stead of the dismal catechism of the Westminster Assembly as the law of the land.

I might go on, and quote the Call clause by clause to show that every line, every word, every syllable, is dictated by hostility to the grand, universal principles on which this "free government of the people, by the people, for the people," is based. I repeat it most emphatically, the proposed "amendment" contemplates neither more nor less than a complete POLITICAL REVOLUTION. Not a single principle of free government would be left. *Christianity is conspiring against the existence of the State*—as openly, as virulently, and, I believe in my very soul, as dangerously, as did the now extinct Slave Power of the South. This Call for a National Convention is a new Ordinance of Secession. It shows us that here, in the very heart of the Great Republic, we have a domestic foe in the Christian Church, conspiring openly and with deadly hatred against the whole framework of our political institutions; and it is even now trying to fire the Christian heart with the flames of treason. The parallel is complete. The Church proclaims the absolute dominion of Jesus over the nation, and teaches that every citizen belongs to him body and soul; what is this but to proclaim once more the exploded infamy of "property in man"? It is slavery still that aims the deadly blow at the national existence. Once it was slavery of the body; now it is slavery of the mind. The difference is nothing—the principle is essentially the same. The conflict is between Christianity and Freedom—between the Christian Church and the Republic—between the Christian Creed and the Declaration of Independence. The object of the attack is an absolute Political Revolution—the subversion of all republican principles and the triumph of spiritual despotism. Let the true nature of the conflict be once understood, and the danger is past.

But the nature of the conflict is *not* understood. Nor is the danger past. The list of appended signatures is the most alarming feature of the case. Here is a body of men, all distinguished in their various walks of life—all educated—all influential—all representative. It should seem as if such men as these should know better what they are about. But they are undoubtedly ignorant of the real tendency of their attempt. Governors and Ex-Governors, Judges, and other officials—Presidents and Professors, Bishops and Clergymen—these men do not know what a terrible upheaval of this country they are in danger of producing. Nor can they be aware of the treason they are committing against their country. They are swept into this movement by causes deeper than they comprehend, and know nothing of the true nature of the uneasiness which makes them join it. They little perceive that Christianity feels itself desperately endangered in this country, and that this is a wild effort at self-preservation. A few of them may understand the real state of the case; but the majority of them are supporting they know not what. They are doubtless good men; but they are ignorant about matters of which their ignorance will cost their country dear.

Here lies the terrible danger of this movement; not that the men engaged in it are evil-intentioned men—far from it—but that thousands and hundreds of thousands of people just as good as these are all ready to be swept into a movement of whose final issue they have not the faintest conception. The real causes of the movement are the harm felt by good, honest Christians at the rapid spread of liberal ideas, and their own conscious inability to cope with them by argument or scholarship. Hence, as a last resort,

they look to the influence of a civil government *made Christian* to stay the "flood of infidelity." But they dream not of the terrible nature of the agency they are invoking, or the avalanche they are letting loose upon the country. Once admit this issue between Christianity and Freedom into politics, and the heat of passion it will develop can only be guessed at by the history of the past. I shudder to think of it. The latent bigotry slumbering in the hearts of the evangelical portion of our population, who now good-naturedly laugh at the wild project, will be awakened most dangerously if it begins to be a living issue—if they are called upon at the polls to side either with their "Savior" or against him. Liberals are just as short-sighted in the matter as the Orthodox; neither party realizes the crisis: both are drifting along to a perfect maelstrom of strife. That a large party on each side will be ultimately formed, if the agitation increases (and I think it will), is hardly doubtful to any close observer of the times. There is danger, great danger, imminent danger, in this movement; there is danger in meeting it, still more danger in not meeting it. The final success of the movement cannot for one moment be thought of; it will surely fail. Yet the embers of religious bigotry are burning unperceived, beneath the covering ashes of apparent indifference, in thousands of Protestant hearts all about us. It will take but a strong breeze to kindle them into a blaze. The Catholics will for their own ends favor the scheme; and in the course of time they will assume direction of it. These Protestants are unconscious accomplices of Rome.

If there is one thing more surprising than another in that list of names, and one that gives great force to what I have been saying, it is the fact that the Unitarians and the Universalists, the two so-called "Liberal Christians" sects, are both represented on it. Rev. A. D. Mayo, of Cincinnati, is a Unitarian. Rev. A. A. Miner, D. D., is a Universalist. I confess to being amazed at seeing their names there. Surely, if the most "liberal" sects of Christianity are not exempt from this terror of free thought,—if even distinguished members of these sects can be frightened into such a movement, what must be expected from the average church-goer? I was not prepared to see such an evidence of what I have all along believed, namely, that the recruits of this aggressive Christian party exist in unsuspected multitudes all about us. It is a melancholy and startling revelation. And the fact that these "Liberal Christians" are more willing, as Dr. Bellows in my own hearing once declared he was, "to go with Orthodoxy in any form rather than with the Radicals," shows how little the army of freedom can count upon any one who clings to the most diluted form of Christianity. The great mass of church-going people are pretty sure to be drawn into the movement, if the agitation goes on. But I can hardly yet believe that a majority of the Unitarians are prepared or can be prepared to go so hopelessly back into bondage as Mr. Mayo has done. The tradition of liberty is still, I think, too strong among them. But Dr. Channing might well blush to see a Unitarian put his name to such a Call as this.

Friends, I believe that the danger from this movement is so real and great, that we cannot begin too soon to meet it. The most active efforts should be made to unite all those who would oppose such a false "reform" as this, in a single organization—very loose, yet sufficient for working purposes. We cannot tell how soon this matter may come to a vote. "Eternal vigilance is the price of liberty." The Liberal Alliance of Toledo furnishes a model for just the kind of organizations that should be multiplied from Maine to Oregon. And without waiting till the Christian petition receives enough signatures to seem important, a counter-petition should be immediately circulated. The days of indifference must be nearly over, unless we intend to allow ourselves to be surprised and captured. Do not think me a croaker or an alarmist; I do but warn you against a danger that will soon become visible to every eye. "Forewarned is fore-armed." If the Liberals of the country are earnest and watchful, they may yet dissipate, by prompt and speedy action, a cloud that bears a hurricane in its bosom. For the sake of peace and humanity, I hope most earnestly that the sense of a false security may not lull the radicals of the land into apathy or listlessness; for the consequences of inaction now may bring upon the country miseries that it turns one sick to contemplate. Never before did I feel such an overwhelming conviction of our common duty to educate the people betimes. Show them the true nature of this movement, and it will not receive a majority of votes. Leave them in ignorance of it, and it is impossible for him who loves his fellow-men to look into the future without dismay. Let us all do, every man in his place, what little he can for the spread of liberal ideas, and for the quickening in all hearts of the great love of human freedom. For in the genial atmosphere of liberty alone can humanity bear its finest fruits, or grow most beautifully upward towards the skies.

LIBERTY OF SPEECH.

[From the N. Y. Christian Union, of Dec. 6, 1871.]

THE INDEX quotes the following paragraphs:—

The *National Standard* reports Dr. Bartol as stating that "Mr. Bowler says he has thoughts too far in advance of public sentiment for present publication."—*Christian Register*.

No parent would wrong his little child by forcing upon its tender inexperience all the knowledge which his manhood holds. Just as bad is the wrong done by the teacher who ignores the conditions and wants of his flock, and forces strong meat upon babes. You must give according to men's capacity to receive; otherwise you do not really give at all. But all such reticence and withholding must be simply as a tempora-

ry and preparative thing. There must be constant progress in the development of the hearer's capacity, and the unfolding of higher views. Nothing is to be accepted as a final resting-place save the truth and the whole truth.—*Christian Union*.

Upon these THE INDEX remarks:—

"There is something inexpressibly saddening in such avowals as these. To be sure, Mr. Beecher has the example of Jesus in his favor (if we trust the untrustworthy fourth gospel):—'I have yet many things to say to you, but ye cannot hear them now.' A public teacher of religion, speaking to mixed audiences containing persons of all grades of intelligence, is morally bound to give his highest and best thought, leaving to his hearers the responsibility of rejecting the truth. He is at least bound to offer it. There is great and grave danger that he may deceive himself in withholding it,—that he may be swayed more than he is willing to confess to himself by the fear of incurring unpopularity, of diminishing his influence, of losing place and the honor of men. Such a confession as the above must deprive Mr. Beecher's preaching of all hold upon the truth-loving and the intelligent, for it reveals a political manipulation of truth that throws over everything he says the suspicion of insincerity. What else but this has been the excuse of priestcraft in all ages for keeping the multitudes in ignorance? We want to honor Mr. Beecher, for he has done great services to the cause of human welfare. But we cannot withhold a rebuke, far more sad than indignant, when he avows openly a principle of action, as a public teacher, which we have seen again and again to work like poison in the souls of young ministers. In the name of all manliness, we denounce it,—as will every other who has a deeply rooted faith in truth."

To this we respectfully reply:

1. On the one hand, we advocate freedom of speech to all who believe that they have truth that men need to hear. This right is not impaired by the supposed dangerousness of the truth spoken. A man has a right to utter novel views, unsettling views, unpopular and so-called dangerous views, if he sincerely believes them true and for the public good. His motives are not to be impugned, nor is his name to become odious, simply because his tenets are dangerous. Since the world began, all novel views in religion, in politics, and, for a long time, even in science, have been regarded as highly dangerous by the Stand Stills.

The utterance of unpopular truth ought not to put an honest and earnest man under a ban, or subject him to odium. Moral intolerance and social persecution for opinion's sake are as wicked and as cruel as civil penalties. Fines and imprisonments are easier to bear than unjust hatred and popular odium and social ostracism, for the simple exercise of the right of speaking one's deepest convictions.

For example, we think THE INDEX, and the doctrines it unfolds, are about as far from the truth as they can well be. We should regard the prevalence of the doctrines it teaches and the banishment of the doctrines which it assails, as a misfortune not easily to be measured. But on that very account we should jealously defend Mr. Abbot's right of speech and printing. There is no freedom of speech unless men are allowed to speak things which you do not believe. There is liberty of speech under the tyrant's nose, if only one speaks what the despot likes to hear. May men speak what folks do not like to hear? If a sincere and honest man, such as we cordially believe Mr. Abbot to be, utters dangerous untruths believing them to be benign and necessary truths, he not only has a right to do it, but he has a right to go unharmed in his social and public relations while doing it. No man has a right to make him odious on account of his opinion.

We fought too long on the unpopular side of the great question of Slavery and Liberty, not to have learned to this very core the right of a man to say what the community does not want to hear, and the injustice of making a man odious for speaking unpopular truth. If we had it in our power to shut Mr. Abbot's lips, to break his peaches, to violently suppress doctrines which we deem untrue and pernicious, we would not do it. That is not the best way to combat error. Argument against argument, a better theory against a poor one, larger inductions against inferior ones, in short, better facts, better philosophy, better spirit, furnish the only true and proper method of resisting the injury arising from free speech, when employed in the cause of untruth. Freedom is the very atmosphere through which all aspects of truth descend to the world.

2. Such are the truths necessary on the one hand for the community to hear. On the other hand, no honorable man should judge another's liberty. One has a right to be silent, to form his own judgment of the best method of speaking, of the time and circumstances under which he shall speak. If a man chooses to pour out all he happens to have in him, unsorted, promiscuous, and all in a heap, let him do it, but he has no right to demand that every body else should upset himself in the same manner.

"A public teacher of religion, speaking to mixed audiences, containing persons of all grades of intelligence, is morally bound to give his highest and best thought, leaving to his hearers the responsibility of rejecting the truth." This is true of all ripe and settled convictions, but does not touch the real matter in hand. All the world is stirred up—Religion, Politics, Economy, Sociology, Morals, Philosophy, are undergoing fermentation. Men are in every state of transition, sometimes holding to facts but rejecting a philosophy of them, seeing a better form of truth growing out of old beliefs but not yet disentangled from them. Men in some moods see clearly what in other moods will disappear.

We enter a protest against that rash conceit, that meddling impatience, which would make it needful and that a man should empty himself of all his

unripe notions,—that he should every month spread his nebula, project his comet, and leave his congregation of hearers and readers to make the best of his celestial miscellany. To say off hand the product of your fancy, without patient waiting and ripening in time, is the easiest and the most worthless exercise of freedom of speech. We are deluged with trash. Nay, it is beginning to be unpopular for a man to hold anything back—"Let her rush—open every gate and sluice—give her a freer—no matter what—rain, slope, and refuse—let her drive!" Not to do this is "moral cowardice"—is "insincerity"—is being "untrue to one's convictions," and many other dreadful things besides. Because ripe fruit is wholesome, these men exhort everybody to shake their trees, green or ripe, and bolt the unsorted mass upon the market.

In regard to Dr. Bartol's alleged statement, it is proper for the writer now to speak in the singular number. I have only to say, that I have no great store of truths in advance of public sentiment; but that I have a good many thoughts, before and behind and on all sides of public sentiment. But these thoughts are changing. Somedie out. Some change form. Some prove to be old as the hills. Many of them won't ripen, but drop off worm-bitten. I should be ashamed to hide or withhold any truth, of whose authenticity I had, at length, become satisfied; but I should be equally ashamed not to put upon probation those swarms of thoughts with which this stimulating age inspires every thinking man, until time should show which were truths, which half truths, and which tempting illusions.

THE FREE RELIGIOUS MEETINGS.

Comparatively few persons, probably, understand what is meant by "Free Religion." We do not ourselves assume to understand it fully, but may be able briefly to state some of its leading features.

The "Free Religious Association," so called, was an outgrowth from Unitarianism. The anomalous position which that denomination held, claiming to be a Christian church, and yet repudiating the theological system which is the basis of the Christian faith, especially the redemptional office of the author of Christianity and the vicarious atonement, led to an effort at its general convention held in Syracuse, in 1866, to reconcile the apparent inconsistency by the adoption of a creed. This was done, but at the expense of the loss of a few of its most promising ministers, among them Mr. O. B. Frothingham, and Mr. Francis E. Abbot, and others whose names are not familiar to us. Probably the crisis brought these gentlemen face to face with the fact that the term Christianity meant the system of religion as propounded by the original Church, or that it meant whatever each individual might think that it meant. They took the latter alternative, and it is probable that the leaders of the Free Religious movement will say that there is no evidence that the author of Christianity held a divine mission above other men; that his history is too uncertain to make it safe to accept the theological system which takes his name, and that the system itself is purely the work of human minds.

But stepping out of the old religious basis, they still claim that there is a natural religious spirit in man which has in all ages sought for some form of expression, and while they adhere to no particular system of the past, that they have nevertheless as much religion as any sect—in other words, that religion is of the person, and that every person has as much of it as the organization of the person, aided by culture, is capable of having. They take the name of "Free" Religion, because they have no creed whatever, and any person may fellowship with them who chooses, whether he be Armenian, Greek, Jew, Turk, Christian, or Atheist. In short, that religion consists in living good lives, and in adherence to truth, honor, justice and love. This digest of the Free Religious idea is given from some acquaintance with its supporters, and from the address of Mr. Frothingham at Young Men's Hall on Thursday evening. While we are aware of its want of fullness, we trust that it does no injustice.

As our paper is made up on Friday afternoon, we are necessarily precluded from giving details of the meeting on that day.

[The above is from the *Detroit Popular Appeal*, a new liberal paper very well conducted by Mr. S. B. McCracken, and is written with an evident wish to be as perfectly fair as it is entirely kind. It is proper to add, however, that Mr. Frothingham was not present at the Unitarian Conference referred to, having previously lost all confidence in the possibility of winning that denomination unequivocally to freedom. We are now of the same mind. Furthermore, while the members of the Free Religious Association amicably differ as to the true definition of Christianity, we are of the opinion that the Christian Church alone has any right to define it. We therefore accept its definition, and find ourselves ruled by it outside of Christianity altogether.—Ed.]

Force, force, everywhere force! we ourselves a mysterious force in the centre of that. There is not a leaf rotting on the highway but has force in it; how else could it rot?—*Carlyle*.

The worst way to improve the world is to condemn it.—*Kantus*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"He requested that I would say to you on sending the money that, although he has enjoyed the opportunity of reading THE INDEX all along, when he considers the great importance of it, and how far THE INDEX is in advance of other papers called liberal, which are too apt to give way to some fanaticism or to accept as legitimate some unwarrantable interference with individual liberty, he cannot forbear contributing something."

"I have charge of the Unitarian pulpit here for the present. If you could also furnish me with the first seven numbers of your paper, it would be a great favor. I desire to learn and know the last word from your earnest band of thinkers and writers, although I find in Christianity all the food and strength for my spiritual nature and rejoice in the faith of Jesus Christ."

"I believe you are on the right path, in which all crooked and diverging theological tracks must finally terminate, no matter how carefully religionists may shun it now. We must give up the 'budding' and 'grafting' process, and develop the moral image of God by a practical cultivation of the soil of our humanity."

"From some cause or other I did not receive my INDEX last week. I do not blame you for it; it may be an oversight, or the mail may be at fault. Until this omission, I did not know how necessary the paper was to my weekly measure of enjoyment and solid mental improvement."

"I am rejoiced to see that your stock subscription increases weekly, and would gladly add to its amount myself, could I afford it. I regard your effort as a noble warfare against the superstitions and bigotry that have descended to us from past ages."

"Were my purse as full of money as my heart of thanks, I would send a good subscription; but alas, I cannot now. I am taking this copy for the benefit of my gardener's family here."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held on the *Unions*, in the new *Express* Building on St. Clair Street, opposite the *Wetzel* Dr. J. H. House, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Dec. 5th.—W. H. Burr, \$2; N. S. Townsend, 25cts.; L. B. Ugoe, \$1; D. Sandman, \$2.50; A. J. Grover, 50 cts.; J. W. Springfield, \$4; Henry Grady, 25 cts.; Henry M. Cross, 20 cts.; S. L. Hill, \$5; P. C. Turner, \$2.75; E. Whipple, \$2; J. P. Atwater, \$2; Dr. E. S. Barrows, \$1.50; J. K. Hitchcock, 25 cts.; L. F. Gardner, \$2; R. D. M. Turner, \$2; A. B. Hildard, 50 cts.; Mrs. L. E. Blount, \$10; W. C. Preston, \$2; S. H. Emery, \$2; R. Johnson, 25 cts.; Magnus Tall, \$2; A. S. Ewing, \$2; Peter Thompson, \$1; James H. Hubert, \$2.25; A. P. Hulse, \$2; Wm. Gill, \$1; Morris Einstein, \$2; Morgan W. Ayres, \$2; D. Wright, \$2; M. B. Bryant, \$2; E. P. Hubert, \$2; P. R. Johnson, 25 cts.; C. L. Perkins, \$1; Chas. Sowers, \$1; Mary F. Welch, \$1; J. Sedgwick, \$2; C. F. Wood, \$2; Geo. Allen, \$1; Geo. M. Scott, \$1; F. R. Merzler, \$2; A. S. Carpenter, \$10; R. C. Howland, \$2; C. N. Boree, \$2; James W. White, \$4; P. C. Howland, \$2; Max Pracht, \$10; O. C. Clageton, \$4.50; F. E. Abbot, \$2.50; F. J. Norton, \$2; E. Dillon, 50 cts.; J. F. Lockwood, \$1.10; Benj. Halliwell, \$4.10; C. R. Purdy, \$2.35; Alex. Cochran, \$10; D. K. Lamson, 60 cts.; David F. Mender, \$25; F. V. Balch, \$5; N. Cobb, \$2; Mrs. J. P. Angier, \$4; A. L. White, \$2; N. S. Alcock, \$2.75; Samuel Townsend, \$2.25; Calvin Cook, \$2; Wm. Clarke, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

A CATALOGUE of the Officers and Students of Harvard University for the Academic Year 1871-1872. Cambridge: Riverside Press, 1871. pp. 108.

VICK'S ILLUSTRATED CATALOGUE and FLORAL GUIDE. 1872. JAMES VICK, Rochester, N. Y. pp. 119.

CONSTITUTION and BY LAWS of the WOMEN'S ECONOMIC GARDEN HOMESTEAD LEAGUE. Second edition. Boston: MAHER & FISKE, PRINTERS. 1871. pp. 60.

THE HEALTH HABITS of WILLIAM CULLEN BRYANT and WILLIAM HOWITT, as given by themselves. New York: Wood & Lothrop, 15 Light St. 1871. pp. 30.

THE CHRISTMAS LOCKET. A Holiday Number of OLD and NEW. Boston: ROBERTS BROTHERS, 118 Washington St. 1871.

APPLETON'S JOURNAL. Monthly Part. No. 31. Weekly Numbers for December, 1871.

MONTHLY SCIENTIST. A Journal of Science, Culture, and Progress. December 1, 1871. LEONARD A. SAWYER, Editor, Whiteboro, N. Y. \$1.50 a Year.

THE NEW CHURCH INDEPENDENT and MONTHLY REVIEW. WALKER & METCALF, Publishers, Laporte, Ind. \$2.00 a Year.

WHITTAKER'S NEW MONTHLY MAGAZINE, January, 1872. WHITTAKER, GILMORE & CO., Milwaukee, Wis. \$1.00 a Year.

CHURCH'S MUSICAL VISITOR. Cincinnati, O. Published by JOHN CHURCH & CO., 60 West Fourth St. \$1.00 a Year.

PETERS' MUSICAL MONTHLY. January, 1872. Published by J. L. PETERS, 520 Broadway, New York. \$3.00 a Year.

THE NAKED TRUTH.

JAMES RUSSELL LOWELL.

JANUARY 6, 1872.

CAPITAL \$100,000.

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252,000

With all seriousness, then, and with intense conviction of the truth and urgent necessity of what I say, I IMPEACH CHRISTIANITY BEFORE THE BAR OF CIVILIZED MANKIND. In the name of all that is best, noblest and divinest in human nature, I impeach it of

Because, by this extinction of self-respect, it enfeebles the consciousness of human rights, and thus blights the very idea of natural justice, which is the practical recognition of these rights. No man who despises himself can respect his fellows or reverence the rights inherent in their very humanity. Whatever extinguishes human rights before God will extinguish human rights among men. For this reason Christianity has always been blind to justice.

Because it teaches the impossibility of Humanity's advance through its own natural exertions, and insists that it should rely on supernatural assistance alone—thus extinguishing aspiration and drying up the fountain head of all progress.

Because it teaches despair of human nature, as ru-

ed, lost, and deprived—incapable of all salvation that which comes from without, and subject to no natural development but that of degeneration, crying it from bad to worse and from worse to worst. It thus denies the great, hopeful doctrine of humanitarian religion, that Humanity tends by its free efforts to grow better as it grows older, and emerge from a lower into a higher state in accordance with natural laws.

Because it proclaims ideas of God which would give every reflective mind acquainted with modern knowledge into absolute atheism, were it not that modern knowledge itself furnishes the elements of a far higher idea of God in universal Nature. It thus appears as the most insidious enemy of the religious sentiment—the destroyer of that pure and enabling worship which recognizes the Divine throughout all Time and Space, and creates in the soul of man a consciousness of profound spiritual oneness with the vast Whole of which he is a part. In the name, therefore, of Human Intelligence, of Human Virtue, of the Human Heart, of Human Freedom, of Humanitarian Religion, I seriously and earnestly impeach Christianity before the tribunal of Humanity it still continues to outrage and enslave. I impeach it in the name of that which is greater than itself, not lower—in the name of Truth, Morality, of Love, of Liberty, of God; and I summon it to answer at the bar of Humanity, its rightful judge, that it may clear itself of the high crimes and misdemeanors of which I accuse it, or else submit to the sentence of just condemnation pronounced against it by the public opinion of civilized mankind.

FRANCIS E. ABBOT.

ACT PROMPTLY!

In the opening lecture of this first number of the third volume of THE INDEX, I have given my views in great plainness on a matter that cannot be too earnestly considered. "Eternal vigilance is the price of liberty." I now propose action—immediate action. At every man and every woman who is opposed to the adoption of the proposed Christian amendment to the United States Constitution send to me his or her name, and the names of as many others as can be obtained for the same purpose, authorizing me to append these names to the following counter-petition, which I propose to keep open for signature at THE INDEX Office in Toledo until the proper time shall come for forwarding it to Congress. As soon as the Christian petition is sent in, a counter-petition will be on hand, I trust most numerously signed, to show both to Congress and the people that this regrade "reform" will be met with prompt and vigorous protest.

PETITION.

As Honorable the Senate and House of Representatives in Congress Assembled:

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantees of religious liberty now contained in the Constitution of the United States, and to disavow all petitions asking you to adopt measures for amending the Constitution by incorporating in it a recognition of "God as a source of all authority and power in civil government," if "the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority." We are against such proposed amendments as an attempt to nationalize the government of the United States, and to destroy the great principles of complete religious liberty and complete separation of Church and State on which it is established by its original founders.

Friend of human freedom should hesitate or delay in the matter. Let the people speak so loudly and promptly that the forthcoming Cincinnati Convention shall be the last ever held for the purpose of destroying our great constitutional guarantees of thought, free speech, and a free press. Roll up a list of names to thousands and tens of thousands.

Let it be a cause of lasting regret to every man who neglects to send his name that he thus has undone the duty he owes to his country and the world. I hereby affix my own name to the petition, and am resolved at the proper time to present it to Congress, even though it should have to go alone. It shall never be said that the petition was sent to Congress without a protest from at least one man in these States.

I respectfully ask every editor in the land who receives this number of THE INDEX, and who is willing to help me in this plan, to publish the petition, and to state to his readers that signature to it should be immediately forwarded to

FRANCIS E. ABBOT,
Editor of THE INDEX,
Toledo, O.

OUR OUTLOOK.

It was once said by the eminent theologian, Richard Cecil, that, if one moral and upright man should deny Christianity, he would do the faith of England more harm than all the sneers of Voltaire, or all the sentimentality of Rousseau.

It is not, as I take it, the aim of THE INDEX to harm the faith of England, nor of America, but only to rectify and enlarge it. Yet certainly this remark of Mr. Cecil comes appropriately to mind when our newspaper thus steps forth into renewed life. To be sure, it is no new thing for moral and upright men to "deny Christianity" in the sense he means. There has always been a small body of avowed atheists in America—ranged, curiously enough, under the banner of that avowed theist, Thomas Paine. These men, for all that appears, have been as moral and upright as any others, and have been honorably identified with all good reforms. They have had, too, able and courageous newspapers. But the point of difference between them and THE INDEX is that the writers for THE INDEX generally recognize and respect the religious sentiment, which the others, for the most part, honestly abjure. And that a body of "moral and upright" men should do this, and yet should plant themselves with more or less unanimity outside of the Christian name and fellowship, is certainly a new thing in the history of the world. It makes THE INDEX, to say the least, an interesting spiritual phenomenon.

If these writers were simply a set of light-headed boys, seeking only to air the whim of the moment; or of constitutional scoffers, hating all reputable things; or of selfish sensualists, seeking excuses for indulgence; or of mere reactionaries, driven to one extreme because their fathers went to another; or of disappointed and world-weary men, soured by life's sadness; or of shallow pretenders, just come into the possession of their first idea; then, this movement and THE INDEX, its organ, would represent very little. It would merely add another to the vagaries of the time, and have no more solid significance than the latest device to reconcile Genesis and Geology, or the latest Second Advent interpretation of the "little horn" in the book of Daniel.

But all of these personal descriptions would singularly fail to meet the case of THE INDEX contributors. I speak from a pretty long acquaintance with most of those here represented, when I say they are not boys, nor triflers, nor scoffers, nor sensualists, nor worldlings, nor misanthropes, nor imbeciles. They hardly even fall within the three classes into which Dr. Palfrey classified the Harvard Theological School of twenty-five years ago,—mystics, skeptics, and dyspeptics. Whatever their individual defects or weaknesses may be, they are mostly men who are tolerably clear of youth and (for the present) of senility; who have as good digestions, as good tempers, and as good consciences as the average of men; whose educational opportunities have been fair, and who have long been students; who can express their views with tolerable clearness, and who certainly propose to push them with sufficient energy; who are quite accustomed to a radical position, and hope, so long as they live, not to flinch from it. Most of them have come to their present views by easy growth, and are in fact in the second generation of free thought; others, again, have been trained in superstition, and have learned the preciousness of liberty by having to fight for it. They have come together from a variety of worldly positions and with plenty of opportunity to test in actual life the views they hold. They have tried their opinions in the light of success and of failure, of comfort and of want; they have carried their faith beside deathbeds, within prison-walls, and amid the touching confidences of bewildered hearts. Therefore they claim the right to be recognized as being—whatever else they may be—at least a group of mature, thoughtful, responsible, serious, and resolute men. Varying in temperament and attitude,—recognizing with pleasure the existence of minor differences, that guarantee the individuality of each,—there is yet a firmness of alliance between them such as no Ecumenical Council ever cemented. The proof of this is seen in the manner in which they have arrested public attention, infinitely beyond their expectation, within the last four years. If you wish further information to the same point, dear friends, the path is easy,—a year's subscription to the more firmly established and renovated INDEX will give you the story of the Future.

T. W. H.

OUR RESPONSIBILITY.

In his article on Free Religion in a recent number of the *Universalist Quarterly*, Mr. Mayo confronts us with our duty to the race in a solemnly sententious manner thus:—"A convention that turns Christianity out of doors as the preliminary to its own vindications practically binds itself to assume the burden of the world's redemption." I quote the passage simply because it voices a loose notion that frequently crops out on the surface of the popular mind. The best answer to it is a plain disavowal of any such responsibility. In fact, the notion itself betrays the existence and the power of one of those desperate fallacies that have from time immemorial bewildered the Christian mind. The fallacy consists in thinking that it is our business or any body's business to "convert" or "redeem" the world. The Christian Church professed to do this, undertook to do it, made itself responsible for doing it. The Unitarian Church, admitting the failure of Romanism and Evangelical Protestantism, modestly takes up the old challenge and blithely accepts the old task. It is a task that we decline, not from prudence, but from principle; not because it is difficult, but because it is not imposed; not because we might not succeed where all have failed, but because to undertake it is irrational and foolish.

In our judgment, what the world needs is not "conversion" but culture, not "redemption" but knowledge of its own needs and capacities. The world is not lost or crooked or out of joint. It is merely crude and unshapely. If we believed "Man to be the father of God," we should address ourselves to the task of bringing our disobedient son back to his allegiance; but believing that "God is our Father," we think it more modest to humble ourselves, return to our allegiance, and ask what He would have us to do. Is it rash to imagine him as saying to us in reply to such a question:—"My children, give up your conceit; fret yourselves no more about the world which I have made; fear not that it will go to ruin unless I make it conform to your views; vex not your souls with efforts to rectify the conditions I have established. Rather study those conditions with a purpose to conform to their requirements; learn what the laws of salvation or health are, and try to get them obeyed. I made the world and furnished it with the needful supplies of force. I am quite able to take care of it; and if, instead of meddling and fussing, you will fall in with my prescribed methods, my intentions will in due time be carried out."

In a word, our business is to help and not hinder,—and to help by considering ourselves as members of the world's organism, and not as critics and repairers of it. That organism does more for us than we do for it. The strength of religion, like every thing else, comes through obedience to its laws, not through correction of them.

The world will rectify itself, if left to itself. This principle is admitted very generally in regard to some concerns of the utmost importance. The favorite maxim reads—"Give Nature room, and she will grow." The physician has discovered the virtue of the sanitary laws. He substitutes the principles of hygiene for the practice of physis; endeavors to assist Nature, and rests his hope of cure on her power to rally, rather than on his power to expel. The reformer studies Social Science, tries to put men in their just relations to one another, and has full faith that the evils of society will disappear as soon as those relations are acquiesced in. The philanthropist lays his theories by, drops his sentimental nostrums, throws away his straight-jackets and cathartics, and adopts the doctrine that the best help you can offer to the sick, the poor, the enslaved, is that which helps them to help themselves. The regenerating power is to be called out, not to be put in. The wise man never thinks now of casting devils out of the insane, of exorcising the demons from criminals. The insane recover soonest under the restorative influences of light and air and cheerful associations; the criminal most quickly regains their moral sense when placed in sympathetic relations with their fellow-men. Give Nature a chance, and she cures her own hurts.

Is there no lesson here for the priest? Shall he be the only one to work on the old theory of dragoning the world into submission to his tactics? If there be spiritual laws, they should be at least as vital and regenerative as the physical and social laws are. It is the business of religion to interpret them and assist them, not to dictate to them and cross them. They do a thousand times as much for relig-

ion does for them. In fact they give to religion all the power it has. But for them it would not exist at all. It is their creation, and the only justification it can produce for being is that it gives to them expression and force.

At our recent Convention in Syracuse, a kindly brother of the Orthodox persuasion said that, when Free Religion could show a single soul saved, he would believe in it. Had I thought it worth while to reply to him, I should have said that, when his "Christianity" could show a natural group of men and women, I would reconsider my judgment of it.

O. B. F.

THE ATTITUDE OF FREE RELIGION.

In estimating the value of any movement or sect in religion, it must not be forgotten that everything depends upon relation, and that a phase of truth may at one time represent the most advanced thought and the noblest spirit of the world, and at another become so incruited with superstition, bigotry, and intolerance that it is the greatest stumbling-block in the world's progress. The speculative doctrines may be more or less correct, or of more or less importance; and yet the attitude of the movement towards existing beliefs or institutions may be all-important. This makes the history of sects a profoundly interesting study, in which the radical scholar will find most varied illustrations of the working of the human mind.

How paltry, for instance, would seem to us the dispute about the administration of the cup to the people in the observance of the Sacrament, or "Lord's Supper!" Instead of its being a blessing to the people, many conscientious temperance men discountenance its use, as tending to lead to intemperance. But to the Hussite of the early Reformation the cup represented all human rights, and the demand for it was the demand for equality and human brotherhood. "The Bread for you, and the Wine for me," has always been the division of the good things of life which aristocracy has claimed; and the Hussite made the eternal claim of humanity for recognition and an equal share of the birthright.

Having a profound sense of the value and importance of the Protestant Reformation under the lead of Luther, what a puzzle it is to many liberal thinkers of the nineteenth century to find the doctrines he taught so narrow and false and unacceptable! But it was not Luther's doctrines, but Luther's attitude toward the Church, which gave Western Europe such an impulse towards freedom and enlightenment. We are now as unwilling to believe that it is only by the blood of Christ that we are saved, as by the absolution of the priest; but to Luther, the assertion of salvation by grace alone was a protest, not against a theory, but against a most abominable practice which came home to the consciousness of all his hearers. The Catholic Church, as represented by tenets and dogmas, was not so easy to refute; but the Roman Church sending the Inquisition into every man's home, shutting out education from the people, making civil government subordinate to ecclesiastical tyranny, and taking the people's money to support an idle company of priests and monks, was a thing easily condemned by the common sense of mankind when its pressure was felt in person.

It has been again one of the puzzles of history that Calvinism, a system so highly speculative and so monstrous in its doctrines, should have been the religion of the bravest and best men of their time, and should have produced or accompanied political freedom and lofty morality. But early Calvinism seems to have been a protest of Eternal things against the things of Time. It is magnificent in its assertions, and dwarfs all petty distinctions of earth in its grand hierarchy of Heaven's chosen ones. I can imagine a Wendell Phillips of those days turning against the doctrine of absolution by masses or penance, with the startling announcement of the doctrine of Election. "Saved by a priest!" he might cry, "why, it was pre-ordained before the creation of the world who should be damned and who should be saved." And so far as the priest's interference was concerned, this would certainly be true.

But do we find that the Calvinism of to-day, whose attitude is entirely changed, is the special friend of political liberty and lofty morality? The records of the Anti-Slavery party will tell a story about that. It is easy to recognize a difference between the New England towns where there has been a Unitarian church for many years, and those where the old Orthodoxy has prevailed. The tone of culture and social morals is higher in the former. But is this owing

to the peculiar view of the Unitarians as to the nature of Jesus, or to any other of their distinctive theological doctrines, or is it owing to the bold stand which they took for a liberal interpretation of the Scriptures and for the value of reason and the dignity of human nature? Most surely, the latter.

And this is the value of the Free Religious or Radical position to-day. It does not unite people on any doctrines, even on negative ones; among those who adhere to the position are men who differ as widely as Mr. Abbot and Mr. Wasson. But it represents freedom of thought and the recognition of truth and character inside or outside of any old established boundaries. While Free Religion means this, it has great value and power. Should it forsake this attitude, it will become feebler than the weakest of the sects.

E. D. C.

THE BOSTON LECTURES.

The following is the list of lecturers and subjects in the course of "Sunday Afternoon Lectures" at Horticultural Hall, Boston, for 1872:—

Jan. 7.—O. B. FROTHINGHAM, "Three Short Studies of Christianity."

" 14.—JOHN WEISS, "Religion as a Sentiment."

" 21.—SAMUEL LONGFELLOW, [to be announced.]

" 28.—D. A. WASSON, "Social Ideals."

Feb. 4.—T. W. HIGGINSON, "The Character of Buddha."

" 11.—F. E. ABBOT, "The God of Science."

" 18.—RABBI LILIENTHAL, "The Religious Idea in History."

" 25.—SAMUEL JOHNSON, "Interpretation of Nature."

Mar. 3.—EDWARD ATKINSON, "Political Economy a Necessary Study for the Realization of Moral Welfare."

" 10.—WM. J. POTTER, "The Positive Contents of Rationalism in Religion."

" 17.—MARY A. LIVERMORE, "The Religion of Republicanism."

The above lectures, as announced last week, will be published in full in THE INDEX, as soon as possible after delivery; and they will be published in full nowhere else. Friends of THE INDEX are respectfully requested to make this announcement known as widely as may be among the liberals of their own respective neighborhoods. These "Sunday Afternoon Lectures" are the most important course of the year in many respects, as embodying the latest phase of free religious thought; and all reflective persons should make themselves acquainted with it, whether sympathizing or not with the free religious movement.

MR. BEECHER'S THEORY OF PREACHING.

In THE INDEX, No. 101, we criticised some statements of Rev. Henry Ward Beecher which we thought inculcated a low and demoralizing theory of the duty of religious teachers in the public utterance of their convictions. To these criticisms Mr. Beecher replied some time ago in an article which we republish in full elsewhere, having only just succeeded with difficulty in procuring a copy of the paper containing it. Let us frankly confess our surprise and pleasure at the spirit of this reply. Mr. Beecher has disarmed his critic by removing the misapprehension on which the criticisms were based, and by meeting it with a frankness and kindness which convince us that our understanding of his words did him great injustice.

The misapprehension was, we still think, a very natural one, since he compared the "thoughts too far in advance of public sentiment for present publication" to the "knowledge" (not crude and undigested and inchoate notions) which a parent withholds from a little child unable as yet to profit by it. It did not occur to us that Mr. Beecher, when speaking of such "knowledge," meant to include "all that he happens to have in him, unsorted, promiscuous, and all in a heap." On the contrary, the whole analogy he instituted naturally led us to suppose that he referred to settled, fixed, matured convictions which he conceived to be too far advanced for his hearers. There seems, in fact, very little point to this analogy, when taken the other way; for the interpretation we are now instructed to put upon it reduces the "strong meat" to "boarding-house hash," in which bits of bone, potato-skins, and unmentionable miscellaneous ingredients have been all chopped up together.

Let us not be misunderstood. We do not say this in order to insinuate the slightest suspicion of Mr.

Beecher's explanation, but only to show that our misapprehension was not prompted by a carping, captious spirit. What we said, we said very reluctantly; and we are exceedingly glad to find ourselves mistaken in supposing Mr. Beecher to be one of that too numerous class of ministers who defend a "wise reticence in the pulpit" concerning advanced ideas which are not unripe notions, but convictions. His closing words are most noble and manly, and they express with great power the same idea of the public teacher's duty which it was the whole object of our criticism to enforce:—"I should be ashamed to hide or withhold any truth, of whose authenticity I had at length become satisfied; but I should be equally ashamed not to put upon probation those swarms of thoughts with which this stimulating age inspires every thinking man, until time should show which were truths, which half-truths, and which tempting illusions."

Such words as these come from the inmost soul of him who utters them; and, speak them who may, they must strike a responsive chord in every upright heart. They make us eager to undo the unmean injustice of our former article; and we rejoice to express for Mr. Beecher the sincere respect with which they inspire us.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

MISSIONARY STATISTICS.

NEPONSET, MASS., Dec. 13, 1871.

FRANCIS E. ABBOT, Esq:

Dear Sir,—I have read with very great interest and satisfaction your articles in THE INDEX on Christian Propagandism, and also your controversy upon the subject with Mr. Gladden of the Independent. Heartily coinciding with the general tenor of the articles, and as thoroughly condemning the captious and uncandid spirit of the Independent in regard to them, I feel the more anxious that THE INDEX should continue to keep itself entirely in the right in the argument.

For this reason, I beg to call your attention to what appears to me to be an evident mistake, made doubtless through inadvertence, in your article upon the subject published in No. 102 of THE INDEX.

In referring to Mr. Gladden's second point, you quote from his article as follows:—

"All this calculation is based on the supposition that the number of converts bears a certain uniform ratio to the amount of money expended. But the supposition is not according to fact. During the first ten years of the existence of the American Board about \$250,000 was expended, and the number of converts was less than two thousand. During the next ten years the expenditure was about \$750,000, and the number of converts was more than twenty thousand."

In your comments on the above extract, you say:— "This ['History of American Missions,'] gives eleven hundred as the number of converts in 1830, twenty years after the Board began its operations, instead of the twenty thousand which Mr. Gladden claims."

By carefully reading over the statement of Mr. Gladden, you will, I think, see that he does not say that the number of converts was twenty thousand for any single year, but for the entire ten years, which would of course give an average of only two thousand converts a year. If this is a correct reading of his statement, as it seems very evident to me it is, you cannot of course fairly convict him of error or "exaggeration," by comparing eleven hundred converts, the result of one year's labor, with twenty thousand converts, the result of ten years' labor.

If, upon a careful review of the article in question, you find that I am correct in what I have stated (as it is quite possible that I may not be, as I have no data before me except those in THE INDEX and Independent), I trust you will anticipate Mr. Gladden in making the correction, before he shall have had the opportunity which, judging from the past, he will be only too glad to improve, of accusing you of "wilfully, basely, and with malice aforethought," misquoting and perverting his language, however innocent you might really have been of any such evil intent.

Trusting that you will excuse this friendly criticism from an entire stranger, but an ardent friend of THE INDEX and of the Free Religious movement, I remain

Very respectfully yours,

J. E. PUTNAM.

[The statement of Mr. Gladden was that the total number of converts made by the American Board during the second decade of its existence (from 1820 to 1830) was 20,000. Our own statement, based on the authentic records of the American Board itself, meant that the total number of converts connected

with all the missions of the Board at the end of this decade was only 1,100; and that this number of converts was therefore the net result of the first twenty years of the Board's operations,—not, as Mr. Putnam understood us, the "result of one year's labor." We thank Mr. Putnam, however, for his very friendly letter, which shows our statement not to have been clear; and we print it lest others should be similarly misled. Even in 1863, Dr. Anderson, the Secretary of the Board, reports only 25,538 converts as the net result of fifty-eight years of active operations. Mr. Gladden's extraordinary exaggeration, therefore, remains as yet unexplained. It would have been easy to make out of this gross misstatement a very plausible case of something worse than "prevarication"; but we had no wish thus to imitate a bad example; and we take it for granted that Mr. Gladden's blunder was honestly made. Our argument against foreign missions is too strong to need the aid of personal abuse.—ED.]

THE FRUITS OF ORTHODOXY.

DEAR INDEX:—Accept some proofs of the nature of Orthodoxy as shown in a little town in the North West, where the *Atlantic Monthly* got forty subscribers at its start, where everybody reads the *N. Y. Tribune*, and where there has been a flourishing society of Radical Unitarians over ten years, besides an organization of more ultra Liberals, and, in neighboring towns of the same county, a large society of Universalists and another of Humanists or German Materialists.

Nearly two years ago there was a chance of a public reading-room in this town, on a plan admitting all religious periodicals which might be given out, allowing of no purchases in the interest of any sect; and that chance was extinguished by the opposition of some intensely Orthodox people to the diffusion of knowledge through any hands but their own. One Congregationalist minister is reported to have answered the plea that such a reading-room would keep the young men out of the saloons, by saying that he had rather have his children drink whisky than read Unitarian books. A projected course of lectures failed because the Orthodox churches would not open to the lecturers.

A few weeks ago one of the most experienced, faithful and skillful School Superintendents in the state lost his re-election, running nearly a thousand votes behind the ticket, in favor of a man whom no one expects to qualify. The defeated candidate's real offence was his belonging to the Humanist Society above mentioned, though some false and frivolous pretexts have been violently urged, especially his refusal of a first-grade certificate to a teacher who had failed to get even a second-grade one in an examination for state certificates elsewhere. This teacher has been retained on a lower certificate, with an easier plan of studies, and for a much higher salary than he had last year, in spite of these failures and of the withdrawal from the school of his best scholars in disgust at his incompetency, which is considered by the majority of the School Board and the voters, especially the Orthodox ones, as of no importance in comparison with his being such a zealous Presbyterian as to have broken the school-laws by his notes and comments on the Bible,—even going so far as to say that a moral man is in greater danger of perdition than a "reprobate." Those who opposed him for incompetency have been accused of persecuting him for Orthodoxy, and preached against by our Presbyterian pastor, who called it a contest between God and No God, Christianity and Infidelity, the Bible and the Devil, and denounced the friends of education as enemies of God.

Among those thus denounced was the Superintendent, who, however, obtained a unanimous re-nomination as regular Republican candidate, according to the wish of nearly every teacher in the county. All good judges agree in praising his familiarity with his duties, his self-sacrificing industry and his unwavering impartiality. He has done more work than the law required, and worked for less salary than he could have got elsewhere. He has refused even third grade certificates to young men otherwise qualified, because they used profane language and frequented saloons; and advised special and systematic instruction in morality from appropriate text-books interchangeably with reading the Bible, and publicly and privately declared his willingness to have the Bible read, wherever the parents made no objection. In one place, where most of the people were Roman Catholics and so opposed to the Protestant Version as to withdraw two-thirds of the children from school, he advised the teacher to reflect their scruples. He has kept his peculiar views entirely to himself, and done nothing, besides what has been mentioned, to earn the name of infidel under which he has been preached and voted against. On that account he was secretly worked against, while ostensibly retained on the ticket, and just before the election attacked in an anonymous circular issued too late to be fairly discussed, sent around at first clandestinely, and crammed with personalities, misrepresentations and appeals to prejudice. Tickets appeared at the same time printed in the same form as the regular Republican ones, and like them in every respect except that the name of the Democratic candidate was slipped into the place of that of this Republican nominee. Two ministers, a Baptist and a Presbyterian, are known to have carried these circulars and tickets with them as they left

our town that Saturday to preach sermons, one at least of which was on that subject, as was another sermon by a Free Will Baptist minister that same day. A fourth minister, the Presbyterian, whose sermon some months before has been mentioned, is known to have brought up at least one voter of this counterfeit ticket, which was undoubtedly voted by some people to whom it was handed as genuine. Thus was an organized and deliberate fraud carried out by the great body of Orthodox people in the county, led by some of their ministers. No Orthodox minister, and but few of the Orthodox church-members, are known to have made any protest against this iniquity, which was indeed promptly denounced by the County Editor and the Unitarian Minister, but otherwise has been sanctioned by almost universal silence. Such is the power of the Orthodox, that even of those who condemn their conduct, few dare openly call it by its right name. Thus mighty in iniquity are our Modern Pharisees who pretend to honor the Bible by bearing false witness against their neighbors and persecuting the friends of education with fraudulently secured votes. Why will liberal men and women suffer so much power—political, social and educational, as well as ecclesiastical—to be held by such unscrupulous hands?

For myself, I feel no such indignation against any individual as against the system which supports them. Towards the sincerely Orthodox who were seduced into this persecution of education, I can feel no anger, but only pity. Our indignation should be partly directed against the corrupt politicians who make Orthodoxy their refuge, but mainly against Orthodoxy itself. It proves itself an evil tree by these evil fruits, a tree whose fruit is persecution, slander, treachery, hatred of knowledge and willing use of fraud. These are not, of course, all its fruits; but they are among its peculiar and characteristic ones. They are fruit to be expected of a system which disparages morality in favor of ceremony and creed.

F. M. HOLLAND.

MISSIONS.

TIPPECANOE CITY, O., Dec. 11, 1871.

MR. ARBOT:—

Whatever may be your faults, I think "crookedness" is not one of them. Upon reflection Mr. Gladden will come to the same conclusion; for he cannot but know that a blind superstition often does as much harm as persistence in a known wrong, and that self-interests have much to do in making blind superstitions, and need exposing. Mr. Gladden can only think you are on the wrong track; but I know hundreds of Christians who in this matter think with THE INDEX.

Foreign Missions you have certainly shown to be a machine which utilizes very little of the power it uses; and that its object is beyond its reach.

Respectfully,

EDWARD L. CRANE.

UNITARIAN BACKSLIDER.

TO THE EDITOR OF THE INDEX:—

The *Christian Statesman*, the organ of the Society which aims to "amend" the Constitution of the United States by inserting into the Preamble three Calvinistic dogmas as a test of qualification for citizenship and office, in its issue of Dec. 1st publishes a call for a Convention to meet in Cincinnati to promote the interests of that cause. The same paper announces that a Unitarian minister is to take part in the proceedings, and evidently thinks that such a phenomenon should attract a large crowd of spectators and help the enterprise.

Now the second article of the creed which these gentlemen desire to engraft upon the Constitution declares the Scotch-Covenant doctrine of the Divine Headship of Jesus Christ over the nations of the earth, by virtue of his being the co-equal and co-eternal Son of God. But the doctrine of the Unitarians, from Dr. Bellows down or up to Mr. Mayo, is that Jesus was nothing but a good man, and that to ascribe absolute divinity to him, and to worship him as God, is to commit idolatry. Unitarianism is lower down in the honor it gives to Jesus than Arianism, which, in former times, cost the lives of so many thousands of the Athanasians who regarded them as heretics.

If the Unitarian minister aforesaid should succeed with his hyper-orthodox brethren in putting these dogmatic tests into the Constitution, does he not know that he and his co-religionists would be among the first to walk the plank as unpardonable heretics? If he does not know this, then I submit that he is singularly ignorant.

If he does understand it, and goes with his eyes open into the advocacy of "the Political Messiahship of Christ," which is to be one of the dogmas to be discussed at the approaching Convention, as auxiliary to the other three, is he not false even to Unitarianism, in contributing his little influence to a measure which, if successful, would disfranchise all Unitarian voters?

Let me tell Mr. Mayo that, while these grim Presbyterians will pat him on the head for his treason in helping them on in their damnable purpose to enslave the nation to their creed, they in their hearts despise the traitor. And should he dare to intrude himself upon their society because he has played false to his brethren in this one point, they will slam the door of the Church in his face and shut him

out, as one still reeking with the foulness of a heresy which forfeits salvation. One of the most despicable of all possible functions is to be made a tool—a cat-paw, in securing results in which the poor dupe of an agent can never share. The retrogressive spirit of some Unitarians, which so lights up the countenances of the Orthodox with hope that the millennium is coming, is not a strange phenomenon to the philosophic mind. Whenever an army of brave men advance into the enemy's country, the cowards fall back, and long for the leeks and onions of Egypt.

A FARMER.

A STORY.

BOSTON, Nov. 27, 1871

DEAR MR. ARBOT:—

Some forty years ago a young minister was settled over one of the leading Orthodox (Trinitarian Congregational) churches in a New England city. He was a ripe scholar and an able man. The people of our beautiful sister city desired to keep him among them; but the excitement on Foreign Missions was at its height, and the American Board needed just such a man to go out and convert the learned Brahmin and the poor Buddhist, who have been "groveling" in the "light of Nature" for a few thousands of years—and bring them to a knowledge of the one only straight and narrow way.

Our friend went, saw, and was conquered. He was converted—converted to the idea that our dear and venerable Mother Church does not contain all the goodness and beauty and truth in the world. He came back and told the A. B. C. F. M. that the children of this world were wiser in their generation than the children of God. (This is not a *verbatim* report of the conversation, I beg some of your critics to observe.)

The Board had, of course, no further use for him,—perhaps thinking that in this case three fourths of the money spent had been lost, and a bright and valuable soul besides. The young minister retired to his library to read and study and pray, and the result is that he became one of the fathers in the new church of Reason. He does not preach but live the new faith, and, though calling himself a Pantheist, he gives largely of his wealth to any cause which he deems adapted to assist in emancipating his fellow men, to shed over a large circle the light of a pure and noble life. He is a subject for the labors of Rev. Mr. Howard and your critic in the *Independent*, who by the help of the prayers of other righteous men might turn him from the error of his way.

Those critics who can see no logic in your illustration of the undershot and tourbine water-wheels, and those who cry out against estimating the work of the missionaries in money, seem to me to be blinded. A missionary who goes to heathen lands has to prepare an outfit, then to spend long months and much money to reach his field of labor, then to learn the language of the heathen; and that costs him years more and much expense for teachers and his own support. Then it takes him years more to get himself adapted to the people, and learn where to take hold. He has to civilize them to some extent before they can comprehend the grand mystery of how two and one make one.

Such arithmetical instruction certainly can be measured in money, just as the purely secular instruction of a music or art school can be measured by what it costs. If the people of New York wish to extend material charities, such as food and clothing, to the poor of New Orleans or San Francisco, who can measure the amount of good which may be done? One human life thus saved from starvation may be worth all the wheat in the country. But the food cost so much in money, and no more. So of intellectual and spiritual food. The cost of delivering it can be calculated, and it would be much cheaper for the three cities above named if each were to take care of its own poor, than to waste time and skill and transportation in a costly exchange of charities. The advantages to us in having such missionaries as Chunder Sen come among us are great, and that of having a Christian missionary returned upon us as a shrunken Christian, but as a much greater and better man than he was when sent out, may be incalculable; and it might pay the F. R. A. to send Christians over to Asia with such hopes in view. But a few cases similar to the above might be picked up (Bishop Colenso for one) to show that it is often unprofitable work for the missionary society. Besides, if the people of America will not repent at the preaching of THE INDEX, neither will they turn from their bigotry though one returned from India. God bless all efforts to purify and elevate the standard of religious thought in our own land!

Good speed to your noble little paper! And when, through it and other liberating agencies, all the Book worship and superstition of this country shall be washed out, then we will form a foreign missionary society, have THE INDEX translated, and send it to those still more benighted Christian countries where Peter and Paul and Jesus first preached, and where Christianity has done its perfect work.

R—

P. S.—There is another large expense on which nothing has been said—that of sending the children of the missionaries home to be educated.

A young wife in Camden cured her husband of a disposition to absent himself from home at night by providing him with an excellent dinner, and saying to him afterwards, "George, if you find a sweeter spot than our home, describe it to me, and I will rival it if I die in the attempt." A kiss and a few tears completed the victory.

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THE DEMANDS OF THE HEART.

A DISCOURSE BY O. B. FROTHINGHAM.

The impassioned psalmist whose words have passed into the worship of the nobler portion of the human race declared that heart and flesh cried out for a Living God. His rap soul did doubtless pant for the living God as the stag pants for the water-brooks. But can the same be said of all men, or of men in general? Some say "yes;" and some say "no." Some are positive that the religious sentiment belongs to all mankind; that the human heart everywhere, without reference to age, climate, race, or historical experience, has a natural hunger and thirst for the infinite and eternal. In evidence of this they appeal to the pious usages and traditions of all nations, to the priesthoods that have been ordained and venerated among all peoples; to the temples that have smiled or frowned in all lands; to the solemn rites which every nation under the sun has instituted in honor of its visible or invisible deities; to the hymns of praise and the litanies of worship which have gemmed the literature of every race; to the sacred books and oracles whereof we find the distinct trace wherever our investigations go; to vows and prayers by which the human heart has borne witness to the power of its aspiration, longing and trust, and to the oaths, the obligations, the sacred precepts, by which men have linked their mortal relations to the throne of the Supreme. This breath of holy feeling, they contend, has piled up the monuments that are conspicuous from all the ends of the earth, the everlasting monuments of adoration which continue to stand while all other buildings have perished. This evanescent breath has inspired the great psalms of David that have outlived imperial dynasties and dropped a living blessing on the graves of three thousand years. It is this that finds voice in the music that has pealed for centuries through the dim halls of Time, in the solemn masses and *misereres*, the noble "Te deums" and jubilant chants of the universal church. It has built the organ and fashioned tuneful pipes. It has fixed itself in Faiths which are but the penitent or grateful tears of the sensitive heart of man. The religious sentiment, eternal and fresh, is always growing beliefs and rituals, bibles and churches. Its forms of expression are various, its essence is one; its voices may change or be silent, but the spirit is never dumb. It adopts as true for all times and places the words of the psalmist: "Heart and flesh cry out for the Living God."

On the other hand there are those who contend that this is an immense exaggeration. The passion for God, they maintain, is not universal. It belongs to a few. There have been always, they say, a great many atheists in the world. We meet people continually who never felt the longing for the Infinite, who do not know what is meant by it, who do not so much as believe that it exists save as an artificial and unreal thing, born of ignorance and reared by priestcraft. Human nature as we know it, human life as we see it, they urge, gives no hint of this passionate yearning for God. Neither heart nor flesh cry out for him. They cry out for everything else first. Instead of building temples, men hardly keep

in repair and use those that are built. Instead of ordaining priesthoods they quarrel with them and pull them down; instead of making fresh sacred books, they do not read or care to understand those they have inherited from antiquity; and so far from throwing out new and burning utterances of prayer, they simply repeat by rote with entire unconcern the prayers which a past generation has printed—undoubtedly themselves, rehearsing the words of King David. The world is full, we are told, of radical unbeliefs and denials. The spirit of skepticism and scorn is rife in all modern communities in proportion as the priesthoods will allow it to speak out. Men left to themselves, and at liberty to make a clean breast of their faiths and infidelities, have little hesitation in saying, as plainly as habits and lives can say it, that they have no need of a living God. They may assent as matter of course, or as matter of courtesy, to the assertion of his existence. They may, from long habit, acknowledge in some vague manner his providence. But they do not pretend to say that they could not perfectly well, as far as they personally are concerned, get along without him. Are business men sensible of a crying need of the Infinite and the Supreme? May not all they hunger and thirst for be obtained considerably short of the Eternal? Do intellectual men pant for God as the hart panteth for the water-brooks? Do people of fashion, men and women of the world, have this unquenchable yearning for the fountain of all Truth and Good? Do the working people whose heart is oppressed by care, and whose flesh is worn with toil, sigh and languish for the bread and water of life? Is there anything in the counting-room of the merchant, the office of the editor, the shop of the trader, the wareroom of the manufacturer, the library of the scholar, the studio of the artist, the bureau of the statesman or the financier, the laboratory of the chemist, the show-room of the milliner, or the parlor of the lady, that suggests the Holy Spirit or impels a man to drop upon the floor and pray? What hoarse cry for the present and immanent God ascends from these places where heart and flesh daily puff themselves up or wear themselves away? Curses and blasphemings there are in abundance; words of hate and scorn; very few prayers. The name of Satan is oftener invoked than the name of Deity. Idols enough there are; but they are such idols as the princes were found bending to in the dark, and which suggest anything but divinity.

How shall we judge between these two opposite assertions—both so emphatically made—both so earnestly and plausibly sustained? Must we decide between them, adopting one and rejecting the other? May we not seek some way of reconciling and retaining both?

I wish, in this discourse, to throw out a single suggestion which may, perhaps, contribute towards the solution of the long-voiced problem. The suggestion I would make is this: That one of the classes referred to makes its appeal to human *Nature*, or to man as he is constituted in the essential elements and interior principles of his being; the other makes appeal to human *Character*, or to man as he appears under the influence of his temporal condition, as shaped by circumstances, and warped by the interests of common life. Human nature is one thing; human character is another. Human nature finds very imperfect expression in the human character of any particular time or people. Human character exhibits but very little of what permanently belongs to human nature. Human nature may have wants of which a great many men and women are unconscious. Multitudes of men and women may have wants, absorbing if not deep, which human nature would hardly recognize. Orders of people, classes of people, tribes of people, may be sensible of needs that clamor outrageously for satisfaction which human nature would summarily dismiss. We think we need velvet carpets, draperies of foreign cloth, cushions of brocatelle, furniture of walnut and cherry, frescoed walls, and painted ceilings; but we could live without such things perfectly well and be just as happy without them, if our neighbors' possession of them did not make us envious. And there is no man of the least dignity or worth who does not know that he has in him a capacity for satisfaction which all the gew-gaws of the world can only counterfeit. Human nature may be crying out for the living God, while the men and women who are such miserable exponents of human nature, such pitiful burlesques of it, are crying out for satin and broadcloth. Human nature may be testifying profoundly to its faith in a living God, while men and women, as we see them, are bearing witness to their conviction that God is dead. The best way, indeed the only way to discover

what are the essential beliefs of man would be to go at once to human nature and ascertain its permanent and constant needs. Find out what heart and flesh do cry out for, and you will find what they have; you will come at the radical beliefs of mankind.

This is an exceedingly difficult thing to do, for human nature lies deeply buried beneath layers of opinion, custom and observance, which it is perhaps impossible to dig through, or clear away. Men and women are full of acquired tastes which can hardly be distinguished from natural ones; the surface of their life is covered with artificial wants that pass for genuine, and that clamor for satisfaction with a noisy eagerness that drowns all deeper pleading. They have been pampered so long that they claim a primary gratification, and are furious if they are not indulged. Just as the appetite may become dissatisfied with plain food, and crave a variety of highly seasoned dishes, and in place of pure water from the spring may insist on the necessity of delicate wines from Germany and France; so the heart becomes dissatisfied with the simple nourishment that would make it sound, sweet and happy, and cannot rest till it has a store of rich delights, aromatic observances, scented beliefs, highly spiced hopes, intoxicating comforts, pledges and promises of foreign growth and costly purchase. It cries like a spoiled child if its luxuries are refused; it is ready to break if its air castles are blown down by the storm-winds of Providence. When its fine glass shivers in its cabinet, and its lace is torn on the fringes of its garment, it complains of destiny, and whines out a denial of God. Its prayer, it whimpers, is disregarded; its desires are unheeded; its divinely prompted hopes are blasted. But as nature does not guarantee to mankind the gratification of every passing desire; as expensive luxuries are not to be had for the asking; as humanity's board is not supplied with daily partridges and champagne, but only with daily bread and water; as humanity's rooms are not furnished with satin and ormolu, but with hard benches and deal floors; so God does not pledge himself to pamper the unnatural desires of this foolish and luxurious heart of ours. It does not need the fine glass or the castles in the air; it does not need the aromatic observances, or the scented beliefs, or the highly spiced hopes; and it is for our needs, not for our wishes, that God promises the supply. God calls us men and women—not ladies and gentlemen. Still these artificial wants exist; they are very earnest in their demands; they pass for real; they pass for the only real wants there are; it is indeed next to impossible to put them aside; and it is all but absolutely impossible to bring out into distinct recognition the essential wants which lie beneath them. Men have always preferred entertaining fancies about human nature and its needs to studying the truth about human nature and its needs. It is more than suspected that "religious" people, so-called, have done a good deal to manufacture spiritual wants for the sake of supplying them. They wanted to make a market for their goods, and consequently devoted themselves diligently to the cultivation of the tastes that would make the goods seem desirable. There were certain beliefs imported at great expense; some of them from Greece, some from the mystic Persia, some from ancient Egypt, some from India, others from Palestine. They are the best products of those famous lands; their material is the finest; their workmanship is the most elaborate and finished. Good judges of such things pronounce them perfect in their kind. Men like Jerome, Athanasius, Augustine, and a great many wise and good people beside, competent judges of their merits, have written down their opinion of them in learned books, and have commended them to all believers. We warrant them the genuine article, and in good condition. Here are fine speculations about deity and angels; here are neat theories about Providence; daintily fashioned opinions respecting man, his nature, fall and redemption; wonderful doctrines of destiny, here and hereafter. We offer you the black dogma of depravity and the crimson creed of atonement, the gorgeous fabric of Trinity, praised in all lands, and the airy manufacture of the God-man held sacred in East and West.

For ages now, those wares have been offered to the human soul and the venders of them have been doing their best to create a desire and a need for them. The chief office of the priesthood has been to these latter days not so much to meet an existing want as to manufacture a want for an existent supply. Did the garment woven for the mind prove a misfit? The fault was not in the garment, it was in the man who tried it on. Did the food fail to find an appetite? The appetite must be created. Did the natural taste revolt at the furniture? The natural taste must be

corrected. Does human nature refuse to confess its essential blackness and its radical alienation from holy things? Is it slow to allow its dread of the divine wrath, and its need of a sacrificial redeemer to do for it what it had no power to do for itself? Is it reluctant to fling itself down in a spasm of contrition, to acknowledge its need of miraculous renewal and change? Does it insist on the soundness of its own constitution, the worth of its affections, the rectitude of its tendencies, the wholesomeness of its organic wants? All this must be changed. Human nature is childish and stubborn; it is crooked, wicked, sick. Its notions of what will make it comfortable and happy are exceedingly crude. The heart must be educated to a knowledge of what it requires, and then it will devour greedily what now it so impatiently rejects. And so the poor heart has been dealt with and labored with—tutored and disciplined, catechised and experimented on till it scarcely knows what it does want; or if it knows, is afraid to tell. It can hardly distinguish between its natural tastes and its acquired ones; finds it hard to say what is meat and what is medicine, and discovers that its first and its second nature are so mingled and confused together that it quite despairs of saying what its original needs are; whether it requires one thing or another; whether it wants all, or wants nothing.

When religious people talk about human nature, the natural heart, they mean human nature under this artificial aspect; the human heart as they have made it, by their system of discipline. When they say, "human nature requires this or that," they mean that it ought to require this or that; or that it requires this or that under such conditions and circumstances. And men have been so long accustomed to take human nature at the priest's estimate, that the assertion goes unquestioned. Human nature, we are incessantly informed, needs absolute creeds and authoritative dogmas. Human nature needs vast religious establishments. Human nature needs priest-hoods and altars and sacrificial rites. Human nature needs a belief in Trinity, in Atonement, in the deity of Christ, in Perdition, in an everlasting Hell. Human nature needs religious pomp and pride and display. All this means merely that men and women have been accustomed to such things till they think they cannot do without them. Let their ability to do without them be tried, and it would be soon discovered whether they were necessities of human nature or not. It is very certain that men and women have succeeded in living strongly, virtuously and contentedly, without any of the things deemed thus vitally essential. The Mohammedans lived, spread, flourished without altar, priesthood, ministry or public prayer. The Hebrews, most religious of nations, lived and flourished for centuries, without any definite belief in immortality. All Protestants contrive to live and multiply and gain in civil dignity and virtue, without those special beliefs and practices which the Romish Church considers as indispensable to a right, safe and happy existence.

All liberal Protestants, and they are an immense company, Unitarians, Universalists, Swedenborgians and others fling away the substance of every single thing which the Orthodox Protestants affirm to be necessary to meet the needs of human nature; yet these people exist; they do not dress in sackcloth, or sit in ashes; they do not go about the earth like people who have no friends; they seem to have all the mental and spiritual food that they require; they are equal to their place and work.

The liberals of the liberals, whom people call *rationalists*, *naturalists*, sometimes by harder names, undertake to dispense with some things which their more conservative fellows rigidly insist on as primary, universal and ineradicable needs of human nature; but they are able to get on without them; and so far as appears, they have all they need. At all events they do not betray any consciousness of not having it; they are not sensible of an aching void in their bosoms; they do not move about like the men in the hall of Eblis, each with his hand pressed on his heart, to keep down an undying pain. Who shall say then what human nature needs and what it does not? We cannot know till we get into its principles, and those are veiled from sight.

In old times, when books were written on parchment, and parchment was excessively dear, it was customary to use the same parchment again and again, and for very different kinds of writing. Manuscripts would take on several layers of ink. The scroll on which some fine genius had written his poem, might fall into the hands of a stupid monk who would cover it carefully with his silly legends of Saint Madonna. Then a theologian might find it and indite thereon his doctrinal treatise; a ballad singer perhaps would scrawl over it his rigmorale verses; so that, in course of time, the original masterpiece was completely buried and lost. Some of the most interesting works of antiquity have been discovered and brought to light by the removal of sundry such layers of rubbish.

Much like such ancient scrolls are these human hearts of ours. We read them hastily, and they tell some passionate story of love or hate, of hope or fear, of longing or apprehension; we study them more deeply and we decipher a silly legend of superstition, a foolish romance of piety, a sad record of credulity or bigotry. We erase all this as well as we can, we use the microscope to bring out the faded lines of the earlier chirography, we hold the parchment up against the sun or the white flame of the spirit lamp, and slowly, point by point, curve after curve, comes out the original word inscribed by the finger of the Eternal on the living tablets. There it is, the Word, the original word revealed at last.

I am not so presumptuous as to pretend to say just what this word is. Nobody may say yet precisely what it is. The scroll has not been fully deciphered yet, as it will be at some future day. He would be a very audacious man who should undertake to declare the ultimate and essential needs of the heart. But let me announce one of them; not the only one, probably, but I believe the most fundamental one; the central need, if we may so call it, and I have no better way of expressing it than by using the words of this old Hebrew poet. "*Heart and Flesh cry out for the Living God.*" Not for a dead God, not for a God of tradition and memory; not for a God whose revelations are confined to the Past; not for a dogma about God; not for a theological or a metaphysical God; not for a mechanical or an ecclesiastical God; neither heart nor flesh cries out very loudly for this. But for a real God. I believe there is this deep and imploring cry for a God who means something, who stands for something, who is something; a God who works and blesses and inspires continually is a fixed demand of human nature; a God who fulfils the requirements of Deity, not by letting his name appear on a creed, but by letting his life flow into and through the world, always has been, and is more than ever now, the necessity of mankind.

Christianity in its better hours tried to meet this demand and has been honored and loved for its effort. Nay, Christianity grew out of an endeavor to meet this demand. "My Father is always at work, and so am I," said Jesus. "I and my Father are one." "If ye have seen me, ye have seen the Father." That there is a vast deal of atheism in the world I admit; atheism of the Head, atheism of the Conscience, atheism of the Spirit, yes, and atheism of the Heart. There are multitudes who disbelieve in God all over, and with all their disbelieving power. But I always feel that the reason they disbelieve is that they want a living God, and have not been shown him. They cry out for him. They will have nothing else. They reject all other, and the impatience of their rejection is measured by the intensity of their desire—"Show us the Father," they cry, "and we are content."

But how can the Living God be shown? It is not easy even to speak of him. What shall we say he is? The Living God! Of course I do not mean simply a God who is not dead—a God who is alive *somewhere* to-day; of course I do not mean merely a God who presides over the material universe, who uses the elements as his ministers, and its laws as his working force; a God who flames in the empyrean, and lurks in the abyss; who smiles in the sunlight and weeps in the rain; who sits upon the mountaintops, and lets his providence trickle down into the ground. I do not mean a God who lives in Nature merely, however grandly, sweetly, tenderly, entirely, he may live in it; I do not mean a God whose significance is exhausted or conveyed by the word Force, Law, Element. Nature, if she had a voice, might call this the living God, for he is a God who lives *her* life; but man cannot. The life of Nature is not our life; the Spirit of Nature is not our spirit; the God of Nature is not our God; the God of the Mountain and the Storm cannot touch our consciousness; the Soul of the Elements cannot be in communion with our soul.

By a Living God I mean a God who lives *my* life; whose life is in concurrence with mine; who works with my working, feels with my feeling, mingles with my relations, and is concerned in the operations of my existence. I mean a God who lives in and among and with his human creatures; a social God, if I may venture to call him so; that is, a God who adopts human society as the object of his interest, the field of his operations, the subject of his kindness. I deeply believe that heart and flesh cry out for this. Heart and flesh cry out for a God, whose every attribute is woven in with the ties which bind each man to his neighbor, and make all destinies to be at bottom the same; whose power is pledged to the strengthening of every human bond, and to the more compact knitting of all human interests; whose justice is committed to every noble work of civil, social and political reform; whose truth has something at stake in the advance and spread of human knowledge; whose wisdom plans in the wisest human counsel; whose care watches in the tenderest human regard; whose mercy weeps with those that bewail human misery, and smiles with those who labor to relieve it; who makes every worthy cause his own, and adopts the workers in it as his friends.

Am I speaking too much in pulpit fashion? How can I speak differently? When I say that "Heart and Flesh cry out for the Living God," I mean just this—that heart and flesh cry out for *human sympathy* and the noblest plane and takes nothing else as the suitable expression of the Divine. Man's justice is only God's justice; man's kindness is God's kindness; man's compassion is God's compassion; and no other justice, kindness or compassion will be accepted as divine, or as a substitute for this. There is no unity of God so long as men are divided by hates. There is no love of God while men make of each other a prey. Man's forgiveness is God's forgiveness; man's absolution is God's absolution. God's heaven is realized in brotherly kindness; God's hell in unbrotherly indifference and violence. We cannot help feeling that, if God is to be anything to us at all, he must be *human* to us; he must not be something above humanity, or outside of humanity, but something in humanity, as far as humanity can receive and express it; and if human society does not manifest him, then he stands unmanifested and there is no power that can make him real to us. The atheisms of mankind keep even pace with the unfeelingness

of mankind, and God begins to live when men begin to love.

In all my acquaintance with men, I have found this true: What they want, what they cry out for, is the HUMAN MAN, man's recognition, man's praise, man's approval, man's co-operation, man's compassion, man's grasp of the hand, and smile of the eye, and loving speech of the lips; and, having this, they are satisfied; they feel that they have God. This is no heresy; it is most orthodox faith. The incarnation expresses the heart's cry for a human God. The great thinkers of Christendom say, and always have said: "You cannot see God; you cannot know him as he is; you cannot know anything about him as he is. You should not even *pray* to him; he is too high for that; but here is Jesus; let him be a God to you; love him; get him close to you; tell out your soul to him; pray to him. If he blesses you, God blesses; if he absolves you, God absolves; if he is brother to you, God is brother." And men believed it; clinging to that form, they felt as if they were clinging to the Eternal; confessing their sins to him, they went away with lightened bosom, and sure of having forgiveness; touching his right hand with their faith, they were lifted up as by the arm of Jehovah; hearing him say, "weep not," they were comforted to the very core of their souls; thinking of him as pitying their condition, commiserating their sorrow, advocating their cause, they were persuaded that the Lord of all the Universe was on their side. He was "Emanuel"—God with them. "How could we venture to draw nigh to God if he was passionless?" writes St. Bernard. "He suffered, in order to learn fellow suffering."

But the incarnation was made to defeat itself. It meant belief in man, joy for his heart, promise for his soul, gladness to his existence, honor for his life, pledge for his endeavor, fruition for his love, reward for his earnestness, satisfaction for his need, rest for his restlessness. It meant the consecration of his earth, the sweetening of his social relations, the lifting of his burdens, the abolition of his death. It came in time to mean just the reverse of this. It is a singular circumstance, that simultaneous with the process of deifying Jesus was the process of demonizing man. The doctrine of human depravity keeps even pace with the doctrine of Christ's divinity. As he goes up to the skies, humanity goes down to the under-world. The sweetness of the human goes away with him; its hardness and sadness remain. In this practical aspect the belief in the godhead of Jesus has been a disastrous thing for Christendom. It is one thing to say that God is human; it is quite another thing to say that one human individual is God. The first saying brings the eternal powers down into humanity—charges the heart with unutterable love and longing, and promises a heaven on earth; the second saying announces that the human creature who is perfectly lovely and adorable is no human creature at all—that men must humiliate themselves before him, and pray to be taken out of their earth into his kingdom. The fact of the incarnation identified the divine with the human; the dogma of the incarnation separates the human from the divine.

What have we to do then, in order to recover the lost significance of the great fact, but to extend and apply the great thought it planted! If the deification of God to humanity implies the elevation of man to divinity; if Augustine is right in saying "God became man in order that man might become God," if Luther is right in saying "we are honored above all creatures, even the angels, since we can boast with truth that our own flesh and blood sits at the right hand of God and rules there; the incarnation is an oven which fuses us all together into one heart," then for the single ideal man we have but to substitute real men and women, and for an imaginary relation a real relation; instead of finding God in Jesus through faith, we are to find him in the noble and good about us by actual acquaintance; find him in numbers of men, in masses of men, through fair and honest dealing; find him in the constitution of society, through honorable commerce, just legislation, humane systems and habits.

In any natural and direct way satisfy this deep need for human sympathy, not on the plane of emotion, but on the plane of truth, justice and manly worth, and you satisfy all other needs. If there be a need for faith in Providence, it will satisfy that; if there be a need for faith in immortality, it will satisfy that; if there be a need for a great hope, a high inspiration, a noble aim for endeavor, it will satisfy that; if there be need for special cheer or consolation, or patience, or joy, it will satisfy that. For if it be indeed true that heart and flesh cry out for such a living God as this, the cry will be answered; the eternal powers will be found living with us. Heavenly homes will be found hidden within these earthly ones; angels will be detected under these perishing forms of flesh; a celestial kindred will disclose itself in these bonds of human relationship; flowers of Paradise will be discovered sleeping in the sods beneath our feet; and human brotherhood will insure the present grace and light of the Eternal.

The town of Kittery, Me., with a population of about 3500, and seven hundred voters, has seven churches, one for every one hundred voters. About \$7000 are annually expended for the support of these churches, and only \$3000 for its schools.

He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end by loving himself better than all.—*Coleridge*.

A SCIENTIFIC CONVERT TO FREE RELIGION.

[From the New York World of Dec. 29, 1871.]

The Toledo INDEX of December 23 contains the very remarkable announcement that Mr. Charles Darwin had, after mature consideration, allowed the fact to be published that he indorsed "almost every word" of the principles of free religion as developed by Mr. Francis E. Abbot, editor of that sheet. The "Truths for the Times," the title of the little work which the great naturalist so unqualifiedly accepts, was constructed by Mr. Abbot as the necessary upshot of religious thought in the present day, the germ of it being found in a lecture delivered in Boston last spring which was duly reported in THE WORLD. After a careful reading of these so-called "Truths," the most striking thing in the whole affair is that so keen an observer and so acute a systematizer as Mr. Darwin should commit himself to such vague statements as many of them are.

But our surprise must not allow us to disguise the importance of the admission which the free religious movement has thus obtained, nor the further and still more important fact that that movement has not only negations to offer, but that it has affirmations also. The "Fifty Affirmations" which are given as the groundwork of this faith, and the "Modern Principles" which form a synopsis of it, contain hardly a reference to God. Science knows nothing of deity, and free religion is the willing recipient of the scientific dictum. Religion is treated as an historical growth of the human mind, and Christ is assimilated as the founder of a great creed to Buddha and Mahomet. It holds that Catholicism is not a corruption of Christianity, but that it is theology in its most highly developed form as a "religion of authority based on the Christian confession," and that "Protestantism is the gradual disintegration of it." Though there is nothing very new in this statement—it has been held in France for forty years at least—the fact that when stated it makes such a convert as Mr. Darwin is surprising.

That the great naturalist was not a believer in the current theology was very evident to those who had read his books, but that his belief had crystallized into any definite form was what few thought. Every one is now undeceived, and the thick and thin opponents of his system will be sure to plume themselves on their own superior penetration, while his Christian supporters will be left to take such a stand as they think becoming to them. With all respect for Mr. Darwin, who is a great thinker, and without discussing the religious question which his indorsement of "Truths for the Times" renders for the moment prominent, we hardly think that these "affirmations" or "principles" are special enough or definite enough to form the groundwork of a religion, be it ever so narrow.

We have instanced the fact that God is ignored in them, but the position of the free religionist is not made clear in this respect. Can he believe in deity if he likes and disbelieve if he does not like? Or is he, like the Comtist, to say he knows nothing on the subject, and therefore does not bother his head with it, as he has much better things to do? Faith in human nature instead of faith in Jesus Christ may mean much, but it does not tell the world clearly in which of these categories Mr. Abbot and his adherents stand. Nor yet does this "credo" tell us whether they believe in a future state of rewards and punishments or not. This is a very grave omission; for if this great doctrine, one of the corner-stones of Christianity as a moral and political system, be swept away, one is anxious to know what is to take its place. What machinery is the free religionist going to invent that will have the same salutary effect in deterring from crime as did this dogma of the church? But if immortality is believed in, it is a matter of importance even to the outsider and critic that it should be known; for if it is, this scheme is fatally defective in not indicating the preparations to be made for a future state of existence.

MR. BEECHER'S RADICALISM.

[Extract from a sermon by Henry Ward Beecher on "The True Religion," published in the Boston Daily Traveller of Dec. 1, 1871.]

The apostles gave to the world a few elementary truths, and men have taken them, and scoured them, and carded them, and spun them, and woven them, and cut them up, and put them into priests' garments, and deacons' garments, and all sorts of garments; and now they are quarrelling over the "faith which was once delivered to the saints." As if the doctrines which they hold would be recognized by those to whom they are ascribed! There is many a doctrine that is called Pantheistic theology, of which Paul, if it were presented to him, would say, "What stuff is this?" And I think there are very few churches on earth at present that Christ could be made a member of. The qualifications of most of them are, I think, such as would exclude him from membership in them. And men differ and are contending and are filled with violence and temper, on account of the various claims which they have set up. And they go so far that they have not a spirit of true Christian charity. Having received the benediction of the Holy Ghost, and having proved themselves to be lineal successors of the apostles who were appointed by the Lord Jesus Christ himself, and were his representatives, they have shown this spirit of love by burning men up, by throwing them into prisons, and by making them wear chains all their lives. I believe that, much as has been the joy that has been made in this world, more has been the misery that

has been made by men who represented religion and called the church the Church of God. The tears have been ocean-deep, and the anguish has been heaven-high; and no historian's pen can ever compass that story of divine anguish. One single monarch—Philip II. of Spain—slew in one nation more than eighty thousand men, and went avowedly to cut off every man, woman and child in the Netherlands. For the sake of his faith he would not have hesitated to devastate the globe. While the Mahomedans were thundering at the gates of Eastern European capitals to propagate their faith, we were thundering back from the West to propagate our faith. The cannon, the spear and the dungeon have for hundreds of years been occupying a very large portion of the time of those that called themselves the descendants of the Lord Jesus Christ.

Now, we have been engaged in this kind of persecution. If a man does not believe just as we do, how sweet soever his life may be, however pure and gentle and large he may be, however much his conduct may be characterized by the spirit of love, if we know that he sets aside the articles of the church, and does not believe in them, that ends it. We put doctrine against love. Though a man has all love, if he has not doctrine, we reject him. Whereas, if there is one thing that is unquestionable, it is that the only thing that doctrine is good for is to make the life what it should be.

And yet the vast system of man-made doctrines, and the vast refine of services, and the vast organizations of the church, have not tended, in the main, to produce gentleness, and peace, and love, and beneficence. On the contrary, they have tended to produce enmities, and jealousies, and conflicts, and cruelties unutterable. And the practice of the Church of Christ on earth for a thousand years has been simply infernal. I know what I say. I speak no hasty words. I declare that through long periods the characteristic actions of the organized external church of the Lord Jesus Christ have better befitted the administration of devils than of men. This externality, with all its pretence of authenticity, apostolicity and traditional regularity, is continually vaunted and held up. And when men say what I have said, and what I say again, and what I will testify to so long as the breath of life is in me, that the spirit of Christ is love; and that he who truly loves God and men is a Christian, no matter in what church he is found, nor in what circumstances he is placed, men say, "You are knocking the foundation out from under things." In other words, the world has taken up the instruments of religion itself, and preferred the instruments.

NAMES WANTED!

The following petition is now circulating throughout the country by the "National Association," for the purpose of committing the United States government to the creed of Evangelical Christianity:

PETITION.

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States so as to read, in substance, as follows:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority, in order to constitute a Christian Government, and in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America."

And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble.

The following counter-petition is now open for signature at THE INDEX Office in Toledo. It will be forwarded to Congress as soon as the proper time shall arrive:—

COUNTER-PETITION.

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantee of religious liberty now contained in the Constitution of the United States, and to dissmile all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recognition of "God as the source of all authority and power in civil government," and of "the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority." We protest against such proposed amendments as an attempt to revolutionize the government of the United States, and to overthrow the great principles of complete religious liberty and the complete separation of Church and State on which it was established by its original founders.

Send your own name, and as many other names as possible, authorizing me to append them to the above counter-petition. Roll up the list to thousands and tens of thousands of names. Let such a protest be heard as shall put a speedy end to this fanatical attempt to subvert the fundamental principles of this free republic. Address

FRANCIS F. ABBOT,

Editor of THE INDEX,

Toledo, O.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I feel well pleased with the manner in which THE INDEX has been conducted the past year; and I trust that success will crown your efforts. I would be glad to give you more aid for THE INDEX, but I am in feeble health and have but little of this world's goods. The papers received the past year have been read and all distributed among friends of a liberal mind. I have also purchased and circulated some of Frothingham's sermons, and tracts published by the Liberal Tract Society. The majority of people in this town take but little interest in religious matters. And the few that are interested are so completely psychologized by 'orthodoxy' that they will not read Liberal publications. I was formerly a member of the 'Campbellite' Church in this place; but I took to reading the writings of Theodore Parker, O. B. Frothingham, and some books on the evidences of Christianity, and I soon found that I could no longer believe in Bible infallibility nor retain my position in the Church. I therefore sent a letter to the elders, stating frankly my change of belief and the causes that led to it; and I further requested that my name be stricken from the church-roll and I no longer be considered a member. I heard that the letter was received, but neither the minister nor the elders have said a word to me about the subject from that day to this. (This happened some four years ago.) It was immediately reported that I had become a Spiritualist; and soon after I received a tract entitled 'Spiritualism Self-Condemned.' In return I sent to the minister Finney's pamphlet on the Bible; and have occasionally sent him a copy of THE RADICAL, and am now sending THE INDEX. I hear that he reads them, but he never had a word of conversation with me about them. The Church refused to turn me out and claims that I have no right to withdraw my membership. Thus the matter stands."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the OGDON, in the NEW EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

SOCIAL RE-UNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mrs. A. L. WIRTH, on Summit street, Wednesday Evening, Jan. 17.

PUBLISHER'S NOTICES.

Quash receipts for the week ending Jan. 6th.—A. P. Hules, \$2; D. Branson, \$10; Wm. F. Heikes, \$1; D. Crall, \$2; E. W. Gunn, 60 cts.; N. S. Townsend, \$2; John Benham, \$2; J. M. P. Batchelder, \$7; Mrs. A. J. Pancoater, \$3; J. E. Sulton, \$2; A. L. Munroe, \$2; Miss H. M. Hastings, \$2; A. J. Griffin, \$2.50; Mrs. M. N. Adams, \$2.50; Eliza Wright, \$2; A. Hall, \$2; John J. Chandler, \$2.50; Orlando Davis, \$2; Alfred E. Giles, \$2; E. T. Billings, \$2; H. D. Howe, \$2; H. L. Holloway, \$2; E. H. Minor, \$2; C. W. Newton, 75 cts.; S. Wabbase, \$2; Asa Rye, \$1; Buckiel Walker, \$2.10; C. C. Sloan, \$2; E. Chapman, \$2; Morgan Devoe, \$2; Henry Blanchard, \$2; G. H. Briggs, \$2.40; E. Marston, \$2; Alf. J. Wolf, \$2; S. H. Morse, \$3; W. E. Lukins, \$2.40; David Porter, \$1.50; J. H. Cook, \$2; T. M. Cook, \$2; Henry Root, \$2; Samuel Cook, \$2.10; Rev. O. K. Crosby, \$1; Thos. McClinton, 10 cts.; E. H. Wicks, \$2.50; John Hoffman, \$2; Kate Harrington, \$2; Geo. P. Thayer, \$2; S. E. Milliken, \$2; John Gardner, \$2; John Cowan, \$2; Geo. S. Winslow, \$2; N. P. Hollowell, \$4; G. N. Jennings, 35 cts.; Wm. Russell, \$12; H. Paiphlamand, \$1; Sophia B. Carter, \$2; Morgan W. Ayers, 10 cts.; W. W. Moore, \$1.15; L. D. Warren, \$2; L. E. Goodwin, \$2; T. V. Leslie, \$2; Charles T. Fowler, \$1 cts.; J. L. Miller, \$2; C. Bonvall, \$2.10; R. C. Spencer, \$1; W. P. Ewing, \$1; Dyer D. Lum, \$2; Sarah B. Berry, \$2; J. H. Williams, \$2; J. H. Lull, \$2; Eliza A. Rabbitt, 50 cts.; Geo. Soule, \$2; Miss Clara F. Sheldon, \$2; C. Cowling, \$2; A. M. Haskell, \$2; J. N. Osborn, 35 cts.; E. F. Robbins, \$5.00; Mrs. Bell Hardy, \$2; Toledo Printing Co., \$20; P. H. Bateson, \$10; J. R. Fletcher, \$2; J. F. Olney, \$2; Mary A. Brown, \$2; S. Griffiths Morgan, \$1; J. B. Watkins, \$2; Rev. Robert McLeod, \$2; Rev. H. M. Hodges, \$2; R. F. Binkedell, \$1; J. J. Nichols, \$8; E. W. Dickinson, \$2; F. Bradley, \$2; J. Frasier, \$2; J. T. Brady, \$2; M. P. M. Cassidy, \$2; Geo. Adams, \$2; J. T. Dickins, \$2; Rev. C. A. Bartol, \$2; Jas. Fisher, M. D., \$2; A. H. Wimshish, \$2; Rev. J. D. Croftsant, \$2; Jacob Hoffman, \$2.50; C. H. Lord, \$2; L. O. Ross, \$10.50; S. E. Dorr, \$2; Mrs. S. H. Whittemore, \$2; C. H. Lunt, \$2; Mrs. J. R. Williams, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand, will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

GOD IS SPIRIT. A Sermon by Rev. O. B. FROTHINGHAM, preached at Lyric Hall, New York: D. G. FRANCIS, 17 Astor Place. 1871.

THE OVERBULGING GOD. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, Nov. 12, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871.

THE SCHOOL OF ADVERSITY. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall, Nov. 19, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871.

CHRISTMAS EVE. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall, Dec. 24, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871.

THE YEAR-BOOK OF THE UNITARIAN CONGREGATIONAL CHURCHES FOR 1872. With Calendar adapted for use throughout the country. Boston: AMERICAN UNITARIAN ASSOCIATION, 42 CHURCH ST.

HAND-BOOK OF RELIGIOUS INSTRUCTION. Part First: The History of Religion. Part Second: The Christian Religion. Translated from the Dutch of J. H. MAROVIEUX, by FRANCIS T. WASHINGTON. Boston: UNITARIAN SUNDAY SCHOOL SOCIETY, 42 CHURCH ST. 1872.

THE LADIES' OWN MAGAZINE. JANUARY, 1872. Edited by Mrs. M. CORA BLAND. Indianapolis. \$1.50 a Year.

THE SCHOOL LABORATORY OF PHYSICAL SCIENCE. Edited by Prof. GUSTAVUS HYNGERUS. Published Quarterly by the Editor. Iowa City, Iowa: GROSS, WATSON & DAY, PRINTERS, Davenport. \$1.00 a Year.

Poetry.

DEVOTION.

Devoutly look, and naught
But wonders shall pass by thee;
Devoutly read, and then
All books shall edify thee;
Devoutly speak, and men
Devoutly listen to thee;
Devoutly act, and then
The strength of God acts through thee.

RUCKERT, *Wisdom of the Brahmin.*

The Index.

JANUARY 18, 1872.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED ON LAST PAGE, FIVE HUNDRED SHARES, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.	One	100
D. AZEBA, Jr., Brooklyn, N. Y.	"	100
MRS. L. E. BLOUNT, Evansville, Ind.	"	100
Defiance, O.	"	100
Bryan, O.	"	100
J. T. BRADY, Sabetha, Kan.	"	100
Northampton, Mass.	"	100
Cincinnati, O.	"	100
MAX PHAOGY, Boston, Mass.	"	100
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C. FOLSON, Palmyra, Mo.	"	100
S. C. EASTMAN, Indianapolis, Ind.	"	100
J. O. MARTIN, Mich.	"	100
L. T. IVES, Detroit, Mich.	Two	200
E. W. MEDDAUGH, Boston, Mass.	"	200
A. FOLSON, Dayton, O.	"	200
W. F. HEIKES, Sus'n Bridge, N. Y.	One	100
HIRSH COIT, Samuel Coit, Worcester, Mass.	Two	200
CHARLES NASH, Worcester, Mass.	Two	200
		\$52,400

PROF. FRANCIS W. NEWMAN.

In response to our invitation to become an editorial contributor to THE INDEX, we have just received a very sympathetic letter from Prof. Francis W. Newman, of England, the distinguished author of the "History of the Hebrew Monarchy," "Theism," "The Soul," "Phases of Faith," and numerous other works. Being out of his usual health, and also suffering from the effects of excessive use of his right hand in writing, Prof. Newman somewhat hesitates to promise articles for our columns. But, enclosing a lecture in pamphlet form, and very kindly stating that he will forward others, he says (the italics are his):—"You have inserted one long piece from my pen, that on the 'True Temptation of Jesus.' Possibly you might choose to reprint some others, and may thus make good to your readers the statement that I have consented to be one of your writers. I permit you to make this announcement, if you think you can do it in good faith; understanding that I will write for you if I can."

The requirements of good faith seem to be met by stating Prof. Newman's qualified acceptance of our invitation in his own words. We should not feel justified in placing his name with those of the other editorial contributors to THE INDEX simply because he forwards for our use his previously printed papers; but the strong sympathy his letter expresses for the cause to which THE INDEX is devoted convinces us that during the year he will send us more or less original matter. Even an occasional letter from his pen on the great questions of the age would be eagerly welcomed by the multitudes who have learned through his works to admire the writer and to love the man. So much as this we confidently anticipate, notwithstanding the delicacy of his health; and with this anticipation, which is confirmed by the closing words of the above extract, we add his name to our list of contributors. It is a name which represents even better, perhaps, than that of any other living man in England, the protest made against historical and dogmatic Christianity by the deepest religious feeling of our times; and it will remind thousands of the dignity and beauty of a life which has emancipated itself from

the external restraints of Christianity only to show how sacred and mighty are the self-imposed restraints of a freely obeyed ideal. It suggests the heroism of pure and lofty thought, treading a path full of pain, yet unflinchingly pursuing it without once turning back to seek relief in the abandoned comforts of venerable error.

For the information of such of our readers as may not be familiar with the biography of Prof. Newman, we will refer to a few of the leading facts of his career. Two brothers, John Henry and Francis W. Newman, both reared in the Church of England, have in a most remarkable manner illustrated the interior contradiction of Protestantism, as an attempt to blend the opposing principles of authority and of private judgment. Both men are endowed with logical minds. The elder Newman, cleaving to authority, has been forced into the Roman Catholic Church, and is now one of its ablest and purest champions. The younger Newman, cleaving to the right of private judgment, has become a thorough rationalist, and stands at the head of English Theists. His history is full of instruction. Converted to the Evangelical belief at the age of fourteen years, and being confirmed as a member of the English Church in 1821, he found no rest of mind or heart in his adopted creed, and passed through various "phases of faith" before he could thoroughly escape the tyranny of the popular religion. In 1830 he was persuaded to go to Bagdad as a missionary, and stayed two years. But here his rationalism grew apace; he was accused of heresy by his friends at home, and subjected to most annoying and bitter persecution. He returned to England, and by degrees gave up Calvinism entirely—Trinity, Depravity, Atonement, the sinlessness of Jesus, the inspiration of the Bible, and finally the whole claim of Christianity to be a supernaturally revealed religion.

In this private experience, beginning with the narrowest Orthodoxy and ending with the most unqualified rationalism, the experience of modern Christendom is epitomized. It too is passing through these same "phases of faith," and is destined to arrive sooner or later at the same goal. Prof. Newman is one of the finest representatives of educated radicalism, inclining to the intuitional rather than to the scientific school of Free Religion, but adhering with uncompromising fidelity to the principles of free inquiry. The decay of Protestantism through its own inherent and fatal weakness is strikingly illustrated in the unlike careers of the brothers Newman. But while Dr. Newman, the elder, represents merely a backward eddy in the current of modern thought, Prof. Newman, the younger, represents the great current itself; and, with all the generous and chivalrous devotion to truth which marked his earlier days, he now extends to younger workers in the same cause a veteran's hearty sympathy and such help as his feeble health shall render possible. For this we most sincerely thank him; and we expect that our readers will before long have the pleasure of reading an editorial contribution from his pen.

REV. MONCURE D. CONWAY.

Our readers who have taken THE INDEX from the beginning will remember the kind letter of Mr. Conway in our third number, extending a friendly hand across the Atlantic to assure us of his sympathy in our new enterprise. Since then we have republished several papers and articles sent by him. His recently published and fascinating volume entitled "The Earthward Pilgrimage," and his widely admired letters in the New York World, the Cincinnati Commercial, the Radical, and other American publications, have given him so high a reputation as a brilliant and most interesting writer, that we feel very sure our readers will welcome the announcement that he has just promised a series of ten or twelve original letters, to appear monthly in the columns of THE INDEX. Mr. Conway is the rationalistic preacher at South-place Chapel, Finsbury, London, and enjoys the rarest facilities for intercourse with the best minds that congregate in that vast metropolis of the world. It is a piece of great good fortune for THE INDEX that we have secured the promise of original articles from his pen; and we most gladly enroll his name in our list of editorial contributors. We might have given interesting extracts from the friendly letter which authorizes us to do this, if it were not for the provoking little postscript—"Don't print any of this letter!" We obey this time, but shall take our revenge by printing the whole of the next he sends us.

THE VAGUENESS OF FREE RELIGION.

The New York World, in its issue of December 29, republished in full our late editorial on "The Coming Empire of Science," together with the whole of the "Truths for the Times;" and on our third page will be found its editorial comments on the subject. The sensational headings prefixed to the articles which it quoted (and for which it honorably gave due credit) were rather amusing; and one of them—"The Great Natural Selectionist Subscribes to a Creed"—was slightly inconsistent with the World's own criticisms. For instance, the World speaks of many of the statements "subscribed to" as "vague;" and it notes particularly the absence of declarations concerning "God" and a "future state of rewards and punishments." Now we respectfully submit that this criticism should itself effectually dissipate the misconception that Mr. Darwin has "subscribed to a creed;" for if the "Truths for the Times" is a creed, it is a creed that confessedly omits what all creeds are supposed to contain—definite declarations on those very topics. In fact, it is not a "creed" in the proper sense of the word, nor has Mr. Darwin "subscribed to it" in the sense of accepting it as one. He has expressed a general agreement with it, but for the very reason that it is not a "creed."

The truth is that the World, although generously giving two columns and a half to a statement of the principles of Free Religion in the words of one of its adherents, is puzzled to comprehend a non-dogmatic stand in matters of religion. The "vagueness" it complains of is merely the absence of definite dogmas. So difficult, indeed, is it for the public to understand the mental state of one who values religion for something better than dogmas, and who refuses to let himself be bound by them, that many so-called radicals have made the same complaint of "vagueness" against the "Truths for the Times." They want categorical assertions that God does or does not exist—that man is or is not immortal. They cannot conceive how there can be anything more important than these assertions. They find the scientific attitude, waiting and studying, patiently searching for the truth and steadfastly refusing to put assumption in the place of knowledge, to be absolutely incomprehensible. They demand a *yes* or *no* answer on questions that are open, and cannot be shut by either answer.

Now the "Truths for the Times" is a compendium of facts and principles, not of doctrines. It teaches plainly enough that all doctrines, to be stable, must be the product of the human intellect scientifically used,—thus quietly excluding all doctrines whatever that are based on grounds which science cannot recognize as valid. This is a general or abstract principle. It will not solve the special problem whether man is immortal, or whether God exists, or any other special problem. It merely means that all problems must be solved by the same fundamental faculties of human intelligence—that the mind must apply itself with all its faculties to the solution of every problem—that there is no special, extra-scientific faculty to take cognizance of religious problems, but that all problems come under the same universal laws of investigation—that all conceit of a special revelation of truth is a delusion and superstition. Hence, without giving either an affirmative or negative answer to the questions of God and immortality, this principle nevertheless requires the human mind to meet these questions like all others, and throws it back on the study of Nature for a reply. How else can truth be won? How else can men escape the dictation of arbitrary systems, or the vanity of special illuminations? Science alone possesses a method of investigation which has been proved trustworthy by its results. Demand, then, that science shall study religious problems as faithfully as it studies problems of chemistry and physics—compel it to a new and higher task—and abide by its adjudication. For from it there is no appeal.

If, then, the search for truth be an essential part of religion, this principle that all truth-seeking must be governed by the laws of scientific method, however "vague" it may seem to those who desire instant replies to the most serious questions that man can put, is broad enough, for the very reason that it is not "special" or "definite," to form the ground-work of religious thinking. We venture to say that it is the only ground work of religious thinking that will ever permit the mind to move in perfect freedom. The "vagueness" which the World considers a reason why Mr. Darwin should not "commit himself" to such a statement as the "Truths for the Times" was un-

doubtedly a feature of it which especially won his approbation; for it was not "vagueness" in his eyes, but rather the largeness of a universal principle of research. Instead of foreclosing debate on the questions of God and immortality, and taking either an affirmative or negative answer for granted, Free Religion must welcome the boldest and freest investigation, provided it is governed by the scientific laws that should govern all investigation, and provided no appeal is made to any authoritative "revelation." In other words, Free Religion demands that these questions shall be met, like all others, in the spirit of science, in the love of truth, and in utter disregard of all consequences of the inquiry. When science shall have given its final reply to those questions, that will be the final reply of Free Religion.

There is nothing whatever "vague" in this position. It is the attitude held by every mind which perceives that much can be said on both sides of these questions, and believes that the only honorable or even possible *terminus* of existing doubts must be the scientifically established truth. The minds which cannot endure to hold this attitude, and prefer to lean on the arbitrary assumptions of ecclesiastical or intuitional "revelations" rather than to bear the uncertainty which is synonymous with thought, will necessarily find Free Religion "vague," because it seeks to learn and persistently refuses to be seduced into dogmatism. But this is an attitude which is perfectly familiar to men of science. Without it science could never have achieved its dazzling results. It is because Mr. Darwin recognized this long-familiar attitude in the "Truths for the Times," and saw that Free Religion as here presented plants itself intellectually on the solid rock of the scientific method, that he was able to express sympathy for it. But he is as far from "subscribing to a creed" as he ever was.

The *World*, however, expresses perplexity as to the position which the "free religionist" holds with reference to the great problems it indicates. Its inquiries are perfectly reasonable, and ought to be frankly met.

We reply, then, that Free Religion does not exact uniformity of opinion even on these highest and most important problems of human thought. It only requires sincere love for the truth, an honest attempt to find it, and an earnest effort to live it. Among its ranks are theists and atheists, spiritualists and materialists, and persons of all opinions. But they all wish faith in man and his noble future; wish to attain this future as much as possible, and find their duty of union in a common endeavor to realize in the world the true, the beautiful and the good. At the true is, they do not undertake to say *in* *on*. Perfect freedom of thought and of speech is this. They are willing to trust the human mind to discover the truth in the natural exercise of its faculties, and therefore have no common creedlessness. If this position seems a long and disappointingly "vague" one to those who desire an exact schedule of the "beliefs of free religionists," we cannot help it. But nobody can defend Free Religion until he comprehends its position.

On its intellectual side, therefore, Free Religion asks each individual to form and hold his individual opinions as best he may, refusing to any principle of fellowship less "broad" *perfect liberty in perfect love*; and it has no in of doctrines about God or a future state—bond of union or basis of organization—is the usual meaning of the word "creed." The *World* inquires what "machinery" Free Religion is going to "invent" to save society from us reply—none whatever. The Christian "machinery" has not saved the world from crime; any other "machinery." Instead of relying on methods, which experience has proved ineffectual, Free Religion must rely on education, civilization and social science. Whatever industry has really done towards suppressing crime has been accomplished through these natural means. Free Religion will use them also, and the theological nonsense which has done to impair their efficiency, and endeavoring to remove the causes of crime by abolishing the conditions which tend to produce it. It will make the "preparations" for a "future state of existence" be made in the nature of things, by endeavoring to make the present existence as sound and as pure as possible. This is the dictate of common sense; and upon common sense Free Religion will not attempt to improve.

RELIGION AT THE SOUTH.

It is useful sometimes to look at systems of religion not in their best phases, but in their worst; not as modified by better culture and habits of thought around them, but as growing in a rank soil and developing all that would naturally grow out of them.

Such an opportunity do we find in the state of religion at the South, especially among the colored people. We may there observe the effect of that religion of excited emotion and outward observance of pious rites, divorced from all relation to reason or morality, which is more or less to be found in all the Evangelical sects, but especially among the Methodists and Baptists, who have the widest influence among the colored people.

In the more intellectual regions this phase of religion is modified by the influence of the surrounding world; and even the Methodists now have their schools and colleges, and would not venture to take a stand against general education. But at the South the Church preaches directly against education as a hindrance to the soul's salvation; and in times of revival the children are often kept from school, lest interest in their lessons should distract them from the all-important object of working up the nerves to a pitch of excitement in which they will feel an assurance of having "got religion." Religion is with them a charm to keep them out of the Devil's clutches. As the Chinese beat gongs and ring bells to keep the fiend away, so the negroes shout and dance and scream, to secure the presence of the good spirit and to keep away the bad. It is a piece of good luck to "get religion"—like the finding of a four-leaved clover to bring good fortune, or a horse-shoe to keep the witches away. Those who cannot persuade themselves of having acquired it are ordinarily so much impressed by the ideas of others around them that they esteem themselves to be very unfortunate, and, if not blamable, at least somewhat degraded, as not being admitted to a privilege which others enjoy. Very great pressure is brought to bear upon young minds to mould them into the required form. The teachers of the Freedmen's schools have often been met with a refusal to sing patriotic or even temperance songs because they are not revival hymns. Nothing must be allowed to break the spell of excitement which is woven around them.

This being the idea of Religion, it is entirely severed from any connection with morality. Many of the ministers who have great influence over their congregations are men of notoriously corrupt lives. They owe their power to a certain rude eloquence which works upon the nerves of the hearers and produces the desired intoxication and glorification. Of course human nature asserts its value occasionally, and there are ministers who work earnestly for the real good of the people; but, according to the testimony of various witnesses, they are rather the exception than the rule. I have heard a colored minister preach a sermon in which he gave a great deal of good, shrewd, practical advice to his hearers; but it was not morality based upon religion nor taught as a part of religion. One pious man was heard to say to one of the unconverted—"It is safer for me to cheat or lie than for you, because I have the seal on my forehead, but you have not,"—meaning that the Devil would have free chance for his unsealed friend if he did anything wrong.

The old superstition in regard to kissing the book is very prevalent. A teacher, suspecting that one of the pupils had stolen something, tried in vain to make her confess it. She stoutly denied it until the others exclaimed—"Make her kiss the book!" The Bible being brought, she was required to kiss it, and at once confessed her guilt.

Another teacher asked her pupils—"What is religion?" They answered—"Praying." "Do you mean," said the teacher, "that if a man only prays enough, he can be a pious, good man, even if he lies?" "Yes," was the immediate response. "But supposing he steals?" continued the teacher. "Yes," they answered as readily. "But if he commits murder?" The natural conscience here spoke, and they hesitated to carry out their principle any farther.

Now there is the same result here which M. Coquerel described as existing in France. One class of people are entirely absorbed by this superstitious form of religion; and the young vigorous minds whose natural sense, aided by their new freedom, revolts from it, are left without any religious life whatever.

It is on this class of minds that the future of that

portion of our Union, whose welfare is inevitably bound up with ours, largely depends; and if we have any faith in the good influence of pure religion and enlightened morality, it seems highly important that it should be offered to their acceptance. I believe that many of them would receive readily the principles of simple rational religion and morality, taught without burdensome formula. The negro mind is imaginative and excitable, it is true; but it is also simple and direct in its receptive power. They will listen to anything that is spoken in earnest simplicity, so that they can understand it; and I think one can, in addressing them, often strike below this superficial layer of superstition to the rich veins of natural religion which lie below it. It seems cruel that such precious opportunities as the day of leisure and the weekly sermons offer should be thrown away upon such worthless stuff as is ordinarily given to these people. It is one of the great questions which are offered to America to solve to-day, how to bring this mass of semi-barbaric, semi-heathen ignorance into a civilization and enlightenment which shall help forward our national progress instead of being a constant clog and hindrance to it.

R. D. C.

SUPERSTITION AND FAITH.

We should do a great injustice to any religion, were we to characterize all of its faith as mere superstition; and we should be equally far from the truth, were we to say of any historical religion, even in its best and purest form, that it is absolutely free from superstition. There can be no doubt that Paul's faith, when he stood on Mars' Hill and called in question the Athenian altar "to the Unknown God," was much more rational and enlightened than was the faith of the common populace of Athens who were still given to idolatry. Yet, had old Socrates been alive, very possibly he would have been able, with his searching, cross-questioning logic, to convict Paul of holding some superstitions, and others of the early Christians of holding still more. The superstitions were not all on the side of the Greeks, nor the truth all on the side of the Christians. In that very altar "to the Unknown God," the Greek mind had expressed one of the finest elements of true religion—the humility that shrinks from the claim that the Supreme Being is fully revealed in any finite form, and has made himself anywhere so far "known" that He cannot also be said to be "unknown." Science, and the religious spirit that is imbued with the spirit of science, are coming to-day into harmony with that utterance of ancient Greece. And Paul himself was broad and just enough to recognize in the Grecian faith and culture something of the very truth that he wished to teach; for he quoted from one of the old Greek poets a statement of the Divine Fatherhood. And could Paul and Socrates have met in the streets and markets of Athens, I think they would have been a fine study for each other—a good intellectual match,—and would have found themselves kindred and congenial souls.

Thus, at least, should the religions of the world meet each other,—thus are they meeting each other in the methods of modern scientific research into human history,—not as if any one were all truth and the others all error, but as if all were sincere attempts of the human mind to know and express the truth, while none can claim to have discovered and expressed it wholly or with entire purity. Studies in comparative theology are disclosing abundant evidence of the fact, that superstition is not anything that can be set off by a distinct boundary-line from what is popularly called a true religious faith, but that it is a relative thing—a spiritual phenomenon of degrees and shades; and that it appears in connection with all historical faiths, and is indeed very closely allied with faith itself. Not a few persons of learning and thought, observing how general is the alliance between religion and belief in supernatural phenomena, are ready in fact to declare that religion is wholly a matter of superstition, and that, under the influence of reason and increasing knowledge of natural laws, all religion and religious institutions, as anything apart from ethics and the sentiment of philanthropy, will gradually pass away and become obsolete.

Such persons do not, as it seems to me, accurately interpret all the facts of human history and experience. Yet their criticism and judgment are of great value as a protest against the prevalence and power of superstition in the province of religion. Frequently, indeed, the rationalistic religious believer finds himself little at variance with their opinion, but only

with their way of expressing it. What they would call the natural allegiance of the human mind to truth and right and goodness, and the natural effort of man to realize his ideal of truth and virtue (this being, as they would say, merely a moral quality), he would call the essence of the religious sentiment and the underlying vital significance of all religious systems and faiths. Yet he would agree with them that this elemental and universal aspiration, which is the root of religion, has developed a vast deal of irrational belief; that it has, in fact, gathered about itself such a mass of superstitious opinions and practices that it seems as if, under the reformation which the application of reason and science must inevitably bring, that which is popularly called religion, that which makes the most noise and show in religious faith, must gradually lose its hold on the human mind and become a thing of the past. The rational believer in religion sees that it is a point of the utmost importance that every form of faith should be left freely open to the influence of developing reason and to the light of advancing knowledge, in order that the very seed of religion may be preserved against suspension of vitality and decay. Why is it that science, literature, philanthropy, are in Christendom so largely divorced from religion? Why is it but because religion has appeared so nearly synonymous with irrational dogma and superstition? The Christian church to a great extent has been the nurse of irrational dogma and superstition. It clings to beliefs and ceremonies with the grasp of sentiment long after reason has outgrown and abandoned them. Hence people of scientific minds, of masculine vigor of thought, people that are grappling with the vital intellectual and moral problems of the age, have been to no small extent repelled from the church and from the religion which the church seems most intent upon cultivating.

The truth is, Religion needs to make "a change of base." It has been depending for supplies too long on the dogma that Deity is irrational, supernatural, and arbitrary power. This dogma is the root of superstition. Faith must find a basis which reason will not resist, which science cannot undermine. It has been in the habit of clinging to tradition, to specific epochs of revelation, to special Providences, to miraculously endowed prophets. It must learn to rely on the orderly method of Nature and the inspiration that is uttered in the universal consciousness of man, and that is summed up in the natural processes of history. In fine, faith must come to be synonymous with reliance on the order and integrity of the universe. If religion is to do the practical work in the world which most needs to be done, it must not be a matter of one book, or of one day, or of any special place, but of all books, and all days, and all places. It must get out of churches into homes; out of consecrated places into ware-houses and custom-houses and rail road offices and legislative halls; out of creeds and ceremonies into the social life of neighborhoods; out of prayers for specific gifts from God into an earnestness of purpose and effort that shall set the soul and life in the very current of the eternal energy, and make them instruments in the bestowing of the divine gifts. Then will religion be brought into oneness with every effort of reverent reason, with every established conclusion of scientific investigation; and will come to be regarded not as an enervated sentimental experience, looked at askance by thinking people as something to be kept out of sight, but will be seen to be the highest natural health and vigor and balance of our natural faculties.

W. J. P.

A correspondent inquires:—"Are you sure that Mr. Darwin's theory, which a friend of mine calls (and it is the best definition I have heard) the 'Dialectic of Nature,' is 'original' with him?"

To which we reply that Mr. Darwin did not originate the general idea of the evolution of species, or even that of Natural Selection, which was imperfectly stated by Aristotle himself. But his originality consists in the intellectual creativeness which has fused innumerable facts and previously unperceived relations into theoretical unity, and organized a guess into a law. There is no such thing as absolute originality. The only creation is that of form, and in this sense Mr. Darwin is a creator. Prof. Haeckel, of Jena, justly compares him to Sir Isaac Newton, on the ground that the Darwinian theory is as important to biology as the gravitation theory is to physics. Coming ages will confirm this estimate, and recognize Mr. Darwin as the peer of the greatest and most famous discoverers of the past.

THE BOUND INDEX.

For the information of several correspondents we state that bound volumes of THE INDEX for 1871 will be ready for delivery within a few weeks—probably quite soon. Orders for it will be filled without any unnecessary delay. We cannot furnish a complete file for the year in any other form.

Last year nearly the whole number of volumes bound was ordered in advance; but, according to public notice, they were reserved till paid for, in order to avoid all financial embarrassment. The failure of a considerable number of these subscribers to remit the price left many of the volumes on our hands. These have been nearly all sold, however, and it will soon be impossible to furnish a bound volume for 1870 at any price.

Notwithstanding our very explicit advertisement, there has been misunderstanding of the price. In order to make the matter clear, we call especial attention to the fact that the price of each volume is \$2.50 in every case, payable in advance. The postage required is 72 cents for each volume; and if the postage is not prepaid by the purchaser, the volume will be sent by express at the purchaser's expense. Persons ordering bound volumes will please observe this notice.

We trust no malicious person will suggest that THE INDEX is getting into bondage because it is getting into binding. Remembering the declaration of Paul (2 Tim. 2:9) that "the word of God is not bound," devout Christians may argue that THE INDEX cannot be the word of God. Very likely. It professes only to be the word of thinking men. But the word of thinking men is the only word of God for these thoughtful days. And though bound never so strongly, THE INDEX for 1871 will be as free as though it were still flying over the country in loose sheets.

EDITORIAL BOOK NOTICES.

NINE YEARS OLD (Macmillan & Co., 38 Bleecker St., New York) is a child's story book of 215 pages, printed on tinted paper with illustrations by L. Frölich. The story is a simple one, pleasantly told. We cannot say much in praise of the illustrations.

THE WANDERER (J. R. Osgood & Co., Boston) is a "colloquial poem" in blank verse by William Ellery Channing. The verse is too often deserving of its name. Very blank and monotonous are many of the pages. But there runs through the tame neutral tint of the poem the golden thread of a true love of Nature, which at times even causes forgetfulness of the coarse rhythmical texture of the fabric itself. Mr. Channing has something of the poet's sensibility to the finer suggestions of natural scenery; but he has very little of the poet's art of expression, without which poetry degenerates into prose. Mr. Emerson bespeaks generous reading for the little book in a very characteristic preface, which chiefly convinces us of his own determination to appreciate a difficulty perceptible merit. But what shall be said of a poem which demands a generous mood in the reader? All admiration is worthless that is not extorted. We remember that Thoreau used to speak warmly in praise of Mr. Channing's poetic gift; but we thought then, and think now more than ever, that his fame will scarcely survive the friendship that created it.—The price is \$1.25. For sale by H. S. Stebbins, Toledo.

ATLANTIC ESSAYS (J. R. Osgood & Co., Boston) is a treasure sure to be eagerly sought by all who have ever read an article from the pen of Thomas Wentworth Higginson. These are essays which he has published in the Atlantic Monthly from 1858 to 1871, thrown into book-form for more convenient preservation. It is a volume for which no appeal need be made to the generosity of the reader. It will extort admiration from every one qualified to distinguish between the admirable and the passable. America has no littérateur whose familiarity with elegant letters gives him a better right to discourse on "Literature as an Art," or to make a "Plea for Culture," or to demand "Americanism in Literature,"—no author better adapted by thorough education, long practice, and brilliant success as a writer for papers and periodicals, to give sound advice in a "Letter to a Young Contributor,"—no scholar better qualified by knowledge of and sympathy with the Hellenic mind to do justice to "Sappho" and the "Greek Goddesses." As a master of the finest modern style, Col. Higginson has no superior. Simplicity, freshness, symmetry of artistic structure, good choice of words, thoroughness of preparation and finish,—where can

be found finer examples of these qualities, which he considers the cardinal literary virtues, than in his own writings? Were it well to advise young writers to imitate the style of any one, we should mention Matthew Arnold and Col. Higginson as equally excellent models; and as it is, we can recommend no book within our knowledge as more sure than the "Atlantic Essays" to foster a pure taste in this respect. It would be giving our readers, however, a very poor idea of it, should we forget the matter in the style, the substance in the form. Here are noble and manly thoughts, such as should be sown in every American mind. Often has the darker side of culture been forced upon our notice, when we have seen men of large acquirements in science, philosophy, literature, and art, forgetting that they are men and that "nothing human should be alien to them," turn away with cynical contempt from all reformatory movements, and look down with a strange conceit of superiority on those who feel every burden of humanity as a weight laid upon their own shoulders. "I do not care a damn for my fellow-citizens," exclaimed one of great intellect and high education, when we urged the duty of enlightened minds to shed their light on a superstitious world. Such culture creates a *svan*, but annihilates a man. What we thank Col. Higginson for above everything else in this charming book is that the charm is not only on its surface, but lends an added grandeur to the manhood at its heart. The dignity of ideas, the sublimity of pure moral purpose, are never once forgotten in its pages. Here is held up to America the ideal by which its future must be shaped, if its history is not to be a repetition of the disappointing past. These are the words of a true prophet of to-day:—

"It is worth all that has been sacrificed in New England to vindicate this one fact, the supremacy of the moral sentiment. All culture, all art, without this, must be but rootless flowers, such as flout round a nation's decay. All the stern, long reign of Plymouth Rock and Salem Meeting-house was well spent, since it had this for an end,—to plough into the American race the tradition of absolute righteousness, as the immutable foundation of all. This was the purpose of our fathers. There should be here no European frivolity, even if European grace disappeared with it. For the sake of this great purpose, history will pardon all their excesses; overwork, grim Sabbaths, prohibition of innocent amusements, all were better than to be frivolous. And so, in these later years, the arduous reforms into which the life-blood of Puritanism has passed have all helped to train us for art, because they have trained us in earnestness, even while they seemed to run counter to that spirit of joy in which art has its being. For no joy is joyous which has not its root in something noble."

We wish we could put "Atlantic Essays" into the hands of every reader of THE INDEX. This being impossible, we hope that every reader of THE INDEX will procure it for himself. Sold by H. S. Stebbins, Toledo; price \$1.50.

Rev. J. S. Bacon, of Syracuse, N. Y., immediately after the Convention of the Free Religious Association, preached a flaming sermon with the title—"Stand by the Old Flag!"—an abstract of which was published in the *Daily Standard* of that city. His eloquence was more than Ciceronian, as witness the following extract:—"He stood, however, with those who stood for God and the Bible, not with those who call the Savior of the world Mr. Jesus Christ, and spell God with a little g." This is utterly annihilating. The Kingdom of Heaven cometh by a right use of capitals, and all who hope for salvation must follow the Presbyterian spelling-book. The Free Religious Association must not only "mind their p's and q's," but also their g's as well,—though how this reverend gentleman discovered any deficiency in Free Religious g's by listening to oral addresses, it is difficult to tell. If any of our number was really guilty of saying "God" without a distinctly enunciated capital initial of the most pious and reverential description, by all means let him be expelled from the Association, and sent to the gallows for blasphemy. Such a profane contempt of capitals is deserving of capital punishment.

A London telegram of Dec. 28 announced that the Prince of Wales was recovering, and added:—"The Archbishop of Canterbury has ordered the discontinuance of the special prayers for the recovery of the Prince."

If the Prince should have a relapse and die, the Archbishop must bear the blame, then. He assumed a terrible responsibility. Alas for the English nation, if he made a mistake!

Is it a conceivable thing that God could manage the universe without consulting the Archbishop?

We are very sorry that the little *Iconoclast*, of Washington, D. C., has been obliged to suspend publication. It was conducted with signal ability, and Mr. George M. Wood, its young editor, has proved his capacity for doing most excellent service to the liberal cause.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE RESURRECTION FROM THE DEAD.

N. COMPOS MENTIS, a Baltimore man,
Whose life had run half of its natural span,
One day was seized with those blue-devil whims
Which play the "Old Nick" with one's body and limbs.
Soon, in convulsions of fancy so strange,
His physical man underwent a queer change:
Aye, a long series of changes, all queer—
A town-clock, a tea-pot, a French Grenadier;
Tall, now, he reaches to ceiling from floor;
Now short, and too broad to be pulled thro' the door;
Fixed, in one moment, for aye to his bed,
The next, doomed never to stand on his head.
Thus, for a twelve-month, this pitiful wight,
Though changing full oft, yet improved not his plight;
When, metamorphosed by Death, as he said,
He laid himself down and declared: "I'm stone dead!"
Then all in vain the physicians essayed
To bring back from Hades poor M.'s vanished shade;
"Dead," said he, "I am, and dead I will be,
And not resurrected by any M. D."!
But Doctor Jason (original man)
Conceived and brought forth a most wonderful plan;
Said he: "A dead man no doctor can save,
So fetch a stout coffin and dig a deep grave.
Brought was the coffin, and dug was the grave;
Instructed, the friends of the dead man did rave;
Laid in his casket, the cover left loose,
The dead heard the doctor: "He's gone to the dance!"
But not a sign yet this dead man did show—
That into the grave he selected to go;
So a mournful cortege—doctor and friends
And pall-bearers four—toward the grave slowly wended.
Now Doctor Jason, with forehead complete,
Had pointed good sentiments all up the street.
Slow move the bearers—the bells, muffled, toll;
Cries sentinel one:—"Halt! who is that poor soul?"
"Poor Mr. M.," the good doctor replied,
"Has gone from the world; yester-morning he died."
"Pity he hadn't departed before!"
The sentinel said: "So that villain's no more!"
And sentinel two and sentinel three
In question and answer did fully agree
While sentinel one; while sentinel four
Said: "The Devil's got him, he'll sure want no more!"
And now, a trove with you, sceptics, who doubt
A dead, coffin'd man from his chest may come out;
For "poor Mr. M.," in full wind-sheet,
Uprone and chased Calumny fast down the street!
Much metamorphosed as poor M. had been,
The best transformation was this he had seen;
And, though each slanderer best his best speed,
Of coffin and shroud he no longer had need;
For, fuming with rage, and glowing with heat,
His cure by this treatment was quick and complete;
So, let each blue-devil man be assured,
By summoning Jason his case may be cured.

Many "good Christians" there are in our day
Who need the sound treatment of wise Dr. J.;
Poor hypochondriacs, out of the head,
Forever exclaiming:—"In sin we are dead!"
Reason may draft its prescriptions in vain,
Each phase of the malady Logic explains;
Let one potent remedy still be preferred—
Like Jason, quick take the deceased at his word.
Man be the Judge; his own witness the "dead."
His self-pronounced sentence with gravity read;
Then from each coffin will rise, in "new birth,"
A full-redesmed mortal—immortal on earth!

J. H. C.

NORTH ANDOVER, MASS.

PRAYER AN FINANCE.

ITHACA, NOV. 25, 1871.

MY DEAR MR. ABBOT:—

Accompanying this please find the "History of the Consumptives' Home." Read it, and you will see that you may get your fund made up without so much anxiety as you seem to feel, or, if you cannot, then that you can go on without it and find your bills provided for as they mature. According to this book, if you will make your paper attractive, inspire people with confidence in it, show the world that you are unselfishly working for others' good, and, when you have a bill to pay and no money in the drawer, will pray to God to send you some, sooner or later it will come. If the paper really succeeds and engages general sympathy for its courage and truthfulness and gentleness, you will have nothing to do, when wages have to be paid, but to tell Jesus, and, as sure as you are a good editor, the needful will be collected.

In conscience I ought to add that one reason for sending you the book is that I want to get it out of the house. I have four boys, and they have begun to read it; and, as they will have nothing in the world but their talents for support, I should be sorry to have them confused by this new method. Dickens taught a good moral lesson by his picture of Micawber and his life of failure; but this doctrine of trusting that something will turn up, enforced by a truly religious spirit and clinched with abundant proofs of success, is calculated to bewilder the young idea. Intellectual "consumption" might injure, prove more than physical, and our churches might become *Groenhalls* for patients suffering from worse than tubercles.

My wife says that she will not have this excellent man who founded the "Consumptives' Home" ridiculed. Nor do I wish to express anything but honor and sympathy and gratitude for his efforts on behalf of the suffering. Nay, I will do what little I can to

help him, and I wish him all success; but I cannot avoid calling your attention to his method.

We are not altogether satisfied with the success of THE INDEX. It is now just large enough, just strong enough; and it exactly fills a place in our intellectual economy. We fear that, when it shall become a great paper with its various departments, the little drop of living water will be lost in the tide of success.

However, you have done a good work already, and have succeeded, even were you never to issue another number; so that if, by dint of good thinking, good writing, advertising, and this new method which I now suggest, you shall build up a large weekly, which I shall never be able to read, I shall still always remain your debtor for what you have done.

Yours truly,

W. C. H.

"MASTERS AND DISCIPLES."

TROY, N. Y., Dec. 19, 1871.

TO THE EDITOR OF THE INDEX:

Sir,—You and your highly able and cultivated associates are courageously and diligently questioning the intuitions of the soul, of the good and wise of all ages, in respect to the truths of ethical and religious philosophy and science. And you are doing a noble work, and, in my opinion, you turn up much highly valuable ore. Yet, methinks, in resisting all intellectual tyranny, you deny the rightful authority of those highly gifted minds which appear at long intervals to illumine and bless our race. Although imperative necessity and natural bias exclude the great mass of mankind from any thorough investigation of the great problems of spiritual life, you unreasonably urge that every man should, uninfluenced by others, construct his own spiritual theories. But, my dear Sir, you and your companions are assiduously doing the very thing which you deprecate. You are most powerfully influencing the minds of most of your readers. You and they signally hold the relation of masters and disciples.

And, for myself, I do not in the least complain of this, for I believe that there is inspiration in the contact of mind with mind. Strong and well-informed minds are potent thought-batteries. It is impossible for me, through lack of time and ability, to climb to the head-springs of the mountain. Therefore I content myself with the artesian well, whose contents are abundantly refreshing. Although not wholly a stranger to the drama of Greece, of France, and of Germany, I find that of Shakespeare incomparably superior. And although I have paid some little attention to Plato and the Vedas, as translated, I can yet find nothing whose soul-quickenings effects approach those of the Gospels.

"Then, claiming reason for your guide," might answer your contributor W. H. S., "you in reality make a guide of Jesus Christ!"

But what if reason convinces me that Christ's interpretation of the soul's intuitions is sound and correct? Will it greatly harm the young (or old) artist to visit the Louvre or the Vatican?

I heartily thank THE INDEX for the good it has done and is doing. I shall strive to profit by such portions of its contents as command my assent, and to ignore what does not. But I will not forego all helps, save my own reason and intuitions.

D.

[We think the concluding paragraph of our esteemed correspondent's letter is the best possible corrective of his previous statement that THE INDEX writers and readers "hold the relation of masters and disciples." Mr. D. means to profit by whatever in THE INDEX he finds to be true, and to ignore the rest; and in this position he undoubtedly speaks for every one of our subscribers. Truth is truth, wherever found; and truth itself is the only "master" that any radical will own.—Ed.]

THE RIGHT TO EDUCATION.

NASSAU, NEW PROVIDENCE, Bahamas, {
Dec. 23, 1871. }

EDITOR OF THE INDEX:

Dear Sir,—Your address at Toledo on "Compulsory Education," contained in THE INDEX of 25 Nov., suggested the following propositions:—

1. That progress is the law of Nature, and therefore the law of God, and is absolutely necessary to the happiness of every one.

2. That education is the means of progress: therefore every person has a natural right to have it, as every one has a natural right to the pursuit of happiness.

3. That no person has a right to injure himself or another, for the definition of right action is—that which injures no one, and benefits some.

4. That he who puts an impediment in the way of education, is injuring some person.

5. That the powers of all Governments are limited to protection from injury.

If Herbert Spencer had defined the power of Government as limited to protection from injury, which I think is his idea, instead of to "the protection of life and property," I think he would have covered the whole ground. It certainly would have covered such objections as were raised by Prof. Huxley.

It may be said that what is commonly called education is not the only means of progress. Still every experience that a person has in life is education, and tends to progress.

If there is anything in the above that will tend to sustain the views expressed in your lecture, use it as best you can. Yours fraternally,

WILLIAM GREEN,
of Orange, New Jersey.

SPIRITUALISM AND REASON.

"The assaults that have been made in modern times on the marriage institution under the auspices of religion have all been made on the basis of a religion that claims to rest on a specific outward revelation. Mormonism claims to rest, not on reason merely, but on a special revelation similar to that given originally in Christianity and intended to supplement that. Socialism in certain religious communities, as at Onida, makes the same claim. And Spiritualism, which is charged, though unjustly as a whole, with undermining the marriage relation, traces its origin, not to reason, but to certain marvellous occurrences transcending reason. It claims that the same sort of miracles which it commonly alleges, established Christianity have been performed in this day to authenticate itself."

Glancing over the pages of THE INDEX of Dec. 9, I find the above extract, signed by W. J. P., which I cut from a good article of his, reviewing the inconsistent position of Rev. A. D. Mayo—a clergyman who, by the way, has just joined with the Orthodox in calling an ecclesiastical convention for the purpose of putting God into the Constitution of the United States.

The writer classifies Spiritualism in the same category with Mormonism, miraculous Christianity and communistic Socialism, on the charge that it, like these religions, "traces its origin, not to reason, but to certain marvellous occurrences transcending reason." Mr. P. evidently judges Spiritualism, not from the standpoint of actual examination, but from popular estimates. A few isolated exceptions ought not in justice to be applied as the full moral measure of the Spiritualist movement.

I am a Spiritualist and speak what I do know. Spiritualists, as a body, are utterly disgusted with the theology of the church, because it abjures and stultifies reason. We have turned into the realm of Nature, where reason invites us to find a basis for a new and practical religion—new in expression, but eternal in principle. With us there are no marvels, no miracles in the universe.

I deny that W. J. P. can furnish proof from any well informed Spiritualist or convention of Spiritualists, or Spiritualist paper, or Spiritualist book generally endorsed as a representative organ, that accepts "certain marvellous occurrences transcending reason" as the data of Spiritualism.

Spiritualists accept no *say so* of prophet, apostle, or oracle, as final authority. They have no finalities of opinion; their belief to-morrow may be different from that of to-day. They question God, Christ, angels, mortals and every thing to learn truth. The "spiritual manifestations," appealing to reason, open up in the investigating mind new philosophies of life and destiny. Every wise oracle, every wise Spiritualist places reason in the van, that, understanding what we are about, we may build up a scientific and practical religion in harmony with the spirit of our age. They analyze all communications, subject them to criticism, measure them by known laws, rejecting every thing contrary to reason and common sense.

When "Free Religionists" come to the Spiritualist oracles with unprejudiced wills, satisfied even with the rudiments at first, listening patiently, inquiring persistently for months and years—for their science is vast as the universe—and searching from very love of truth, no matter whence its origin, they will find no chance to belittle a religion which the world cannot afford to lose.

J. O. BARRETT.

GLEN BEULAH, Wis., Dec. 1871.

A QUEER CASE.

BOSTON, Dec. 15, 1871.

MR. F. E. ABBOT:

Dear Sir,—I clip from *The Graphic* again of Nov. 25.

Yours very truly,

"A Mr. William Tarr, now in Manchester Gaol for refusing to have his children vaccinated, has complained to the visiting justices of the refusal of the prison chaplain to allow him the use of a Bible. It seems that Mr. Tarr is of 'no religion,' and that as he only wanted the sacred volume to pass away the time, and had no uneasiness on the subject of unbelief, the chaplain declined to grant his request, quoting Matthew vii. 6, in justification of his refusal. We are curious to learn the answer of the visiting justices."

COMPULSORY PRAYERS.—The Faculty of this institution have never been over-ready to comply with the wishes of the students when they called for any change. But we wish that for once they would give a little thought to our desire in regard to chapels. We do not know of any other institution in the country, claiming to be first-class, that condemns its students to such penance, in the way of compulsory prayers, as this. Nearly all the other colleges long ago gave up evening prayers. But we still have evening prayers and morning prayers and Sunday services at the rate of thirteen a week, and to make bad worse, the chapel is never warm during the cold months.

We know, personally, of one man who only spent two winters here, and who to-day is a sufferer from a chronic disease of the throat, brought on by sitting in the cold chapel. The discomfort is enough to give us a right to complain, but when it becomes a source of ill health, the policy which forces it upon us seems to us almost criminal.—*Williams (College) Vidette.*

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No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

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THREE SHORT STUDIES OF CHRISTIANITY.

BY O. B. FROTHINGHAM.

[First Lecture: in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, January 7, 1872.]

I bring you to-day three short studies of Christianity. Short studies on a great subject, you will say. True; and, to narrow the subject, I will define it. My studies, then, let me add, are not in the Christianity of the New Testament; or in the Christianity of the first two centuries; or in the Christianity of the Middle Ages. Nor are they studies in the social relations or achievements of Christianity in any particular age, or in any particular country.

These are great problems, with which I confess my inability to deal, and which I willingly leave to more capacious minds. That there are such minds it is gratifying to know, even though their grandeur overwhelms us. I read with awe the following passage from an article on Free Religion, in the *Unicorn* Quarterly Review. Speaking of Christianity, the writer says—"Even in its worst days, and amid its half-pagan corruptions, it exalted men's ideas and faith, rejuvenated personal character, moulded society, changed barbarous tribes into civilized nations, awoke the depths of human nature, and gave an impulse to art, literature, science, such as the world had never seen; remodelled human society; introduced constitutional government; and made the civilized world what it is."

This is impressive and important, and may be true. But I am a little confused by the statements of other writers, of no great weight to be sure, but of some consideration, on these same matters. Thus Guizot [*History of Civilization*, Vol. I., p. 72, Bohn's Ed.] an author of the last generation, but still remembered, ascribes the progress and preponderance of domestic manners and the consequent importance of woman to the feudal system. Mr. Lecky, who perhaps is no authority, charges upon the Christian doctrine of celibacy a fearful degradation of woman. "To it we owe," he says, "the long and fiery disquisitions on the unparalleled malignity, the inconceivable subtlety, the frivolity, the unfaithfulness, the unconquerably evil propensities of women, which were the

terror of one age and which became the amusement of the next." [*Rationalism in Europe*, Vol. I., p. 98.] Milman, who commonly is regarded as an authority, says that "in the conflict or coalition of barbarism with Roman Christianity, Christianity gave to barbarism hardly more than its superstition and its hatred of heretics and unbelievers." [*Latin Christianity*, I, 394. Widdleton's Ed.] Are the "exalted ideals" and "rejuvenated personal character" and "remodelled human society" illustrated by the Bishop of Tours, who burnt a man alive to obtain the deeds of an estate which he coveted? Or by the Archdeacon who conspired to murder the Archbishop of Rheims, when he was at prayers? Or by the Pope who publicly cursed his dead rival, or by the Cardinal who called on the church to sing a jubilee over an emperor who had been judged, condemned and consigned to hell? Indeed, if Dean Milman is to be believed, Christianity in those half-pagan times when it is credited with such muscular reforms, was in a most chaotic state. Popes were charged with adultery; priests were assassins. It had no rebuke for the polygamy of Charlemagne or the shameless licentiousness of his court. Clotilde, undenounced, married two sisters at once. "The religion scarcely interdicted incest," Salvian said; "among the chaste barbarians we alone are unchaste." The church held slaves as property, enacted stringent laws to protect them, and returned them when they had escaped. "A pagan emperor first placed slaves under the protection of law." "The abrogation of slavery was not contemplated by the Church even as a remote possibility." The household of Pope Symmachus was composed of slaves. Lecky says, what all know to be true without his assurance, that "in every prison the rack and the crucifix stood side by side, and in almost every country the abolition of torture was at last effected by a movement which the Church opposed, and by men whom she had cursed." [*History of Rationalism*, I, 333.] The same writer recalls the fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New. It is commonly thought that the Christianity of the "Ages of Faith" exerted a most disastrous influence on art. That science owes so heavy a debt to Christianity is a recent discovery, made by the sage of the West. And as to literature, it is admitted now by competent judges that the revival of learning in the twelfth century, which wrought a change in the intellectual habits of Europe and fairly started the modern mind into existence, came from the study of the Latin classics, and reached its climax in the diffusion of the knowledge of Greek, and an acquaintance with the philosophy of Plato. There were great minds in the church, but literature has little to thank them for. They did their best to repress the activities of the human intellect from which literature proceeds.

Ernest Renan, who, though a Frenchman and a Liberal, is a scholar, proves that the Moorish philosopher and heretic, Averroes, stirred the whole intellect of Europe with his kindling infidelity, and for two or three centuries left his mark on its greatest mental productions. Christian theologians thought that the reign of anti-Christ had begun; and Christian artists painted him among the damned in hell.

But I will not pursue this subject; for it suddenly occurs to me that I may have misunderstood the writer I am alluding to. Our Hebrew Professor at Cambridge had a way of explaining the failure of the Old Testament prophecies by telling us the prophets wrote history in the future tense. They described things past as if they were to come. On a similar plan the ingenious essayist may have intended to write prophecy in the past tense. His purpose may be to tell all his readers, not what Christianity has done, but what it will do, when Unitarianism shall have expelled all other forms of religion from the country. And this interpretation of his language seems on reflection the more probable, as the gentleman invariably speaks for the people of the great West, who have not had much to do with the past, but are expected to have a great deal to do with the future.

But I must present to you my three studies. They were made last summer in Europe, where I spent a long vacation.

THE FIRST STUDY.

The first was made in a Roman Catholic Cathedral. It was a superb structure, many centuries old. Our largest churches are like baby-houses compared with it. Beneath its vast stone floor the gloomy underworld was represented in subterranean crypts and chapels. Under the canopy of its mighty dome floated the pictured forms of evangelists and angels.

The fretted vault of the nave was upheld by clustered columns of stone that shot up like frozen fountains, and lost themselves in the dim spaces. The choir was bloody-red from the flaming windows that made the blessed sun portray the agonies of the crucifixion. On either side of the edifice within, on glass and plaster, the story of redemption was painted; here the angels of terror, and there the angels of promise, frightening the sinners with images of wrath, or winning them by prizes of heaven. The great doors were of bronze; and the arched door-ways, guarded by stone pillars, confronted the approaching stranger with forms of cherubim. The façade was rich with holy emblems, mosaics, and carvings of scenes from sacred writ. Figures of the saints stood thickly in niches under canopies of stone, capped the pinnacles and fringed the cornices. Above, from the great towers, peering over the edges and glaring on the profane world below, were monstrous shapes of beasts; and higher up reached the spires that clustered round the golden Madonnas who, on the highest of all, seemed to be losing herself in the skies. Into the wonderful creation all the ages and all the nations had built their faith. Every religion on the globe had its symbol there. The music of humanity was frozen there in marble. At every turn the eye fell on something that recalled a dead and almost forgotten worship. It was a mausoleum of antique religions, a monument of souls, once living and believing, now departed. Many an unknown emblem, many an unintelligible sign, many a piece of quaint moulding in brass or stone, many a bit of mural decoration, contained an unremembered secret of the spiritual life. Every touch of color, every graven line, every inch of tracery, was a silent witness that no one heeded. The form of the building recalled the ancient pagan edifices it copied, and behind these again the solemn places where men who were at once kings and priests sat in judgment, and all the arrangements and decorations suggested conveniences that had long passed away. To enter the door-way was to leave the modern world behind, and to pass out of the living faith of men into the recesses of worships so old that they had become hateful.

Just within the porch stood a vase of holy water. It was placed there by the shadowy hands of pagan priests who had used it in many a temple of now pulverized stone; and they had received it from the shadowy hands of Egyptian priests whose very mummies had decayed. Whence they received it, we can only conjecture.

An altar was placed in the middle, at the point where the transverse beam of the cross intersects the main stem. The altar had held the same position in fane whose stones have been calcined by time, and whose site has been lost. What lines of white-robed priests had ministered before it, in Palestine, Assyria, Babylon, Thebes—in far-off Persia, and India, remoter still!

The altar was surmounted by a cross, most antique and most universal of symbols—found on Druidical monuments that were ruins when Christianity appeared—found in Buddhist temples when Christianity was as yet unborn. The Roman tribunals were built in the form of it. Plato said the universe was constructed on the plan of it. It was the symbol of generation before it was the symbol of regeneration. It stood in the bed of the Nile to mark the point of the river's rise and overflow. It had probably stood in the same way in the bed of the Ganges and the Indus. It was carved on Egyptian obelisks, and engraved on Phœnician medals, and honored in shrines of Krishna and Serapis. Even the man hanging on it had hung on it from time immemorial.

The form that my eye lighted on soonest was the form of the serpent. It trailed or coiled everywhere. It decorated the great chandelier that hung down from the ceiling. It served as a bracket against the pillars to sustain the lamps. It was painted as twining round the crosses or lying at the foot of it. Whence came it there, and how? From what caves and dim ruins of antiquity had it crept forth? Through how many sheddings of its coat had it passed, in crawling through Asia, Africa, Palestine, Greece, Rome? How had it survived its strange experiences of idolatry, savage and refined—the fearful worship of barbarians, the mystic homage of orientals, the lifting-up of Moses, the alternate blessing and cursing of nations? How had it outlived its violent changes of fortune, at one time being regarded as the symbol of the evil demon, at another as the spirit of good—now loathed as the incarnation of the being that wrought the fall of man, and again revered as an incarnation of the power that renews life—here associated with death, there with immor-

tality—under this dispensation placed in hell as the undying worm, under that raised aloft as the sign of salvation? These are as yet unanswered questions. But, answered or unanswered, the old serpent lives yet, and does service in the Christian cathedral as faithfully as he had ever done in Hindu cavern or Egyptian chamber of the dead.

All about are statues and pictures representing the holy people of the Church. There is Peter with the keys of the Temple of Janus in his hand. There is Moses, by Michel Angelo, wearing on his head the horns of Jupiter. This is St. Denis; this is Dionysus or Bacchus. Near him stands St. Cosmo; this is Cosmos, or the universe. A side-chapel has two charming paintings; one of Aura and Placida, two female saints, the other of Perpetua and Felicitas, two female martyrs. The Aura and Placida were personifications of the *aura placida* or gentle breeze of a Latin poet; the Perpetua and Felicitas were embodiments in art of the *perpetua felicitas* or perpetual felicity supposed to be the portion of the good soul.

I found myself gazing in admiration on a masterpiece of art, a mother and child by Perugino. "Yes, there she is again," I exclaimed—"Devaldi with the child Krishna, Maya with the babe Buddha, Juno with the infant Mars." The artist has made an exact copy after the pictures drawn by Hindu or Greek painters, the prints of which may be seen in Creuser's *Symbolism*. There she is again—*Maria Illuminatrix*, *Stella Maria*, *Regina Caeli*, *Cybele*, *Ceres*, *Mother of Plenty*. Above her head is the Dove, the Assyrian emblem of fruitfulness.

On another canvass she is receiving the gifts of the wise men. I recognize the oxen that graced the sweet picture when it hung in India, and the kneeling figures, and the rich vessels filled with presents. Nothing has been omitted in the description.

That huge statue of a sitting figure now called a saint, the founder of the Christian Church, did duty long ago as Jupiter in a Greek temple. One of the profane says Jupiter and the Jew Peter are the same. If you examine the back of the huge chair, you may still perhaps see the sign of the Zodiac engraved on it. In a curious old mosaic set into the wall, an honest heathen river-god is doing duty at the baptism of Jesus. On exploring the crypt, I find, in a picture, our old friend Mercury conducting a soul to the supreme tribunal at which are seated Pluto and Proserpine, rebaptized with the names of Jesus and Mary.

On every altar there are lighted candles. They have been burning a great while, thousands of years, in fact. They had burned on the altars of Isis and Ceres. They had shed their radiance in the holy places of Israel. They had blazed in the shrines of the ancient Sun-Worship. The God Baal had used them in his courts. They are the attenuated successors of the huge torches that flared before the images of the awful deities, when devotees brought to them offerings of blood. The thick-headed, bull-necked priest who lighted them was far from suspecting that he was following the example of his brethren of faiths the very names of which would be abhorrent to him, if he ever heard them.

As I lingered about the building, preparations were made for celebrating the high mass. Into what depths of antiquity the ceremonies carried me back! To the mysteries of Eleusis; to the sacrificial rites of Phœnicia. The boys swung the censers that had been used in the adoration of Bacchus. The officiating priests took their dresses from the same old wardrobe that had supplied their order with sacrificial garments from time immemorial. The girdle and cassock came from Persia. The veil and tonsure were from Egypt. The alb and chasuble were prescribed by Numa Pompilius, whose sacred books are said to have been discovered some two hundred years before Christ. The stole was borrowed from the official who used to throw it on the back of the victim that was to be sacrificed. The white surplice (or *surplis*, as the simple woman called it) was the same as described by Juvenal and Ovid. The *agnus dei*, which he wears on his breast, a little case of wax with a lamb stamped on it, was taken from the neck of a Roman school-boy, who wore it as a charm against evil spirits. He turns and bows and curtsies precisely as the old Etruscan priests and their predecessors did. My head swam as I looked on the pageant—the trance-like performance by men who seemed alive, of actions whose significance had died with their authors, centuries on centuries ago. A strange phantasmagoria it was. It suggested Kaulbach's picture in Berlin of the ghostly Huns who left their dead bodies on the field of battle, but continued their conflict in the upper air. These men were ghosts. Their performance was spectral; the drama was a shadow, an illusion.

The actors themselves appeared to feel it so. They showed absolutely no intelligence. Their movements were mechanical, their faces dead, their countenances void of expression; their words sounded like echoes of old pagan rituals, snatches of incoherent prayers that had been offered to Mercury, Apollo, or Bacchus. They doffed and donned their painted coats, relics of ancient heraldry, as if they were automata worked by wires. Of fresh veneration there was none. A verger who was waiting on a group of visitors left them an instant to kiss the pudgy hand of a greasy priest who was passing; then, returning to his party, took down from an altar one of the lighted candles, blew out the flame, and used it as a wand to point out the beauties of a picture.

A preacher ascended the gilded pulpit to preach a sermon. Nobody listened; it seemed to concern nobody. A priest left his place, beckoned to a company of Americans, and, while the mass went on, took them behind the high altar, led them into the sacristy, and

only manifested emotion on receiving his fee. A huge monk, while reciting the offices, took snuff and trumpeted on his enormous nose. Ten others, venerable-looking men, looked round, as they sang, on the strangers in the church. The worshippers were more interested in them than in the rites. Hideous waxen heads and musty skeletons adorned the sacristy; the robes were soiled, the persons of the monks filthy.

I rubbed my eyes. Was it a dream? I seemed to stand in the very presence of the ancient faiths of Egypt, India, and Greece. The ancient Fetishism, the old worship of Orpheus and Bacchus re-appeared without pretence of disguise. These were the priests of Osiris, Demeter, Apollo. They had forgotten to consult the almanac, and taken the churches of Jesus and Mary to be their own. The roaring modern street broke the dream, but only started the speculation.

This was the prevailing form of Christianity in a great European city, in one of the grandest churches in all the world. In what relation did it stand to the age? That were hard to tell. Did it perform the duties of a religion? If it be the function of a religion to collect able-bodied young men in monasteries to be trained in the same kind of dumb show, it did. If it be the function of a religion to take the finest young women out of the world and shut them up in nunneries, it did that. If it be the function of a religion to quench human intellect, to make existence aimless, to produce the narrowest souls in the dirtiest bodies, this also it faithfully performed. If it be the function of a religion to turn people away from all active interest in the world, and fix their attention on the future life, this it would do, if it possessed the smallest power to make the future life real to the fancy or pleasant to the hope. If it be the function of a religion to depopulate society, it would do this, if human nature were not too strong for it. It would be a disorganizing force, if it were not a spectacle of decrepitude. The more closely we study the phenomenon, the more we become persuaded that it is an anachronism, the spectral re-appearance of a buried life. From the shade of an effete Nature-Worship, what has the modern world to hope?

THE SECOND STUDY.

My second study was made in the high places of England, the leading Protestant nation of the globe. One Sunday morning I sat in Westminster Abbey, in the poet's corner. The ground beneath me, the walls around spoke with silent but eloquent lips of human genius, and its power to make itself immortal. The preacher's drowsy voice scarcely penetrated the atmosphere, thick with the breath of departed spirits. The preacher's gospel of mechanical redemption by a Savior's blood sounded dreary and hollow amid the memories of these potent men whose native force of intellect had compelled the house of God to take them in. Chaucer and Spencer, Beaumont the play-wright and rare Ben Jonson, Drayton and Davenant and Cowley, Dryden, Prior and Addison, what memories these names called up! Close by was the plain slab that marked the grave of Charles Dickens. Was it wonderful that the people writhed on their seats, looked stealthily about, and crept round on tip-toe to stare at the monuments and read the inscriptions, more curious to read what was written on the gravestones of the living dead than to hear what proceeded from the lips of the deceased living?

Into the walls of this Church a nation had built its reverence with its history. For more than a thousand years it has enshrined the ideals of the national adoration. Fourteen kings and thirteen queens sleep their last sleep under its pavement. Their wars and sorrows and crimes are over, their dynasties reconciled, their quarrels ended. In the "Chapel of the kings," St. Edward the Confessor had his shrine inlaid with mosaic work. Near him are the altar tombs and effigies of Edward III and his queen Philippa; of Edward I and his queen Eleanor; of Richard II and his queen. There is the altar tomb and bronze effigy of Henry III; the altar tomb and chantry of Henry V, the hero of Agincourt, the helmet, shield, and saddle of the warrior not far off from their wearer. In his chapel of wondrous beauty, behind gates of oak, overlaid with gilded brass wrought with various devices, Henry VII has an altar tomb and effigy—he who twined the white rose of York with the red rose of Lancaster. On either side, in opposite Chapels, silent and peaceful now, repose under stately tombs, mounted by regal effigies, the lion-hearted Elizabeth and her ill-fated rival, the queen of Scots. In the same grave with Elizabeth is the sister Mary who had her imprisoned, and would have had her dead. Memorials of England's renown face you at every turn. Marble and alabaster and monumental brass do their best to preserve the likenesses of beautiful women and princely men, of archbishops and abbots, dukes and earls, great chancellors and high court favorites, lords and ladies whose names once sounded loud as the loudest in the halls of splendor, whose lives were epics, whose story even yet makes the blood leap or starts the tear. The earth is holy as that of a *campo santo*. The walls themselves are monuments. Statesmen like Clarendon and Temple, Halifax and Pulteney, Pitt, Fox, Canning, Castlereagh, and the great Earl of Chatham; soldiers like Aymer de Valence, Prince Rupert, Monk the restorer of Charles II, the duke of Cumberland who won Flodden Field; antiquarians like Camden, Spelman, and Usher; musicians like Purcell, Blow, and Handel; divines like Barrow and South; actors like Betterton and Garrick, Mrs. Oldfield and the beautiful Mrs. Bracegirdle; philanthropists like Fowell Buxton,—ennoble and enrich the place. All are not worthy of admiration. There are bloody dukes and profligate nobles and dissolute women. Chiffinch is there, who pandered to the pleasures of

Charles II, and the shameful duke of Buckingham. If there is a monument to Sir Isaac Newton and Dr. Johnson, there are monuments also to Richard Congreve and St. Evremont, the loose-tongued wit. All were not ornaments of character, but all were characters. They represented valor, experience, skill, learning, grace, genius. If their monuments are not tasteful, they are costly; if not elegant, they are large. England has done what she thought her finest to celebrate the greatness she admired.

For these were her prophets and seers, her evangelists and apostles, her confessors and martyrs, her sages and saints. No others appear. She had no others. The niches contain no churchly statues; the walls exhibit no scenes in the Savior's life, no manger birth, transformation, crucifixion, ascension, or glory; the side-chapels contain no picture of Madonna, human or spiritual; the stranger sees no altar and no crucifix; no candles burn, no incense rises. The qualities celebrated in this temple are not humility, meekness, aspiration, submission, patience, gentleness, charity, abnegation of self; they are the rugged English qualities of daring ambition, resolution, perseverance, fearlessness, self-assertion, confidence in the strong intellect and the stout heart—qualities thoroughly unchristian, but thoroughly British. The chapel of Henry VII, or of the "Virgin Mary," as it was originally called, looks more like a chamber in an armory than like a chapel in a church. The banners of the Knights of Bath are its most conspicuous decoration, as they hang out above the shields and swords that take the place of saintly pictures. It is a house of kings, not of the King of kings. The ruling genius there is the lion of England, not the Lamb of God.

More characteristic still of English piety is the great Cathedral Church of St. Paul's, an immense structure five hundred feet long. The figure in the front courtyard that seems to be its tutelary saint is queen Anne. The emblem over the south door is the phoenix; not the dove of Jesus, or even the eagle of St. John, but a nondescript bird of purely legendary qualities. There is an entablature supposed to represent the conversion of St. Paul; and there are eight paintings designed to convey an idea of certain passages in the life of the great apostle. But decay has been allowed to destroy what little merit they had, and now they only serve to show how indifferent English Christianity is to Christian art. The temple is simply a Valhalla, or hall of heroes. The Christ is in it nowhere, and of Jesus of Nazareth no trace exists. One cannot imagine him among these trophies and banners. There is indeed a statue of Dr. Johnson, and one of Sir Joshua Reynolds, and one of Bishop Heber on his knees, like Daniel in the den of lions. The cellar is paved with gravestones of artists and engineers, Reynolds, and Lawrence, and West, and Fuseli, and Turner; Mylne and Rennie, who built Waterloo Bridge, are down there in the dark. Sir Christopher Wren, the architect of the building, has a place of honor up-stairs, but the other places are occupied by soldiers and sailors, with battle ships and cannon, horses, and flags, buckles and boots done in the most literal style with all the accessories of gloves and helmets and plumes—sailors and saints, gunners and guardian angels being mixed in conical confusion. A general, falling mortally wounded from his horse and caught in the arms of his friends, is gravely watched by two sphinxes from Egypt. The visitor is not permitted to forget where and when they fought, or what titles of rank they wore, how their trousers were cut or how they carried their swords. There is no attempt at idealization or disguise; nothing is left to fancy; the deification of pluck is complete. It may be truly said that the bully-boys have the floor.

I forgot to mention that a solitary statue is erected to a philanthropist, John Howard. But, as if to leave no doubt whatever that he was a monster quite out of place in a Christian church, the artist has given him a Roman toga and put sandals on his feet, so that with his wild countenance and his hammer in his hand he looks like a classical blacksmith, or an escaped convict.

The English Trinity is composed of Marlboro, Nelson, and Wellington. Nelson being the first Person. At Windsor Castle, in a room literally furnished with warlike implements and wainscoted with naked arms, they stand together like Brahma, Vishnu and Siva,—Nelson on a pedestal of wood, a piece of the mast of his ship Victory, the other two on brackets, each with a little flag over his head, which is renewed on every anniversary of Blenheim and Waterloo. The "angel" of St. Paul's is Nelson. By one of the massive pillars his statue is conspicuous, a huge group of which he is the centre. Adoring forms stand around, and something meant for an angel directing triumphantly towards him a cluster of English youth who hasten, like acolytes, to throw themselves at the feet of the British hero, model, and savior. He holds in the church the same place that St. Charles Borromeo occupies in the Cathedral of Milan. In the crypt in the centre of the edifice, in a lofty chapel, in a superb sarcophagus of porphyry which Cardinal Wolsey had made for the burial of Henry VIII, the idolized sailor is buried; his coffin made of wood from the mainmast of his ship *L'Orient*. England had no more sumptuous shrine for the saint of her adoration. Behind him is the funeral car made of captured cannon in which the great Duke of Wellington was borne midst an empire's lamentations to his honored resting-place. There he lies in state with his insignia about him, his titles and dignities bearing witness to heaven that he who lies there casketed in bronze and covered with gold-embroidered velvet, was no ordinary mortal, but demi god, the ideal of a nation's worship, the minis-

ter of a nation's salvation. Tradition declares that a temple of Diana once stood where St. Paul's now is. The temple of Diana has been replaced by a temple of Mars.

St. George's Chapel at Windsor bears the same testimony. The stalls in the choir are surmounted by knightly crests. The shields of warriors hang below them; under the shields are the naked crossed swords, and over them the gaudy pennants, that had done duty in martial pomp.

The Book of Prayer of the Church of England spoke of Christ and his religion; but the Book of Prayer was a State institution, published by order of the Queen.

And this was the Christianity of England as published in the high places of the realm; a very new reading of the old gospel—the beatitudes left out, the parables omitted, the stories of baptism and temptation, of transfiguration and Gethsemane dropped, Calvary displaced for poop-decks and batteries, the cross supplanted by the truncheon of the commander. Emerson says that the confession of the English Church is—"Ye are saved by taste." But even the taste is questionable. Some of the best men, preachers too, admit that Christianity in England has not force to stand alone, and deprecate a separation of Church from State as threatening to fritter the religion away in sectarian disputes. Stopford Brooke says plainly that Protestant Christianity in England owes its breadth and liberality of thought to the noble indifference of the State to theological disputes. Matthew Arnold pleads for the Church on the ground that it is precisely such a church as neither Romanist, Protestant, nor Rationalist ought to object to. Its merit is that it is not in earnest, a singular merit in a church whose founder bade his disciples bear the cross. Henri Taine says that English religion subordinates all rites and dogmas to morality (which Colenso and Voysey will say is not quite true), and that it advocates self-government, liberty of conscience, and mental culture, "which are fine qualities, but not Christian." The consecration of health and wealth, of valor and pride of place and strength of brain, is good, but Jesus of Nazareth never encouraged it.

THE THIRD STUDY.

But this, you will say, is a description of Protestantism in high places, the religion of the wealthy, the aristocratic and the powerful. In the middle classes it is different. Would you know the religion of Protestantism in its strong-hold, you must go to the dissenting chapel. Let us go there. My third short study of Christianity was made in Mr. Spurgeon's Tabernacle. The immense building, oblong in shape, with three deep galleries rising above the floor, and running completely round the interior, leaving no room for choir or organ, is computed to hold between five and six thousand people. They were all there. They poured in at the door-ways; they came up from below; they dropped from above; they crowded into the narrow pews till every seat was occupied; they sat on the steps, on the floor of the passage-ways. They filled a little sub-gallery under the pulpit. Every foot of space behind the preacher was taken. These were the "bone and sinew" of the English people, the stout middle class, representing the independent intelligence, the honest moral conviction, the sturdy will of the leading Protestant community in the world. They worshipped no symbol. They practised no rite; they bent before no crucifix; no Christian emblem of dove or cup was anywhere visible; no sign of the Redeemer appeared. The great book on the table within the preacher's enclosure alone hinted at the uses of the place. The preacher appeared, a thick-set man in ordinary street dress. Seizing the railing before him with both hands, he addressed familiarly an invisible person with whom he seemed to be on intimate terms. Then, opening the great Bible, he read passages of very different tenor with the same voice, as if they were of the same authority, and with oft-repeated assurances that what he read was God's own express words.

The power of the service was in the sermon. This the people gathered themselves up to hear. To cultivated ears it was not attractive, being neither rich in knowledge, nor fresh in thought, nor bright with fancy, nor tender with feeling, nor sparkling with gems of literature, nor kindling with spiritual aspiration. It contained, it is true, the unadulterated gospel of Calvin; but to the rational mind that was hardly a recommendation.

What attracted this multitude twice every Sunday? No wit, no humor, no passion, no glow of imagination, no graces of rhetoric, no charm of manner. The dulness of other preachers enhanced the power and beauty of Spurgeon's. That was something. The direct business way in which he conducted the services had a fascination. There was a spell in the audacity of the man who did not flinch from the most naked orthodoxy, but flourished his irrational and horrid beliefs in the face of science and common sense with an impudence that was imperial. But this will not explain the evident earnestness of the hearing or the solemnity of it as an act of religion. What was the spiritual meaning of this phenomenon? What did it stand for? To what key-note did this multitude of hearts respond? I listened for that. I am not sure that I heard it, but I fancied that I caught, though on another key and set to another pitch, the same strain that rung through Westminster Abbey and filled St. Paul's Cathedral with notes of pride.

These people were self-worshippers too, made to feel that they were the spiritual strength of the nation. They were the poor, and therefore the pious; the humble, and therefore the elect; the toiling and

afflicted, and therefore the "called;" the true believers in the gospel, and therefore the salt of the earth. The great despised them, the rich ridiculed them; but the great lay under a doom which they escaped, and the rich had temptations and would have torments which they were saved from. In the high places of England, among the priests and nobles, the capitalists and great merchants, there was corruption, but they were clean and fountains of cleansing; and it was through them, if through anybody, that social salvation was to come. What was this but the same spirit of personal pride and self-assertion and self-reliance that are so conspicuous an element in the English character? It is not Christian in the New Testament sense. The presence of the meek and lowly Jesus is not prominent. The faith is in personal piety; the worship is the self-worship that the Master would rebuke. For the calm of culture which characterized the Establishment, there was the jungle of disputation, the bustle and clatter of partisanship, the slogan of dogma. The worship was paid to a deity who reflected back on the worshippers their sectarian animosity. The services were crude. The creed voiced a harsh personal opinion. The organization aimed at making operative the passionate prejudice and will of uncultivated people, who decried intellect, denounced science, distrusted elegance and art, and shut all the gates to heaven but the one that opened out of their back-yard.

The preacher said strong things about Providence and prayer and special help from above, the intercession of Jesus Christ, the promise and the supply of immediate aid; and he spoke apparently to willing ears. But these people expected to answer their own prayers, and be providences to themselves. Numerous contribution boxes, conspicuously placed with large labels over them, and pungent appeals for shillings appended, hinted that God helped people who helped themselves; and the clink of the shillings as they dropped in told how the people took the hint. The prayers for money to sustain the orphanages and mission schools were addressed to Heaven, but the wise precaution was taken to address them even more audibly to men; and the response of the latter was accepted as a response from the former. The money was found in the boxes; and if God did not put it there, he put it into the people's hearts to put it there, and the belief in a special prayer-hearing and prayer-answering Providence was justified. Thus by a pleasant delusion faith and good sense were reconciled. The people go on doing strong work in a strong fashion, maintaining orphanages, mission schools, reform operations among the vicious, intemperate and degraded,—do it by sheer force of fellow-feeling and at great cost of their hard cash and scant leisure,—do it as the poor do for the poor, the humble for the humble, the struggling for the struggling,—do it with forecast and consideration and close fitting of means to ends,—do it as they do their business; and then please their Protestantism by ascribing it all to the special operation of God. Their idea seems to be that everything is by special Providence that is not by institution and endowment. The stated, successive, permanent, organized supplies are from human sources; the spontaneous, impulsive, voluntary, fitful supplies are from heaven. A child-like and touching reversal of the usual rule, which imputes the fitful agencies to men and the permanent ones to God. Their whole attitude and bearing shows an utter disbelief in miracle; yet their Protestantism will not let the belief go, but clings to the fiction long after the fact has disappeared. They are earnest modern men with the piety of children of the forest. They do their own work, are proud every day of the week that they do it well, and on Sunday go through the form of disavowing their deeds. As living men, they are, as Matthew Arnold calls them, "agents of Hebraism." Hebraism indeed! They are agents of something more antique than Hebraism. I take up Tylor's "Primitive Culture," and I find their progenitors too far back among the pagans. Their religious festivals, prayer-meetings, "revivals," vividly recall the strange pantomime enacted by the Corybantes who danced and shouted in honor of Cybele. The same shuffle, the same contortions, the same excited gestures, the same shouts to the idol, the same lashing into spiritual rage; the same intoxication produced by the same means, and hailed as the sign of the descending and inspiring God. I hear the ancient ejaculations: "To triumph! To Bacchus! Evos! Evos! Goddess, we cry to thee! Hear us, and see our tears!" The very tones have come to us with unblunted edge.

It seems plain that the religion of Jesus, if we know what that was, does not make itself operative through either of these forms. An eminent authority, at present delivering oracles in New York, assures us that Christianity has "saved the world." The evidence of this is plain to him from "an utter change in the fashion of the world's politics" (he alludes probably to the Tammany rule in New York, which was in the hands of Romanists)—from "an utter change in its science" (this must mean the adoption by Christianity of the Mosaic cosmogony)—and from "an utter change in its philosophy" (which refers, I presume, to the Rev. Granville Moody's declaration that Chicago was destroyed on account of its devotion to the Golden Calf). In our judgment, the world is not yet saved, and it is likely to owe its salvation to other agencies. Civilization is advanced by other forces; society is held together by other attractions. The deepest faiths of modern men are rooted in the experiences of their life. Science is the great teacher of omnipresent and eternal law, the prophet of duty, the mediator between knowledge and faith. Our schemes of social reform, our plans of co-operative labor, our efforts to prevent or remove

pauperism, to dry up the sources of crime, to hedge vice about with non-conductors, to open natural vents for industry, to educate children, to secure for women a chance at life's great opportunity, to remove barriers between classes, and lessen the disabilities that make futile so much effort; our attempts at rational self-government and an orderly society, are due far less to the stimulating power of Christianity than to the intermingling of men and interests and the moral energies stimulated thereby. Forced into communication, pressed into contact, compelled to suffer and enjoy together, some rational arrangement of society becomes imperative. We cannot live as people lived in the ages of Faith. Though no apostle had ever said it, we must bear one another's burdens, and so fulfill the law of *society*. Though no Jesus had ever bidden it, we must be helpful and pitiful. It is a matter of life or death for us. The republic demands fellowship. Were there no such thing as Christianity in America, out of the urgent necessity of the case leagues would be formed, and organizations effected, and institutions set up for substituting the reign of law and peace for the reign of anarchy and war. The cry of the earth is not for such institutions as Christendom has planted—institutions that at best patch up society and at worst dry it up; the cry is for institutions that develop society and enrich it. Do we forget that Christianity was born of human nature, one of a very large family, some of whom have come of age within a few hundred years, some of whom are but newly born, all of whom share the kingly and queenly attributes of their royal parentage? It will be long before human nature becomes so decrepit that it must totter along supported on either side by two of her children. When she does, she will lean her weight upon her latest, not upon her earliest born.

A LIBERAL SENTIMENT.—There is a class of men in the community, a comparatively small class, many of them highly cultured and accomplished, who profess to have risen above the necessity of an infallible guide, as the Bible is held to be by Christian people, and who, rejecting the high claims of this remarkable book as mere pretension, go searching through all religions, through all Nature, and through their own soul, for the articles of their religious faith or belief. These persons are called rationalists, radicals, free religionists. The popular and somewhat opprobrious term applied to them is "infidel." The dictionary gives this definition of "infidel"—a "free-thinker, one who disbelieves in Christ or the divine origin of Christianity." I believe this is precisely the ground or attitude occupied by the "radicals" of the present day. Personally I prefer to apply the term "infidel" to one who professes no religious aspirations whatever, who hates God, and acknowledges no personal obligation or allegiance to him. Meantime I would scrupulously avoid even seeming to cast odium upon a man because of his opinions—opinions which, for anything I know, he may hold just as sincerely and conscientiously as I do my own.—*Rev. R. H. Howard, in the Christian Advocate.*

LOCAL NOTICES.

UNITED INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the Opera, in the new *Express* Building on St. Clair Street, opposite the WHEELER OFFICE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Jan. 10th.—J. H. Crabtree, \$2; Ezra Hamill, \$2; P. H. Clemens, \$2; H. L. Green, \$15; G. W. Reynolds, 30 cts.; Asa K. Bette, \$5; Hildard Hall, 60 cts.; Mrs. M. L. Green, \$30.00; E. C. Miles, 50 cts.; E. T. Wood, \$2; J. T. Brady, \$4; A. N. Latty, \$2; Joseph Fraser, \$2.25; N. G. Kimball, \$2; Boul. Green, \$9; S. B. Borer, \$4; Thos. Mansford, \$2; Rev. Zerah Masters, \$2; A. Van Der Nallier, \$1; F. W. Christian, \$2.20; J. J. Brackett, \$2; Julius Churchill, \$2; Wm. Berrian, \$5.50; Levi Dickson, \$2; L. W. Lipton, \$10; R. G. Hogue, 30 cts.; G. M. Wood, 50 cts.; Chas. Nash, \$50; G. A. Alwood, \$1; H. Sleeper, \$2; Miss M. L. Whitwell, \$1; L. T. Lee, \$6; E. R. Rogers, \$2; Hugo Anderson, \$2; J. McMillan, \$5.00; Spencer, \$2; J. H. Hunt, \$2; Mary Dwyer, \$1; A. M. Howard, \$6; J. Scott, \$2.50; Hon. Alfred Conkling, \$2.10; R. J. Rogers, \$2.10; A. P. Lohr, \$2; D. F. Bremer, 50 cts.; R. A. Skues, \$2; Wm. Hillen, \$2.10; Geo. W. Jones, 50 cts.; Fred. Kiefer, 50 cts.; J. H. Allen, \$2; J. T. Binkins, \$2.45; H. W. Brown, \$2; Jno. Hanchings, \$2.10; G. A. Dillon, 50 cts.; Chas. Ziegler, \$2; A. Kimball, \$2.25; G. Gernow, 15 cts.; Oliver Johnson, \$2.60; Dr. Mergler, 60 cts.; C. Cadie, 75 cts.; J. G. Dodge, \$1; Prof. Peter H. Clark, \$2.60; N. M. Mann, 60 cts.; Mrs. S. A. Woods, \$2; P. Roswell Johnson, \$2.10; John Alberger, \$2.35; Harry Gendy, \$1; Louise M. Thurston, \$2; Beth Hunt, 10 cts.; Norman Johnson, \$2; Melissa C. Palmer, \$2; A. Polson, \$2; F. W. Gage, 50 cts.; Godfrey Gendrum, \$2; M. G. Halling, \$2; A. C. Govey, \$4.50; W. W. Grant, \$2; S. N. Townsend, 30 cts.; J. C. Leonard, \$2; A. J. Warner, \$2; E. S. Hinchey, \$2.70; H. S. Brown, 50 cts.; H. S. Wilson, \$2; Samuel N. Green, \$2; Sarah T. Sault, 60 cts.; A. S. Brown, \$2; Edwin Brown, \$2; Joseph S. Perry, \$2; A. B. Tuttle, \$2; Sylvania Rose, \$2; P. H. Oullette, \$2.50; Wm. W. Carson, \$2; B. F. Stamm, \$2; Walter F. Austin, \$2; J. H. Dillion, \$2; Joseph T. White, \$2.50; S. M. Mangrove, \$1; C. Townsend, \$2; Geo. Bachman, \$2; Miss A. M. Walsh, \$2; C. A. Gentry, \$2; Chas. H. Shepard, \$2; Maggie Deane, 10 cts.; L. W. Allen, \$2.50; A. W. Hawley, \$2; Joseph Marsh, \$1; D. G. Francis, \$2; Phoebe H. Dean, \$10; Orlando Davis, 30 cts.; A. A. Bell, \$2; Joseph Smith, \$2.50; Knapp Bros., \$2; Chas. Collins, \$2.15; Hugo Anderson, 25 cts.; Mrs. M. J. Perry, \$2; C. M. Nye, 20 cts.; Parker Pillsbury, \$2.50; Warren Chase, \$2.15; J. R. Hawley, \$3.50; Parker Pillsbury, \$1; Toledo Printing Co., \$10; Mrs. C. D. Coffey, \$2; Dr. C. H. Hays, \$2; B. F. Smith, \$2; Mrs. Jno. W. Hedges, \$2; G. N. Jennings, \$2; Jno. August Vincenti, 50 cts.; E. L. Roy, 10 cts.; G. P. Hard, \$1.

All receipts of cash will be acknowledged as above, and no other receipt will be given unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of *THE INDEX* which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry,

A BAD "ISM."

BY HELEN R. CUTLER.

"What keeps our friend from church?" the pastor said.
 "I have not seen him there for many weeks.
 I hope he's not got Deism in his head,
 That he comes not!"—"Tis to his clerk he speaks."
 "Oh no, your reverence," he answers flat,
 "It is not Deism, it is worse than that."
 "Than Deism worse?" exclaims in sad surprise
 The minister. "'Tis Atheism, I fear."
 "No, worse than that, much worse," the clerk replies.
 But still he does not make his meaning clear.
 The pastor said, "This cannot be denied—
 Than Atheism nothing can be worse."
 "Oh yes, your reverence," the clerk replied,
 "'Tis RHEUMATISM—a far greater curse."

Seaside Oracle.

The Index.

JANUARY 20, 1872.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 20, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.,	One	100
D. AYMER, JR., Brooklyn, N. Y.,	"	100
Mrs. L. B. BLOUNT, Evansville, Ind.,	"	100
—, Delancey, O.,	"	100
—, Bryan, O.,	"	100
J. T. BRADY, Sabatha, Kan.,	"	100
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J. O. MARTIN, Indianapolis, Ind.,	"	100
L. T. IVES, Detroit, Mich.,	"	100
R. W. MEDDAUGH, —, Two		200
A. FOLSON, Boston, Mass.,	"	300
W. F. HIKES, Dayton, O.,	"	300
HIRSH COLT, Susp'n Bridge, N. Y., One		100
SAMUEL COLT, —, 100		100
CHARLES NASH, Worcester, Mass., Two		200

\$52,400

The great and unprecedented demand for the first issue of THE INDEX for 1872, No. 106, shows that we made no mistake in printing an edition of more than twice the usual size. Orders for it can thus be filled for some time to come; and we shall be glad to receive them.

The labor of editing THE INDEX is so great, and increases so rapidly, that we find it absolutely impossible to attend properly to our correspondence, even concerning matters of real importance. The piles of unanswered letters grow greater rather than less, and there is no remedy for the evil. Our correspondents must be indulgent. It is always a pleasure to receive letters; but if we undertook to answer a twentieth of them, we could do nothing else. Even leaving correspondence out of the account altogether, we have neither time nor strength to do all the work that ought to be done; and we trust our friends will generously forgive our involuntary neglect.

This week we publish Mr. Frothingham's opening lecture in the course of "Sunday Afternoon Lectures," delivered in Horticultural Hall, Boston; also the first of the six sermons promised by the Rev. Charles Voysey, on the question—"What think ye of Christ?" Mr. Voysey awaited the receipt of another letter before forwarding his manuscript; and, the Boston lectures having now commenced, we are obliged by this delay to encroach upon the space usually devoted to other uses, instead of printing his sermon on our first page. The second sermon of the series has also been received; and we shall expect the remaining four within a few weeks. We think our readers will not be dissatisfied with us for giving them two such able discourses in a single number of THE INDEX, though our occasional contributors may feel that scant justice is meted out to themselves. Many excellent communications from the latter are on hand, all of which we should be glad to print; but the demands upon our space increase so rapidly that it is impossible to insert all that are sent for publication.

SIGN THE PETITION!

As the best response we can devise to the suggestion of numerous friends, we send to each one of our subscribers this week an INDEX EXTRA, that every liberal who is willing to work for his principles may procure signatures to the petition against the adoption of the Christian Amendment of the U. S. Constitution, and forward them to Toledo. Copies will be sent to any who may desire to use them. Names of signers are rapidly coming in, accompanied with rousing words and promises of vigorous work. Be prompt. Make it a point of honor to have your name on this first petition against the audacious attempt to crush out religious liberty in America. Let treason to humanity fall dead at its birth, riddled through and through with the bullets of indignant freemen!

PROF. JOHN TYNDALL.

The following letter has been sent to us by Prof. Tyndall for publication:—

[LONDON], 21st December, 1871.

DEAR SIR,—I have been away from London, laid up with a hurt, and also excessively occupied under these unfavorable conditions. My reply to your friendly letter has been thus retarded.

It would give me sincere pleasure to lend you the aid you require, if it were in my power to do so. But unhappily it is not.

To do any work of permanent value in this modern Babylon, I find it absolutely necessary to shut up my eyes against the numberless temptations that offer themselves to cause me to swerve from my proper work.

I suppose I have already had this year fifty such requests as yours. And they come to me backed by inducements which are usually found available; but I do not undertake any work of the kind.

I hope these considerations will acquit me in your eyes of all unkindness, or want of sympathy with the earnest work which you have taken in hand.

I am, dear sir, faithfully yours,

JOHN TYNDALL.

It would have been especially gratifying, if the brilliant author of "Fragments of Science for the Unscientific People" could have accepted our invitation to express in THE INDEX his independent views on the relations of science and religion. But it is also gratifying to be assured that his courteous declination of it is not prompted by any "want of sympathy" with the work to which THE INDEX is devoted. The time has hardly come yet when men of science will consider it to be strictly in the line of their "proper work" to give attention to such topics as we suggested. It is said that English scientific men generally look with jealousy, and even ill-will, on those of their number who, like Prof. Tyndall and Prof. Huxley, endeavor to popularize science by imparting its results to the unscientific world in a graceful, attractive, and untechnical manner,—on the ground that it is unworthy of the high dignity of science to coin its truths into money and reputation. Some of this displeasure is doubtless to be credited to the envy felt by those who are conscious of being deficient in literary ability and skill, and of thus being debarred from such dazzling rewards. But some of it is also to be attributed to the wide-spread notion that science and literature, much more science and religion, have nothing whatever in common. It will be a long time, perhaps, before this absurd Chinese wall is thoroughly broken down. The day is approaching, however, when it will be seen how intimately related are the fundamental ideas of religion and science, and how profoundly they are coming to anastomose and blend. The remarkable declaration of Sir William Thompson, which we quoted a few weeks ago in these pages, that "science is bound by the everlasting law of honor to face every problem which can be fairly presented to it," though doubtless not intended to bear the widest interpretation that might be put upon the words, nevertheless stands as one of those prophetic utterances which the future will fill with the deepest significance. The day will come when scientific men will confess that science is indeed "bound by the everlasting law of honor" to take up and solve, so far as solution is possible, the great problems of religion. It will then appear to be a part of the "special work" of every such mind as that of Prof. Tyndall, which is peculiarly fitted in some respects to deal fairly with these problems, to give them the grave consideration they are at present denied. But we acquiesce cheer-

fully, though with a degree of disappointment, in the decision which he has made for the present concerning his own special task; and our readers must content themselves with such glimpses of his deeper thought as he permits in his fascinating books. It does not require a specially practised eye to read there some of the ground-principles of free religious thought.

THE CHRISTIAN CONSPIRACY.

The Cincinnati *Israelite*, edited by Rabbi Isaac M. Wise, has the following sharp paragraph:—

We can not tell why Justice Strong should not be impeached and removed from his office. He has perjured himself. Entering upon his office, he took a solemn oath to support the Constitution of the United States, but has never ceased to conspire with a band called the National Association to abolish the Constitution and replace it by another without civil and religious liberty.

Judge Strong has undoubtedly a right to advocate an amendment of the United States Constitution, to be made in accordance with the legal provisions of the Constitution itself. He has not sworn to seek no improvement of it, and could not be technically convicted of perjury. But Dr. Wise is substantially correct notwithstanding. The proposed change, as we said recently, contemplates more than an ordinary amendment, and, if consummated, would amount to a total revolution of the government. Whoever advocates the change proposes, not an amendment looking to the more perfect carrying-out of existing constitutional principles, but to a reversal of these principles themselves. No man can favor the Christian Amendment without declaring at the same time his hostility to religious liberty; for the first effect of such an amendment would be to disqualify for office all but Christian believers, and thus to introduce a religious test of office which would practically make Christianity the established religion of the land by throwing all political power into the hands of "Christians."

Such a step would be in direct violation of the Constitution as it is. Judge Strong and his fellow-conspirators (no other word will accurately describe them) are seeking constitutionally to destroy the Constitution. More shrewd than the fire-eating slaveholders of a dozen years ago, they do not secede from the Union to found a new slave-empire; but they seek to overthrow our free government, and to build up a religious slave-empire in its stead, by means of a pacific revolution rather than by means of force. If not technically traitors to the republic, they are nevertheless practically traitors to republican principles. In saying this, we mean to cast no reflection upon the honesty or uprightness of their intentions. Like multitudes of the Confederate soldiers, they believe themselves to be in the right. But their belief, which is the constant application of Christian ideas to civil government, shows that *Christianity is itself unconstitutional*, and can never be adapted to democratic institutions. The irreconcilable antagonism between the Christian religion and republican principles will be forced on public attention as never before by this fanatical movement; and thus the day of universal liberty, spiritual as well as political, will be proportionately hastened. When the agitation comes to a fair issue between Christianity and the United States Constitution, we have no fears of the result. The only danger is in premature action on the proposed amendment. To avert this, let there be the fullest discussion and the promptest protest. Every man who believes in free popular government should send his name at once for enrolment on the list of signatures to the counter-petition published in our INDEX EXTRA.

THE INDEX is not the "official organ" of the Free Religious Association, which has no such organ at all. Neither does it publish the Horticultural Hall lectures "officially"—the conditions of publication having been privately arranged by Mr. Halliwell, as a representative of the Index Association, with the individual lecturers. The F. R. A. has no more control over these lectures than it has over THE INDEX itself. The fact that individual members of the F. R. A. write for THE INDEX does not establish any relation whatever between the paper and the F. R. A. as an Association. The New York *Independent* will oblige all concerned by representing facts as they are.

The Pittsburgh (Pa.) *Commercial* asserts that Prof. Huxley has renounced rationalism—probably on no better evidence than supports the story of Thomas Paine's conversion on his death-bed. The tide of conversion sets the other way.

ATTENTION, FRIENDS!

The members of the Free Religious Association are reminded that the Constitution asks for an annual payment of one dollar as a fee for retaining active membership. From many persons whose names stand on the record as members this payment is now due. All who make the payment before (or at) the next Annual Meeting, will receive the annual Report of the Association for 1872 free, as soon as it is printed. To all new members who will pay their dollar before the next Annual Meeting (May 30), we will send also the Report for 1871 without additional cost. And to all new members who in addition to the membership fee of one dollar will send us Fifty Cents, we will return post-paid the four back Reports. Let all who believe in the Association put themselves on its roll of members. And let not our friends forget that the Association has a Treasurer. It does not ask for much money, but the little it does ask for it wants, and it could use to advantage much more than it gets. For what objects it wants money, its annual Reports bear witness. Address the undersigned, New Bedford, Mass., or Richard P. Hallowell, the Treasurer, 98 Federal St., Boston.

WM. J. POTTER,
Secretary F. R. Association.

A PUZZLE.

Religious people, or rather sectarian people, of all descriptions, have, from time immemorial, taken on themselves the task of shouldering some intellectual or moral burden,—carrying, as it were, some old man of the sea that they could gently lay down, if they chose, and would certainly lay down, if they consulted not their personal ease only, but their spiritual health, their reputation among reasonable men, or even their success as an organization framed for the purpose of converting the many to their opinions. It was an early church teacher who laid down the doctrine that belief was meritorious in proportion to its difficulty, and was truly saving only when it defied reason, scouted evidence, and clung to what was to the simply human intelligence flatly incredible. The assertion, "*credo quia impossibile est*,"—I believe, not in spite of its being impossible, but because it is impossible,—has become a maxim with "Christians" of every denominational school. The Romanists will let all the philosophers go rather than relax the terms of the dogma of transubstantiation. The Orthodox Protestants will drive the metaphysicians wild and exasperate all people of common understanding rather than loosen their definition of the Trinity. What makes the doctrine a stumbling-block to the outside world is its recommendation to the believer. It is as if one were to regard a lump of lead as a life-preserver, or the tons of overweight in ballast in the light of a needed sail. The mystery is sacred, though it kill the religion. We have read of a preacher who made it a rule to have in every sermon at least one passage that none of his hearers could understand. He thought the practice calculated to give them an exalted opinion of his wisdom and a humble one of their own.

Is this the reason why the dogmatists will persist in keeping on hand some tough, indigestible morsel which they require their adherents to swallow before they can enjoy the repast of wholesome truth? They would give the neophyte a solid stone to try his teeth on, as a preparation for the meaty nuts they have in store.

Our curiosity on this subject has been piqued afresh by our friends the Unitarians, who feel moved to adopt the old practice, and who, as is natural, seem to be overdoing it. The proposition they throw down is that the New Testament has not been seriously affected by the criticism of the last half century, French, German and English; that its genuineness and authenticity are unimpaired; that its miraculous stories are still to be believed in spite of historians and men of science, and are not to be separated from the moral and spiritual parts of the book. This means, if we understand the *Liberal Christian*, that the Golden Rule rests on the same evidence with the resurrection; that one must not accept the beatitudes unless he is prepared to accept the story of Christ's walking on the sea.

This is bold, and, on the old rule—"*credo quia impossibile est*"—is admirable. No better stumbling-block could be invented. But the ancient riddle remains—why invent a stumbling-block at all? What is the rationale of the stumbling-block? Where is the wisdom of the stumbling-block? After all the trouble good men have been at to remove such from

the inquirer's path, to relieve the gospels of their inconsistencies by a more intelligent theory of their origin, to account for the marvels in them on rational grounds, to detach the moral truths from their mythical integument, to clear the young religion from all responsibility for scientific, historical and philosophical blunders, and to show it in its spiritual beauty,—what can be the design of men who pile the stones up again, and, as if not content with that, affirm that they have never been disturbed and never will be; that, in fact, they are no difficulties, but helps, props, facilities, and attractions? Certainly it was easier to understand, appreciate and admire the religion after the critics had recovered it from the rubbish-heap that had gathered about it; men of learning, culture, and intelligence were becoming attracted to it; the heart got at it without trouble; and it was finding its way to hearts that were entrenched behind picket fences of intellectual scepticism. The emancipated and rescued faith was doing its proper work on the affections and dispositions of men. Why check this apparently desirable career? Why warn off the thinkers and men of knowledge a second time? The question is easy to ask, but hard to answer. To us it is impossible to answer. The course to us looks suicidal. But so did the course of the Protestants respecting the Trinity. So did the course of the Romanists respecting transubstantiation. These matters, however, could not be tested by scientific and historical demonstration, as everything pertaining to the New Testament can be. It is hard to rout an error out of the region of metaphysics. But the Unitarians cling to their mystery in the very face of knowledge. What does it mean? The riddle is too deep for us. We give it up.

O. B. F.

FOR WHAT END?

Some lukewarm friends of the free religious movement sometimes ask—"Of what use are your Conventions and lectures? You only get together a company of people who are already in sympathy with you and who are entertained for a little while with a presentment of their own beliefs; or if any others are drawn to your meetings, they are so fixed in their own beliefs that you make no impression upon them, unless it be to force them into stiffer antagonism. Why not leave things to be gradually and quietly improved by the steady and sure advance of knowledge and a higher culture?"

Two little incidents connected with the recent Conventions of the Free Religious Association in Detroit and Syracuse will, perhaps, help to answer this question. In one of these cities, at the table of my hospitable host, I was introduced to a gentleman who was evidently a man of fine intelligence and generous culture, as well as a very genial talker. From his conversation in the dining-room and parlor I judged that he was a scientific man,—perhaps a state geologist or a professor in some college. (His name and title had slipped my ear in the ceremony of introduction). He seemed to have travelled much in the far West and to understand the country scientifically. He showed an interesting knowledge of the Indian tribes; and in various ways manifested that he was acquainted with the affairs of the world and was also a reader of books.

Our host made some inquiries of me with regard to the session of the Convention from which I had just come, but the remarks did not seem to attract this other gentleman's attention at all, and the conversation took a more general turn. An hour or two later, as we were riding down town together and the Convention chanced to be mentioned again, the gentleman turned to me and asked, "What is this convention you are attending? Of what denomination is it?" The reply was, "It is a meeting of the Free Religious Association, and has no sectarian connections." His former question was one of courtesy, but evidently his interest was now awakened, as he quickly asked, "What, is it a new religious movement? I don't happen to have heard of it. What are its principles, its tenets?" I answered, "It is rather difficult to explain its position in a few words. But it is a society that opposes sectarianism and all authority of creeds as bonds of fellowship, and believes in the fullest freedom of thought and inquiry on all religious matters. It represents the progressive tendencies that are developing in all the sects, and not only in all the sects of Christendom but in the different religions of the world; and seeks to bring about a fellowship on the basis of free thought and humane work." "Ah! I am interested in that," said

he; "I believe in that idea, and I wish I had time to talk with you more about it and to go into your meeting." We soon reached his destination, and he alighted from the carriage. Inquiring of my host about him, I then learned that he belonged to the legal profession,—that he had a high and wide reputation for legal ability, and now occupied an important judicial position. "And what is his religious position?" I asked. "Pretty much the same as yours and mine, I guess," was the reply; "he doesn't make occasion to say much about his religious opinions, but he evidently has no great faith in what the churches teach, and in substance, if he were called to define himself, I think he wouldn't be far from us."

Now this gentleman represents a large class of people of intelligence, of culture, of influence, of high position, who are connected nominally, perhaps, with some one of the popular sects, who may own a pew in some church which some members of the family may occupy on Sunday, but who have really no belief left in the doctrines and institutions of the church.

And the conventions, publications, lectures, incident to the free religious movement, are bringing to the attention of this class of people another aspect of religion,—another kind of faith and fellowship,—which commends itself to their reason and to their hearts. Let them hear of a rational and liberal effort at solving the problems of religion, something that is in harmony with the scientific and humane spirit of the age, and, like this gentleman to whom I have referred, they will welcome it; and many of them will take hold with it and help it forward, as containing a promise of vital good for mankind. And it is not true that the free religious meetings only bring together those that already understand the movement and are in sympathy with it—these and a few avowed antagonists. There are always likely to be present some of this class just mentioned; or, if not present, they learn through the newspapers and in other ways something of what the meetings are for. And this class can readily answer the question—"For what end are the Conventions?"

The other incident is this. At one of the Conventions I noticed, session after session, in a front seat, an elderly gentleman, who from the beginning to the close sat with his eyes fixed on the speakers and drinking in as with all his mind and soul their utterances. He was one who in certain wealthy and fashionable circles would probably not be called "gentleman," but simply *man*,—which, as things go, is, however, quite as honorable a title. He was, it is probable, a farmer, or shoemaker, or blacksmith. His hands bore marks of toil. His clothes were neat, but not of the latest style; were made for warmth and comfort, very likely by his own wife, and not for fashion. But he had an honest, thoughtful, and kind face. He was clearly one of the substantial voters of the country who in close political emergencies are relied upon to vote down the rascality of cities.

At the end of the afternoon session of the second day, this gentleman came to me to put down his name as a member of the Free Religious Association and to purchase such of its publications as were on the platform. Having a little talk with him, I learned, as I had surmised, that he had come from the country several miles to attend the Convention. Said he, "I don't get a chance to hear such views as these very often. I never had a chance to attend just such a meeting before. But I have been thinking these things by myself a good many years." Supposing from his making his purchases then that he was about to leave for home, I said, "You will not be at the meeting this evening?" "O yes, I shall," he replied; "I wouldn't miss any of it for nothing; I shall have to live on this for a long time; I don't go to any of the meetings of the sects, though there are enough of them all about me; I can't get anything there that is food."

This man, too, represents a large class of people in America,—people who have not had much opportunity for culture, but have a keen logical faculty and large common sense, and who have reasoned themselves all away from the popular notions of theology and religion. They read, perhaps, years ago Paine's "Age of Reason" and Volney's "Ruins." Later some of the discourses of Theodore Parker came in their way. And they have a little choice corner for their two or three books of this kind in their houses to-day. They believe in liberty, in reason, in the freest investigation. They have read the Bible, but not so much for devotion as for criticism. Yet they are better versed in it than many clergymen. They are doubters, they are deniers, perhaps,—they may

be called infidels and atheists; but they are honest seekers after truth. And this class, many of them, are welcoming what the free religious conventions and publications are bringing to them, as the bread of life. They hear an idea of Supreme Power expressed which they can accept. They do not object to the religious spirit when it appears in a rational and humane form. They long for fellowship, and they find it.

Again the question, "What for?" is answered, by the honest country mechanic or farmer on the front seat.

W. J. P.

We are requested to announce that there will be Paine Celebrations in Salem, O., and in St. Joseph, Mo. Mr. B. F. Underwood gives the oration at Salem. Probably there will be similar celebrations all over the country on January 20, the anniversary of Mr. Paine's birthday. There will certainly be one in Toledo. We cordially sympathize with such celebrations, provided the respect paid to the great principles for which Mr. Paine so bravely labored does not degenerate into man-worship; in which case it would take a microscope to distinguish between Christianity and free religion. Thomas Paine was a moral hero, and will be long remembered as one of the representative men of his age; and though we should certainly decline to echo all his opinions, it would not be because they are unpopular, but because they are crude, when tested by the better scholarship of the present day. Modern thought occupies in many respects a more advanced and radical position than his; but mankind will never cease to honor his memory while ability, courage, self-sacrifice, and moral worth command their reverence. So far as he is hoisted and vilified for his staunch protest against the Christian religion as a great dominant system, we would take our stand by his side, and accept our share of his unpopularity; but we mortgage ourselves to no master, exercise the right of thinking independently, and assume responsibility for no man's opinions but our own.

The Radical for January has the following table of contents:—A. D. 11,001, \$30, by J. Vila Blake; Jewels, by D. A. Wasson; Home and Social Life, by Arethusa Hall; My Cheer; Suggestions Concerning Marriage, by C. K. Whipple; Those we Honor, by William Branton; British and American Associations of Science, by J. S. Patterson; Teaching for Doctrines the Commandments of Men, by A. Y. W.; The Sufficient Authority, by Paul Wald; Timothy Tot, by F. G. Fairfield; Notes; 1872.

A *Radical Extra* states that about \$5,000 have been subscribed towards the new *Radical Association*, and expresses a hope, with which we heartily sympathize, that the required \$25,000 will be all subscribed within a month. There can be no doubt that religious radicalism in this country requires a monthly magazine as well as a weekly paper, and it is certainly wealthy enough to support both. Send your subscription to Hon. Isaac Ames, Boston, Mass., or to the office of *The Radical*, 25 Bromfield St., Boston. Each share is \$100, payable ten per cent. a year.

According to the Springfield (Mass.) *Republican*, Prof. William N. Rice, of Middletown University, gave a lecture recently in a Baptist Church on "Natural Law and Special Providence." Special providences, so-called, were in his view manifestations of natural law. Such a position is that of a man with one foot on the old and the other foot on the new. There is nothing special in the working of universal or natural law. The Professor cannot have his cake, and eat it, too. If he believes in natural law, he surrenders all "speciality" in his "special providences." If he believes in special providences, his fancied belief in natural law only shows that he does not yet comprehend what natural law means.

We are continually embarrassed by the receipt of long articles from occasional correspondents. They would not only show a reasonable appreciation of the narrowness of our limits, but also save themselves the annoyance of having their articles declined, by remembering that brevity is a great virtue. We have not discovered the art of pouring the Atlantic Ocean into a tea-cup.

He who, worsted in argument, revenges his defeat by resorting to slander, shows that his heart is as bad as his head is weak.

[For THE INDEX.]

"WHAT THINK YE OF CHRIST?"

SERMON BY THE REV. C. VOYSEY, AT ST. GEORGE'S HALL, LONDON, OCT. 29, 1871.

"What think ye of Christ?" MATTHEW xxii: 42.

I have been specially requested to make this question the subject of one or more discourses; and although it interferes somewhat with a plan which I had laid down, there are many reasons for considering this very important matter at once.

It is my desire to deal with the question with due solemnity—not to allow myself to forget that to the large majority of my countrymen the name of Christ is as the name of God, and that many who call themselves Christians and who at the same time deny the Godhead of Jesus, regard him as occupying a very lofty place of super-human dignity. But while, on every ground, some regard is due to the religious feelings of others, a far higher regard is due to truth. While we would not willingly shock tender sensibilities nor outrage pious sentiment, we must not shrink from the infliction of temporary pain which we firmly believe will conduce to higher and lasting happiness. The world, and especially that part of it which is called the Church, has suffered long, but never more than at this moment, from unworthy equivocations and from studied silences. Hundreds of excellent people, clergyman and ministers of all denominations, continue to use phrases which already possess a definite popular value in a private sense of their own; and the result is that they contrive to leave their congregations under the false impression that they and the preacher think exactly alike. If the preacher honestly believes that this kind of teaching can advance his hearers one step, he is utterly mistaken. If he thinks he is preserving the worn-out coin in putting a new stamp of his own upon it, he will be doing his best to encourage false weights and measures, and unconsciously to deprave the intellectual vigor of those who listen to him.

Not in this way must we deal with the greatest theological question of the day. We must have no mental reservations—no pious frauds—not the very shadow of equivocation. If we are wrong, and Christendom is right, our great plainness of speech will enable the Orthodox the more easily to refute our errors; while those who listen to us will never be able to reproach us with the concealment or the disguise of our real opinions.

The question, "What think ye of Christ?" must be prefaced by another, namely: "What do we know about him?" And this again leads to the inquiry, "What are the sources of our knowledge of Christ?" This last inquiry I will endeavor to answer first.

The sole sources of our knowledge of Christ are the New Testament, and tradition. The former is a collection of writings purporting to give us the history of Jesus and some of the sayings and doings of himself and of his early followers. The latter, *i. e.*, tradition, is embodied in the creeds and practices of the organized society called the Church, which professes to have been established by Jesus himself, to have gathered all its doctrines, its rites and ceremonies from the same authority, and to be, at this day and hour, under the supernatural guidance and teaching of the glorified and deified Jesus himself. These two authorities, namely, the Bible and the Church, are, as every one knows, held in different estimation as authorities by different sections of Christendom.

Some put the Bible before the Church, others put the Church before the Bible; but both are agreed in admitting that, without either the one or the other, we should have known nothing whatever of Jesus Christ.

We must remember this. It is an important fact. No claim is ever set up that we know of Jesus, as we know of God, by intuition. No one has ever been so bold as to say that a belief in Jesus as God is part of natural religion. On the contrary, this entire absence of Christ from the conclusions of natural theology, and the utter incongruity of the idea of God becoming incarnate with the natural religious sentiments, have been dwelt upon by the advocates of revealed religion as one of its greatest recommendations. Believers in revelation point with pride to the fact that, on this great central belief in the God-man, Nature and the human heart are absolutely silent. "How would you have ever known," they ask triumphantly, "how would you have ever known that God came down from heaven to save a ruined world, without the agency of the New Testament or the Church to reveal the tidings?" Nothing can be more satisfactory than the admission which is thus made. It saves endless controversy about adaptation to man's needs, and so forth, and brings us close to the point at issue. "Is the Bible, or is the Church, or is neither of them, to be depended upon for strict accuracy in their respective accounts of what Jesus was, of what he did, and of what he said?"

To answer (1) as regards the Church. Which of all the churches do you mean, from the primitive church downwards to the Swedenborgian church of the New Jerusalem? Is it Eastern or Western—Episcopal or Presbyterian? So on we might ask, through the three hundred sects of Christendom. Suppose that we have at last found the true church established by Jesus, and that her credentials are beyond suspicion. How much can this church tell us about Jesus Christ that we are bound to believe

without question? They will begin by saying that he was God; that he was born without a human father; that he wrought miracles, rose again from the dead, and with his human body, with flesh, bones, and all things appertaining to the completeness of man's nature, ascended into heaven, and is now sitting on a throne at the right hand of God. Well, all this, we say, may be true, though it appears very unlikely; but how do you guarantee the truth of any one of your statements? I am quite willing to believe anything on sufficient evidence. I only want to be furnished with the proofs of all these wonderful things. The Church answers, "All these things were believed and duly attested by the earliest followers and most intimate companions of Jesus, who handed them down through their early converts, through their bishops and elders, generation after generation, unchanged, till they have reached us."

But supposing, I say, that you have received in this manner exactly what the companions of Jesus believed and no more, how do you know that they were not mistaken? "Oh," says the Church, "they could not have been mistaken, they led such holy lives and died as witnesses for the truth of what they affirmed." But, if my memory does not fail me, many men who have led holy lives have been miserably deluded in some of their opinions. Martyrs by the hundred can be brought forward who died in defence of exactly opposite and contradictory beliefs. Opposite churches took it in turns to kill and be killed. So that holiness of life goes for very little, and the proof of infallibility from martyrdom goes for nothing at all. Your assertion, then, of the absolute credibility of the earliest followers of Jesus is of no more weight as evidence than your assertion that Jesus went up bodily into the sky. If you go on to affirm that the case was exceptional, and that Jesus, being God, infallibly inspired his apostles to say that he was God, you are only arguing in a circle, and we end where we began, without reasonable proof of one of your assertions.

The argument drawn from the honesty of the apostles is, I believe, exploded, as only the most ill-informed and foolish of dogmatists will venture to say that, if Jesus and the apostles were not all that they are represented to be, therefore they were rogues and impostors. The disrespect of this assumption, unwarrantable as it is, is only surpassed by its ignorance.

But the Church will say, "Look at my wonderful and rapid growth and my conquest of paganism; my triumphs over barbarism, my fruits of civilization!" To this one can only reply that, were the triumphs of Christendom a hundred-fold more than they have been; were there no dark corners in the Church's fold, no blood-stains on her once cruel hands, no dying yells of outraged Jew and murdered Indian mingling with her jubilee, no stone of stumbling nor rock of offence in her feeble obstructions to the progress of science, nor breath of hatred, malice and all uncharitableness in her toothless maledictions, still all her finest achievements and purest virtues could never bear witness as to a matter of fact—could never supply even presumptive evidence for that which can alone be attested independently of herself. The painter might as well try to prove that one of his remote ancestry excelled in the art of music by the mere exhibition of his own latest masterpiece. There is no logical connection whatever between the claims made by or for Jesus and the very highest achievements of the Church.

Moreover (though it is a branch of our inquiry which we cannot now follow) the pretensions of the Church can be matched over and over again in the histories of the rise and progress of other great religions in the world besides Christianity. If the argument from success be admitted at all, it only proves too much.

So far, then, as the Church or churches of Christendom are to be trusted, we can get no evidence from them worthy of the name sufficiently trustworthy to be depended upon for an accurate account of the nature and history of Jesus Christ. For evidence, we get only assumptions.

A great deal of this that I have said respecting the church applies equally to those who present the New Testament to us on false pretences—*i. e.*, as a Divine and infallible record of actual facts. But the New Testament itself must be considered on its own grounds. With the sole exception of the book of Revelation, which condemns itself by its own temper and anathemas, not one of the New Testament writings makes any claim of Divine origin. The author of the third gospel and of the Acts of the Apostles expressly sets forth the human sources from which he obtained his information; while the fourth gospel is supplemented by a verse (John xxi: 24) from a hand not that of the disciple John himself. "This is the disciple which testifieth of these things; and we (*i. e.*, the writer and others) know that his testimony is true." This is the most decided expression which I can remember to occur in all the gospels and Acts of the Apostles, approaching to a claim even for accuracy. There is not the shadow of a shade of a claim that the writings are infallibly true, nor that they were written under Divine inspiration. I think this fact in itself furnishes an additional reason why we should give to the historical parts of the New Testament due consideration. They do not insult our understandings by any preposterous claim. When or by whom they were written, no one can say with certainty. All that is certainly known is that the oldest copies of them which are now in existence were written three hundred years after the events which they profess to record. These copies may or may not be faithful, may or may not have tallied with the originals which are now lost. At all events, we

cannot go further back for evidence than that late date; for although some early writers may contain quotations of the words of our oldest manuscripts, this fact could not guarantee that the whole of the rest of the books from which they quoted stands correctly copied in our manuscripts. It would go to give weight to a probability, and that is all. The external evidence, then, for the literal accuracy of the New Testament histories is next to nothing, and we are therefore driven to weigh the historical claims of the books from a consideration of their contents. What internal evidence, then, do we find that the writers of the first five books of the New Testament are giving us authentic and trustworthy history?

To answer this important question, several essays have been already written, and the subject is not even yet exhausted. The "English Life of Jesus," published by Mr. Scott, of Ransgate, is perhaps the best of all. It would carry us too far away from our main line to examine minutely the books of the New Testament referred to. Suffice it to say, as a summing-up of the careful analysis and criticism of learned men, that these New Testament narratives have some basis of fact; that there really was such a person as Jesus of Nazareth; that his life was, according to the standard of those times, extremely pure and beneficent; that he made himself obnoxious to the Jewish authorities of the age, who secured his condemnation by the Roman Governor on the accusation that he was dangerous to the Empire.

These bald outlines are common to all the books, and may fairly be trusted as historical. But, beyond that, a careful reader will observe endless contradictions and discrepancies, of such a nature as to exclude the idea that the writers were sufficiently acquainted with the ordinary facts of the life of Jesus to justify the use of the term historical in speaking of their conflicting accounts. In other words, they cannot all be true at the same time; and we have no certain way of discovering which writer speaks the truth, when two or more of them give contradictory accounts of the same event. Now if their writings only set forth events such as are commonly or even rarely occurring amongst ourselves, but at all events actually occurring, we should even then be compelled to distrust their accuracy; but when, in addition to such ordinary matters as whether Jesus was crucified on a Friday or on a Thursday, whether the genealogies of Christ's lineage from David in Matthew and Luke can be reconciled with each other, or either of them with Old Testament records, we have to accept tales of magic and miracle utterly foreign to general human experience and in some cases purposely puerile, we are impelled by the very constitution of our own minds to distrust the books a hundred times more than ever, and to doubt almost whether there be a grain of fact at the bottom of so much palpable fiction.

But I use the word "fiction" not in a sense derogatory of the honor of the writers. That these books were not written by men who knew Jesus personally, cannot be doubted; and therefore they wrote from second-hand—aye, third and fourth-hand, if you like—no one knows how long after Jesus and his followers had been dead and buried. But whoever wrote them may have written honestly what had been told them, what had become the floating and perpetually growing legendary traditions about a very remarkable and remarkably kind and good man.

What would not one give for a Peter, a James, or a John to come forward and tell us the simple life of Christ as he saw it and understood it?

But we possess not one single fragment of writing upon which we can lay our hands, and say with absolute confidence—this at least is a perfectly true, uncorrupted statement of some part of the history or sayings of Jesus, written by one who knew and saw and heard him, who was not under any delusion at the time, and who wrote in perfect good faith. You will perceive, then, that the only sources of our knowledge of Christ are untrustworthy, deeply, hopelessly untrustworthy, and that we are driven to almost mere guessing to form any conception of him at all.

Our time is now all but exhausted—our work this morning as unwelcome as any work could be; but it is necessary, in attempting to answer the question, "What think ye of Christ?" to show first of all that almost whatever we think of Christ is equally without historical foundation, that we have no evidence worthy of the name to suggest the Church's claim as to his nature, his character, his deeds, and his sayings. Probability more or less strong is all we can attain unto on this point. Nor will it avail anything to appeal to the endurance of Christianity in proof of the truth of the gospels. Brahminism was almost driven out of India by Buddhism one thousand years or so before Christ; but Brahminism recovered from the shock, drove Buddha beyond her walls, and resumed her primeval sway, and has a history at least three thousand years old. Buddhism in turn has conquered eastern Asia, and with 400,000,000 of believers bids defiance to the waves of Christianity, which break in ripples on her wide-spread shore. Mahometanism, too, beaten back from Western Europe by the monogamy of Northern races, has won vast populations in India before whom Christianity kneels in vain.

It only remains for me to say this morning that it was absolutely necessary to clear the ground for the proper consideration of our thoughts about Christ. It is true beyond question that no absolute reliance can be placed either on the teachings of the Church or on the New Testament narratives; but it is equally true that a man of surpassing goodness, and possessing the very genius of true religion, lived and died in Judea about eighteen centuries ago; that his life and death exercised, and still exercise, a vast power

over millions of men and women; that in spite of the exaggeration of an almost pardonable idolatry, in spite also of the clouds of incredible myth in which his biography has been shrouded, there still remains a residuum of substantial fact, and a valuable contribution to the religious and moral principles of mankind, which only a bigoted scepticism would ignore, and which, as devout Theists, we are as much bound to recognize and to use as we are bound to reject and denounce the falsehood and superstition which have been mixed up with the sober truth.

Next Sunday I shall hope to bring before you certain principles which should guide us in forming an opinion as to the nature and character of Jesus Christ. This will give us an opportunity of explaining the grounds on which we reject, not only the orthodox belief that he was equal with God, but also the Arian belief that he was more than man. A discourse like this is in my opinion like offering a stone to one who wants bread; but now and then such discourses are absolutely necessary, and I trust it will not have been altogether without spiritual nourishment, if it should lead a single doubting or inquiring heart to the Father's foot-stool with this petition—"Lead me in Thy truth, and teach me; be Thou also my guide, and lead me for Thy Name's sake."

[FOR THE INDEX.]

LONGFELLOW'S CHRIST.

BY REV. EDWARD C. TOWNE.

We have read the little volume of 150 pages which Mr. Longfellow calls "The Divine Tragedy," with sincere sympathy for that Jesusism which has come at last to this! Only the shrunken letter of the old story, decently and tenderly laid out, a beautiful corpse, with a few fresh, sweet flowers cast about the forever still and lifeless form. The brief introductory sketch of THE PROPHECY, which ascribes to him no sort of Jesusism, but rather humane sentiment, lonely antagonism to the world of creed and church, and undaunted passion for the truth, is redolent of the freshest radicalism of to-day, the bravest sweetness that blossoms in the newest gardens of human faith and life. Mr. Longfellow's angel at first assigns only this reason to the prophet for God's choice of him to bear his divine word to man:

"Lo! as I passed on my way
In the harvest field, I beheld thee,
When no man compelled thee,
Bearing with blue own hands
This food to the famishing reapers."

Beautiful was it in the Lord's sight,
To behold his Prophet
Feeding those that toil,
The tillers of the soil."

Is not this a sufficiently simple recognition of the radical principle that to walk in love is to be a true man of God? And do not the following lines apply quite as well to Theodore Parker as to Habakkuk?

"Alas! how full of fear
Is the fate of Prophet and Seer!
Forevermore, forevermore,
It shall be as it hath been heretofore:
The age in which they live
Will not forgive
The splendor of the everlasting light,
That makes their foreheads bright,
Nor the sublime
Fore-running of their time."

The more particular answer of the angel to the prophet's question why he has

"Chosen to this place,
To this exalted part,"

admirably states just the ground on which we should to-day announce the seeker for truth as heir of all the inspiration of the world:

"Because thou art
The Struggler; and from thy youth
Thy humble and patient life
Hath been a strife
And battle for the Truth;
Nor hast thou passed nor halted,
Nor over in thy pride
Turned from the poor souls,
But with deed and word and pen,
Hast served thy fellow-men;
Therefore art thou exalted."

This is a garland which anybody is welcome to lay on the head of a dead superstition; only let us understand that between the life of the one and the death of the other there is absolute contrast. So of several parts of the funeral decency devised by Mr. Longfellow, such as the striking figure of Menahem the Essene, and the beautiful pathos of the Magdalen's account of herself, and numbers of slighter touches throughout the volume, they all stand in contrast to the actual recital, which merely lays out the lifeless text, as living flowers in a coffin to the beautiful countenance of death.

Death is nearly always touching with a beauty of its own. Dead Jesusism, washed and dressed and decked by the tender hands of Mr. Longfellow, has a charm, albeit it lies so still, so pale, so dead. The grime of Galilee is clean washed away. Not only are large parts of what has been called the sacred story removed here, but Mr. Longfellow judiciously cleans some of the more earthy words of Jesus. Thus at p. 85 the answer of his CERNUS to Peter's question, what they are to have for following him, is given by Mr. Longfellow in two words—"Eternal life." The actual answer of Jesus was, "a hundred fold more in the time which now is" of "houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands," and afterwards to "inherit eternal life." Considering Mr. Longfellow's rule of exact literalism, we might be amazed at such an omission as this, but then we remember that everything must be forgiven to natural desire to make the dead decent. The wan figure of the spiritual worker of marvels, so slight, so frail, so miserably abunken, is carried gently to his burial in Mr. Longfellow's pages, with no more perhaps of decent fiction than befits such obsequies.

The lines of harsh intensity which are not smoothed out of the face, alone remain to tell how rude a fanatic the would-be Messiah was. The dark shadow of a peasant's passion, the deep hue of hot blood, are quite gone. Not a miracle swirls, not a nerve astir, in this pale figure of Christus, enshrouded without spices, a mere chilled corpse laid in the cold air of a poet's decent respect. What, for example, could be more suggestive of a dead Christ than the one not related as following the resurrection, the magic used to secure the disciples a great haul of fish! And from end to end of the volume, through all its scanty scenes, a colorless materialism prevails, acts of mere magic, vulgar dealing with spirits, as if this had been a necromancer in a small way, a boy-midion getting well enough grown to feel a vulgar ambition, and to faintly undertake a weak imitation of Judas of Galilee and John the Baptist, dauntless leaders of the populace.

For Jesusism it was just fate, but for Mr. Longfellow it was a pity thus to treat the story of Jesus. A poet should at least have made the lines of the familiar narrative swell with fresh inspiration, at least endeavoring to show that the story was one as near to the life of America as to that of ancient Judea. Giving rein to his imagination, not wildly but judiciously, he should have recast antique incident, not to set aside what those ancient eyes noted, but to add what a modern eye, anticipating the centuries, would have noted. Thus he might have told the marvellous tale as one now would tell it, if divine vision should give him to choose from a picture of every moment of that long past life. Not only that, but he might have viewed these facts in relation to their finer fruits in Christian history, sketching the result in the cause, and in the narrow mirror of a drop of the past viewing the imperial scene of militant Christendom dominating the career of mankind. A great poet would thus have effected something like a grand restoration of the faded and forlorn Christ of every day tradition, especially if he could have truly commanded a lofty inspiration, as well as a fine invention, and made his incidents invariably reflect the noblest intuitions of instructed and disciplined humanity, the grand daring of science, the profound passion of faith, the heroic pureness of charity.

That it did not occur to Mr. Longfellow to attempt this, shows how completely dead the tradition of Christ is in his hands. He reminds us of an incident of a visit we once made to that part of Southern Illinois which used to be called Egypt. We had been invited to take tea with a local patriarch, the eldest son of whom bore the distinguished name Christopher Columbus. After supper of fried pork and boiled potatoes, Christopher Columbus, a stout youth of twenty-one or two, did the honors of his father's mansion. In the best room hung the cheapest of lithographic presentations of the lackadaisical Christ of popular art. Stopping before this with a grand air, as of a discoverer lifting a veil from a mystery, Christopher Columbus said to us, "That is Jesus Christ; I've never seen him, but I've heard tell that he's a likely man." Mr. Longfellow has never seen the Lord Christ, nor had apparently the slightest personal interest in any of his supposed object; but echoes of common tradition have come to him, and a faint transcript of so-called sacred text seems likely to serve a purpose of verseness; so we have this little book. Mr. Bayard Taylor has gone into the newspapers with an account of Mr. Longfellow's plan for patching up a great work, with the title CERNUS, out of this and some former slight performances. We sincerely hope nothing of the kind will be attempted, in a way so utterly destructive of the dignity of the orthodox theme. Neither Mr. Longfellow nor anybody else can make a great work by patching together a few bits out of a scrap-book. This imperfection has had a grand history, and merits from poetry a nobler celebration than a gentle Unitarian sentimentalism is likely to give it in the old hours of his old age. We suppose, however, the melancholy gaieties of this funeral celebration must proceed. And doubtless "Christus" will appear as a picture book, to give it a little freshness of interest; and what between the pictures and the decent laying out of the literal Christ, a great many pious people will pay their money, and help to make the occasion highly satisfactory, at least to the poet and his publishers. Jesus is very cheap indeed now. Only a short time since, in a French of promise trial in an Illinois court, a lecherous ignoramus appeared in the character of a pious sinner, protesting in a love-letter his "love for the Lord seasons," and on all hands it passed as the joke of the season. Everybody is ready to trade on the popularity of the tradition of Jesus. Mr. Beecher is doing it, precisely as he wrote "Norwood" for Robert Bonner, turning an incompetent and mercenary hand to a "Life of Christ" as he turned it to a *Ledger* novel. Mr. Longfellow is a fine gentleman and a rare poet, and uses the story of Christ as reverently as any one could; but he merely uses it; he has no real business with it, no living and loving interest in it.

If there ever comes a great poet to freshen in new verse the antique story, he will come out of radical orthodoxy, with a greatness of theistic conception, and a boldness of humanitarian invention, quite impossible to the meek decency of a creed whose Lord Christ is neither man nor God. And such a poet will take up the old story not by its old incidents alone, but by the incidents of some new life which may be thought to have repeated closely the great Christ-example. If in "the least of these" on earth the Lord Christ walks among us, how much more in the greatest of those who have borne high the cross of labor and suffering!

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

RELIGION AS A SENTIMENT.

BY JOHN WEISS.

[Second Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, January 14, 1872.]

On some late occasions I have undertaken to point out what seems to me to be the essential element of Religion, by making the statement that it is a recognition of all the facts in the Universe, and a recurrence to them. But the word *fact* lays open the person who uses it to the charge of materialism, however spiritual the treatment may be of any subject which he has in hand. For the general mind adopts that word to denote things, quantities, occurrences, and objects of the world. A matter-of-fact man is one whose mental instinct appropriates the nearest things, however hard and juiceless. He has the stomach of those large wingless birds of Australia which swallow pebbles with a flavorous air that belongs to more exacting beaks. He adds figures correctly, and spends no money on fancy goods or causes. He walks all round a pump to find its handle, and does not pretend to get at water by plunging into the depths of his consciousness. Whatever tool offers itself conveniently to the hand is a fact; his palm is capacious and his fingers prehensile, but they are tethered to a shoulder. If anything spurs him the chagrin of confessing that he does not see it, he hails it for a reality. Whatever serves convenience and utility in mind or Nature is preferred by him to all the subtle thoughts and arts. If he meets anybody whose eye is in a fine frenzy rolling, he suggests an asylum to the relatives, and promptly offers his coupé for the journey back to common-sense. He has already clapped Deity itself into the strait-waistcoat of an actual concern. To him the infinite and the invisible are jugglers who make your money disappear, fill your hat with greens, and pretend to have endless coils of ribbon in their interior.

When, therefore, any one claims that facts are the substantial elements of Religion, he may be misunderstood to favor a priesthood of the counting-room, lyceum and philosophic chair, which might inculcate exactness in every science of living, and hold up for guidance, on either side of the Ten Commandments, catalogues of the objects and elements in the universe. Yet nothing is more sacred than a fact, as

soon as its relation to divine intelligence is discovered. And religionists who think they observe materialism in every attempt to put all thinking and feeling upon the basis of Nature, ought to reflect that the greatest of all materialists is God himself, whose universe is a confession that pure spirit could not get along without an extension and an externality as large as itself is. So we do not discover spirit until we are brought up roundly by matter, which hits us a blow and sets our wits in motion. We grapple with this assailant which is constantly piquing us to tear off its mask, to see what this rough coquetting means.

All these brains by which we understand or misunderstand each other are collections of atoms in various stages of organization, and therefore related to natural forces in various and unequal degrees. Atoms whose structure is identical will coalesce and come to a mutual understanding. They repel and misinterpret other atoms whose structure offers an imperfect affinity, or exercises absolute repulsion. It is indisputable that our brains share this characteristic of matter, and trump up charges against each other, go into violent flirtations, or subside into steady organic attachments. We can neither love nor hate unless the gray cells furnish feeling with the material gesture of welcome or repulsion; and this necessity was predestined in the earliest fact of which the mind can take cognizance. At least, we have to assume that, when God chose to originate a universe, a first motion had to be made, a proceeding forth of all the contents of his being. This force which fled forth out of himself, still being essentially a part of himself, must depend upon him, and recur; so that it has also the quality of being a force that seeks him. All the possible things that lay unrealized in the divine unity are thus at the same moment expelled into a creation and recalled to a creator. And what we call matter, with all its properties, curves and movements, is the compromise of this going out and this returning. That decisive moment anticipated all our mental systems, and decided that the spiritualist must fly out to be arrested in all the facts, and to revolve with them; while the materialist must tend back in them, and recur towards ideal centres.

Religion would fain prolong that first creative ecstasy, by passing to and fro with Deity, outward into all the facts, back with all the facts to him.

Then the first question to be asked by Religion is, *what are the facts?* Mankind wishes to have a behavior such as the universe displays; not an artificial manner that is a mere whim of half-developed human brains, but a style so real that we may praise it, and say it is in shape a crystal, in hardness and color a diamond, and water in limpidness. Such behavior would be a fruitful event; not slag and clinkers, fused by passionate Etnas, and belched out as if the hot bluntness could excuse such ashes and refuse, such laying waste of arable districts, such intrusion of the hysteric vein into the mind's crystalline rock. The world itself is man's instructor in moral and spiritual demeanor, for it discriminates between its growths and its excesses, and lets the lava run through a vineyard as if on purpose to set off in relief the clear, warm drop that hangs in every grape, ripening to our taste, while that trail of sterile fury dangles hardening at the volcano's lip. Religion perceives at a glance the analogies that reach from the world to the human constitution; she clings for life to the elements which develop and repair, throws off the faces of the passions in order to assimilate their nutriment, and is content to let sudden spasms of feeling, caprices of temper, exhale, like the measles of infancy, by insensible perspiration.

Religion recognizes all the facts of human nature, but then proceeds to its work of selection among these, to enhance some and discourage others, and helps itself in this work by taking mental and physical culture into its service, to secure the most favorable conditions for the development of a symmetrical and healthy man. This task of religion began as soon as man grew competent to be curious about all the things in the world. That was the earliest solicitation which the great First Cause made through man, to overcome matter's centrifugal motion, and reclaim himself. But the human curiosity which arose thus was infested for a long time with all the wild pranks of the animals; their cowering dread, their rages, their ungovernable periods, their suspicions, the inarticulate cries of their groping instincts. So man feared and angered while he questioned; he fell into violences of temper, abused himself, cut his face, whipped his body, went into convulsions, to extort some answers; he ran through the whole scale of undisciplined emotions, expecting that their heat

would make a weld between the creature and some creator; he blamed himself for every untoward event, and sacrificed the dearest things he possessed, fancying that it was a solution of the problem which oppressed him; in short, he elaborated a scheme of atonement out of the savage's habit of making a trade or propitiating with a present, he reduced febrile restlessness and wandering to a system of revivals, fastened the huge wen of cretinistic piety to imperfectly nourished beings, depleted people into saints or inflamed them into fanatics, and set up Mood to be a test of the spiritual life. The old barbarian has invented broadcloth, and now looks quite respectably in churches; but underneath his linen he hides traces of the various tattooings of the primitive tribes who dreaded and coated what they could not understand. In a clear evening you may still hear the cries of miserable sinners at their orgies of self-depreciation; women may be seen in vestries at their hysterics, and in cathedrals waiting to eat the God which a priest makes out of a wafer. Our sentimental worshipers are the scrofulous descendants of forest howls and dances.

When Religion proceeds to examine the stock of facts which Nature keeps on hand, it finds many things which only deserve the name of occurrences, and contribute no permanent material towards the spiritual life. The evaporation of ocean-water by the sun's agency, the rising of the vapor into the winds that carry it to be condensed against mountain ranges, around whose sides it scurries in mists or lies piled in clouds,—this whole process we call a fact. So is the rising of the sun in the morning. But when a belated traveller among the Hartz mountains sees the spectre of the Brocken appear to him in the dawning light, he sees only the projection of an enormous shadow of himself upon the cloud-screen. It is not a fact, but an illusion. The spectator is a fact, but the real stature of it is exaggerated, and becomes a frame to hang legends and baseless feelings upon. The little man becomes the creator of his own unbounded awe and terror. So it is with the exaggerations of such indisputable facts of human nature as Love, Pity, Remorse, Fear and Dependence. From distant times and spaces the fog-billows of obscure feeling drift to lodge against the sierras of doctrine that frown above the place where we dwell. The ragged screen of stone keeps the ragged mist-rack clinging. How many human tears, shed long ago, have been volatilized to make a sheet on which the phantasmagoria of ourself may be projected! We see our best emotions swollen into gigantic forms; and we are hunted down by our own shadow—we the Wild Huntman—with the heart's clamors magnified into the monstrous bay and hallo of a supernatural pack. It is the business of Religion to dissipate this fog of the mind, that day may stand in every man "focund on the misty mountain tops," to welcome its own serene sufficiency.

But illustration is handiest to draw our subject forth and show its point. Then let us take the sense of justice and the emotion of pity; these are two facts of human nature. But justice sometimes seems to have been looking at a Medusa, and to have hardened into the bars of a prison for the present and of a hell for the future. And pity appears sometimes to be vaporized by the flames of hell into a watery, sentimental ghost, which dreads the thrust of pain and retribution. The process of tuning a piano is an adjustment between interests of rigorously abstract accuracy and the intervals which the fallible material of the instrument exacts. This is called its temperament. The beatitude of mercy is a temperament which religion creates by bringing justice and mercy to cooperate. As yet the statute-book refuses to incorporate this instinct of private religion, this deference for constitutional traits and fatalities of inheritance; for these facts are imperfectly understood. As soon as they can be referred to their inevitable law, penalty and pity will flow into a temper competent to sweep every point of the scale, from the lowest to the highest, with constructive harmony. Society will protect itself from criminals by releasing one class of them from themselves, from the goal of their bad birth and breeding into the house of fair domestic service; and another class from the righteous pains and penalties of their vices into the asylum of repentance and a reconstructed will. For this is the divine beatitude of our own human structure, pronounced as it is qualified by all the moral conditions of mankind. Pains are the sentinels who warn us off as we approach the vestibule of justice; if we disregard them, and, striking up their weapons, hurry in, we find a court sitting that knows all the previous facts, and has the genealogical tree hanging on the walls, and who so has been previously doomed will

bear no doom; whose has clearly doomed himself will receive his own sentence, but it will contain a hope, for at the worst he always had it, and there is no flame that can scutelize that trace of God out of his heart.

The instinct of Reverence is another fact which Religion accepts, and is very jealous to supply with appropriate objects. For a man, with all his readiness to pay homage to superiorities, can only reverence what is true and actual; his ideal tendency was not inspired to flatter with, but to appreciate. He must be protected from wasting his noble modesty upon conventional ideas and in artificial methods.

The practice of worship is always warmed into life by this instinct, and then often stings the hand of its benefactor. For mankind has fallen a prey to rites and observances which take advantage of our natural enthusiasm for greatness, and of our awe before invisible Deity. These native feelings are seized by the press gang of the church militant, injected just underneath the skin with music, flowers, wax candles and liturgies, and then held in a sectarian drill. Compared with a perception of all facts and their uses, a form of worship lacks virility. The mind submits to be stroked by fawning language into a mood known to all practitioners in ancient and modern times, and used by them to consolidate creeds and denominations. When thought constructs truth, and art embodies beauty, and science discovers use, the soul's instinct to worship is addressed by the universe itself, and the knees drop before the nearness of the infinite; there is not the thickness of an Amen between.

All the divine men are portions of the solid coast seen clearly from the offing where we toss and long for port; they are not lifted by our quivering rhetoric or by the vapors that are exhaled from distances. Their land-locked comfort invites us from a horizon that is none the less admired because it is accessible.

St. Francis Xavier was one day observing the gestures of the leaf-cutting bee, under the impression that it prayed, and he mistook its hum for a canticle; thus imputing the least valuable of his own moods to this insect's real service and relation to the creator's thought. The actual miracle was in the bee's ability to sit upon the outer rim of a leaf, cut it into the perfect ovals and circles which it wanted, and calculate exactly when the parting piece would let it down if it made another cut. Whoever is religious enough to appreciate that fact performs divine service; he and the insect are an ordained priesthood; the delight of the one and the use in the other are the canticle they sing.

No matter what the fact may be, it becomes religious as soon as the mind perceives the whole scope and intention of it, that is to say, the divine idea that it encloses, the creative purpose in using it, and the creator's objection to having it abused. Can we press nearer to the mind of Deity than this? There is nothing more awfully penetrating and subduing than a clear perception of some use in human nature which started in the first moments of creation, and reframes and reorganizes mankind to day, and pleads with hints of terrible significance to release God from the hell of its abuse. What form of verbal and æsthetic worship has an arm so sinewy to lift man off his feet into a mingled shudder of assent, reverence and dread, as some plain fact of this kind?

Here, for instance, is the instinct of Reproduction, the everlasting generation of Life through successive forms and epochs, prompting the society that simmers on the wing in swarms of insects, that sings in the mating of meadow partners, and smiles or weeps in the chambers of men and women. It prolongs the lives of planets and colonizes them with graces and affections; it maintains God's rapture in the birth of every child that grows to be capable of sacrifices, enterprise, mirth and transport, such gifts that pre-empt permanence. What does God intend by an impulse that is on every side so domineering and palpable, and how does he prefer that it shall be exercised? It is fit that Religion only should ask that question, for the sweetness and sanity of her own nature are involved in the answer, and it is matter of life and death with her to keep on hand a stock of normal souls in normal bodies. They only can maintain a love of truth for its own sake, of beauty for its surmises of an ideal not yet reached, of use for its relation to the divine economy. Nothing tainted, abnormal, poisoned in the birth, ruined before being born, ruined several times beforeward; nothing puny, semi-idiotic, bred of gluttony and drink, or of mismatching, or in moments of aversion; no contempt for seasons, nor ignorance concerning excess or deficiency, can bring lovers of God and adorners of divine things into the world. So Religion sets every sanitary tendency at work to find and emphasize the laws which are to keep her still possible among men. Heritable tendencies are hunted through their covert in families and races, temper and constitution are consulted, plain talk unmasks and rebukes base or careless practices. Marriage will cease to be the pell-mell accident of two people who happen to live in the same street, or pant together at the same Germans. Dread of propagating scrofulas, nonentities and infidelities will provide some check to this mildewed romance of getting mismatched. We now see but the beginning of this revolt of the spiritual sense against a social system that is spawned by chance, or is squeamishly unconscious of the Promethean art of fashioning sweet men and women and kindling with such sparks a blazing society of heaven's lovers.

The seasonable artlessness of Nature is a hint to man of the damage he is doing to God's intention by his unseasonable artifices. Religion hopes to recur to the real fact as it represents the mind of God.

In all the old systems of theology the dominant key is invalidism. Who is sick, the creator or the creature? Theology makes a reply, and says that, there being sickness, sin and death, somebody must be responsible for that. Is it man? If it is, we retort that somebody must be responsible for that. And no scheme has yet been devised to eradicate the seeds of human errors from the original soil of creation. There they were; no retroactive fancy can cajole them into non-existence. The fact which you try to drown keeps haunting the surface of the ocean; you cannot weight or bribe it to stay down. It stares into your face and clambers over the side of your boat, takes the tiller, and makes you row it home. Religion accepts that fact, the most impressive and pregnant of all, and undertakes to make out of it the best world possible.

Love to God survives in the old systems only as an artificial result of one of two suppositions; either that all evil was originated by a satanic element, or that it came into the world by an abuse of human freedom. God is therefore supposed to be lovable on account of his magnanimous expedients for meeting these emergencies. But neither of these theories of evil succeeds in clearing Deity, to leave it spotless and lovable. Even if he comes down to earth to be crucified, it is not a confession that he has been wrong, but an accusation that man has been, who is expected to adore this subterfuge. Can a being truly be loved, who permitted either a Devil to spoil man or man to play the devil? These suppositions leave his creation at the mercy of agencies which he was too weak, or too crude in naive conception, to anticipate. Religion sees that the fact cannot have contained after-thoughts or have been subject to antagonistic facts. She therefore accepts the situation, does not impute nor apologize, levies no atoning tax on man for consequences not of his own devising; but does the best with them and arrives at a love for God that is strictly equal to the facts. It is not a sardonic ferment of the saint's defective intelligence, but a sentiment which the universe itself can honestly acknowledge.

For God cannot be like any saint who ever lived, not so bloodless and clammy, not so attenuated by vain contests with sincere and useful passions, not so filled with abhorrence at the work of his own hands; no monk nor celibate, no skeleton rattling its dire refrain of a lost world, no unexceptionable person with a halo. By no means. The reptile, the poisons artfully put up to pass for simples, the sour grapes fed to the innocent lips of children for several generations, the congenital rages and insanities, seem to be rough repudiations of any pretension to saintship, and a fine irony upon the human kind. Religion loves God precisely as well as all the facts describe him, and loves her neighbor better than the saint who hates the facts and is too lean to handle them. He is the phantom of half-waking dreams, and the morning brushes them aside to let in the brawn of daylight—that pioneer which makes a clearing where Nature can settle and breed itself into family.

All men will agree that a character becomes more perfect according as it incorporates modesty, mildness, tenderness, and all forbearing scruples, with its veracity and courage. But the religious sentiment is not the attitude which such traits hold towards an invisible Deity. They are amiable moods which run in the blood of some households. Sometimes they appear in company with that more profound and complete relation of the soul to Deity, which alone deserves the title of the religious sentiment. Sometimes they exist without this intelligent acceptance of the world as being, just as it is, the immediate purport of God. There is a kind of internal mental action, fostered by the preacher and revivalist, that encourages affectional moods to assume that they establish the most essential tie between the creature and the creator. God then appears to this subjective fancy to be only coextensive with these excellences of the private man, whose worship then degenerates into a nursing of emotions, and an incessant rumination of them in the cuds of hymns and pious services. The mind sprinkles into this seething cauldron of moods its thin ideas concerning Deity, and the mixture is pronounced to be the spiritual life.

Let us take, for instance, the fact that human nature likes to refer to some great protection, in emergencies to stretch out a hand in hope to lean upon some stay, to shift upon an infinite person the responsibility that is too deep for thought and too heavy for the much-tried heart. Many a system of theology owes its life to the idea that religion is simply the sense of human dependence. This is supposed to be a primitive sense that is latent in all people, and has originated human confidence in a supreme beneficence. Men confide in it out of sheer passivity of feeling; they crave no intelligent knowledge of the world or deliberative process of the mind; whatever happens is of no consequence—the soul surrenders. The more ignorant the person is, the more thoroughly does this feeling absorb him, and anticipate all the doubts which are started by the mind's shrewd questions. So that Newton has no spiritual advantage over the stupidest clown in the village, who belongs to the aborigines of feeling; he can make a dumping of the universe to swallow, and recommend it for agreeing with digestion. Nothing needs explaining; events justify themselves by taking advantage of this abject confidence. The hunted soul runs its head into this cranny, and insists that it is all safe, though every pin-feather be plucked from back to plume.

To Religion this seems to be a condition of chattel-

dom. Slave masters drive a brisk trade in this suspicious temper, and raise their crops in the sweat of this aboriginal abjectness. Trust in a divine plan is a genuine attitude of a free man toward a free creator; but there is nothing in it of the temper of underwritten submissiveness. It is a very complicated sentiment which has escaped from primitive conditions of human dependence by allying itself with intelligence.

When the first navigators strayed into Southern seas, the gannet and the pelican indicated their "Welcome, Englishman!" by gathering upon rocks convenient of access, and persisting in being clubbed successively; there was no deprecation as they stood amid their prostrate comrades, and they despised the hint. The turtle seemed to have been waiting for ages till these superior beings came to turn him over on his back. A whole generation paddled out of the water to lay eggs and to be turned. But now, though the stomachs of all the aldermen grow mutinous, the sailor has a stiff rice for the modern turtle, who inherits enlightened objections to having his eggs poached and his callipash and callipe exported. There was no trust in the primitive condition of these creatures; nothing that could be called fearlessness or confidence. It was the submissiveness of stupidity. As soon as vigorous clubbings had beaten into the birds' heads a novel sense of calamity, a legacy of distrust was bequeathed to their descendants, and noisy parliaments assembled on remoter reefs to advocate the policy of shyness.

So does experience bring distrust to man. The earthquake jostles down his card-house of conjectures about an amiable providence. The planet is a trap. Seeing no sign-board of "Dangerous!" above a foul meadow, he hears a home close to it; yet a hint would make him move. The hint is furnished, and he moves, but the household does not go with him. After the electric fluid has slid down your bell-wire, the thunder bustles in with a tardy alarm. It has voice enough to cry, "Take Care!" but all the mind in the universe could not teach it the phrase. Your children go violet-gathering in the woods, but the dog-wood and the reptile are not discreetly labelled; the same providence that entices them to the emblem of innocence infests the path by which they reach it. If an apothecary by mistake puts up for you a dose of corrosive sublimate instead of glycerine, you hope to live to have him indicted. But supreme intelligence scatters chances for mistakes far and wide, in the air, the soil, the fauna and flora of every clime. Distrust is the first indictment which human nature serves upon the world, in which it lives by no choice of its own and poorly equipped for its emergencies.

Now there are certain traits of temper, such as patience and resignation, which religionists value because they seem to flow from a sense of dependence, and these are recommended to be the soul's alternative when it dreads the elements and distrusts the divine plan. Pastors come to the side of pain and disease, and with that well known deliquescent squeeze of the hand exhort the sufferer to see the finger of God in his case, to accept it as a providence with a special intention to influence and reform. Calamities are God's dealings with sinners and his trials of the saints; he takes advantage of physical contingencies to get more regard for himself and to enforce a better disposition in the household. And this is thought to be religious sentiment.

I find that submissiveness is lauded as a result of Christianity, although the same non-complaining spirit of reference to higher powers, to say nothing of a finer style of composure, existed wherever Greeks and Romans suffered from the ills of mortality. If there be any value in this unreasonable acquiescence in the supposed dealings of some Deity with the soul, let all the sufferers have the credit of it.

But are we reduced to this, to pretend that God details a hip-disease in order to extort and enjoy a mood of resignation, to appreciate the cheerfulness that battles with racking pains, to accept the pious references of all this suffering to his special will? Does he select this man's leg for shrinkage because he detects some superfluity of temper, and means to have the man limp out of it? But here is another man who comes of such a healthy race, that he can afford to set up a stud of vices, and distance all the puny jockies in the race of sensuality. He comes out at death's goal, not a hair turned, not a fleck of exhaustion on his well-worn flanks. Why not arrest this man with a touch of dis-ster and reformation? Oh no, he is saved up to be tormented in the hereafter; but the poor scrofulous fellow gets his torment here. Why? Which is his crime, scrofula or temper? Perhaps the former is the parent of the latter. Or shall we believe that all constitutional taints are pitifully prepared long ago, so that man, stumbling into them, may find himself retired for spiritual exercise and a growth in grace?

In all such facts there is no will of God to designate this man. The will is in all facts; it designated all men before their birth. It is in the world's routine, and it lies anticipated in all embryos. Yet theology has brought up men to the conceit that diseases are the pets of God, who sends them to be fondled in sick chambers for his sake. Love me, love my dog, or there's an end of friendship. The fine lady who harasses you with her poodle hopes to increase her claim upon your battery with this woolly nuisance. You cannot extenuate it, and may be pardoned if you set it down in malice.

Trials have many times refined an arrogant and unprincipled temper. Dieting, seclusion and blood-letting may share the merit. But they have been as often indicted upon a sweetness which heaven itself could not enhance with all its arts. Which of the two cases shows that providence, like a bungling ar-

list, bristles with its moral? Neither of these; for the universe is not a bad religious moral. It is the primal significance that teaches without didactic phrases, and guides you, not by lying in ambush in your path, and then exhorting you to have your scalp stripped with serenity, but by well-lettered mile-stones of facts set up across the waste by the dispassionate engineering of eternity.

"Though he slay me, yet will I trust in him." Because the slaying is not an impromptu act, but a strict and long-breathed syllogism, which, if no dear neighborhood of men and women, no resources of science nor of love can refute, God himself will not. The slaying becomes, then, the least evil or the best good possible.

Our dread of the natural combinations which seem to be influenced by want of respect for human love is converted into religious trust when the mind, instead of falling back into sheer submissiveness, begins learning how to make an intelligent estimate of all occurrences. Experience leads the blindfolded feeling through the crowd of phenomena, emerges with it into the presence of their laws, and removes the bandage. Sick moods are dissipated when an honest conviction of a divine plan opens the window and ventilates the room, throws out the person's drinks and poultices, and prescribes a tonic of Causality. If we ever suffer without knowing the reason for it, we remember how often we have suffered clearly from a rational cause that neither consulted us nor understood our conversion; and we extend the benefit of this interpretation to the obscurest incidents in our experience. More laws prepare our meat and serve at our table than we can either pay or discharge. Before the meal is over, we easily surmise that currents of forces flavor every sauce, and constellations change our plate.

This Religion lays claim to every object and movement of creation; they hurry to reinforce it with their report that no fracture or dislocation of plan ever balked them, that they never yet lighted upon a place that did not relate to every other place. Prick the skin that is nearest, or the nebula that is remotest, and you draw the life-blood of Law.

When I perceive how far my sorrow has travelled to reach me, connecting by the way no afterthoughts about my good or ill, it ceases to be a moral imperitance, and I meet it simply in its character as fact. I might say, "I have waited for you," because the inevitable is to be expected. I cannot bid it welcome, as I do the sea side, the starlight, the lover's bosom; that pious hypocrisy was never exacted by one bitter hour. But as soon as it reveals its rational connection with all the rest of the universe, it has gained my confidence. Science and Art bring their reassurance also. It is a wonderful world for taking the conceit out of despair and grief.

I cannot see the line of sodium in the atmosphere of suns and planets without knowing that the elements of my own petty fortunes, though at so vast a distance, share the universal identity.

Does the microscope show me in some speck of life a fluid creeping towards a nerve-lump? But is a rough draught of my own red organ which dilates with pleasure and contracts with pain. Hail, comrade! For I too am an atom scarce discovered in the dust of souls and stars. We are so little that the vastness is impartial, and neither sets us up nor puts us down.

As I cling gasping to this spar of an earth and toss up and down on the edge of the galaxy, which stretches lengthwise from me, so that the sky is all furnished with its ranks and depths of golden helmets, each one protects my head, for it is crested with Space and bears the device of Thought. The whole distance is a phalanx, and my griefs die upon its spears.

When the instruments return from their excursions, and finally muster towards the theme, till the slenderest pipe, the thinnest string, and the most emphatic metal run together nor jostle, each with its scaling-ladder to assault my chagrins, and swarm thicker and more companionable, and climb more fiercely glad with every step, and break at length through the height of my mood, tearing all my clouds to shreds of gold and purple, and, storming into the area of my soul, haul down its flag, not into menace but caress and magnificent disdain of all my whining,—then I ground my piping weapons, help to shatter them with the trample of harmony, fling both arms around and fraternize with these assailants, and come to terms with all my life.

And when my friend, seeing that heaven does not humor me, nor even countenance some noble wish, extemporizes a better heaven for me out of his indomitable faith in myself, and invites me in to the compensation of his courage, then I hear God say, "My facts are churlish, but you can rely upon your friend's."

So the world's realities blossom into a sentiment of Religion, which is not the posturing of any isolated mood before a Deity, but the entire health of all the human gifts; not a feeling of dependence, but to a great extent a sense of independence, since Trust is based upon the intelligence that discovers the divine intentions, and makes a man superior to the laws which operate through him. He can use them in company with Deity; he makes them subserve him by putting his structure into wise relations with them.

The whole soul trusts; for the wind recognizes facts, the conscience recurs to them, the individual talent reaches freedom in subservience to them, love bids love arise and lead forth fidelity, a conviction of a general beneficence and order goes into every process of the brain. These qualities construct a hu-

man personality, which culminates with them in moments of adhesiveness towards their invisible Source; then a condition of religiousness becomes self-conscious. If it grows impassioned and emotional, it is an affair of temperament. But it need not walk into a meeting-house to have its separate organs biologized by the adroit manipulators who play on pity, fear, hope, grief, longing, resignation, to create the artificial moods which pass for worship. For the sentiment of Religion is the totality of a soul, and no sect has a door wide enough to let it in. When a personality, with the world in its company, appears, the abashed sexton shoots the bolt, retreats to select a hymn, and pacifies his nerves with the organ and its respondent.

If a man has a share in the world's religiousness, he need not run to a dispensary. There is no tonic that can be given out equal to the healthy direction of his mind. He can lift no prayer so buoyant as he is when the exuberant spirits of his gifts fit wings to him and float him into the raptures of his personality. He attains a sense of organic unity; all the mystics, tugging to get their moods aloft, would envy a gladness they are incapable of comprehending. For there is a gathering of the whole consciousness into the direction of its origin, as the instruments combine for the symphony's one moment of triumph and emotion. It is not a state or mood of feeling, any more than a tide is a wave. The ocean is getting up its countless crests and moving inward, one solid dunce, by the accumulating lift of some wind's palm. It is not the tepid plash of shallow Sundays, but the emotion that the movement of our gifts is liberating to roll landward, and pass along the coast into pulses of a response too vague, too manifold, too tender to be bound by the human tongue.

I claim for the service of Religion that much abused word, *Emotion*, the favorite vein to counterfeit by all the quacks. I claim that it is the clearing up of a soul that has grown big to drenching, with no room for one drop more in its brain, so swollen with tribute from all its zones! Hear the low thunder that releases the tumultuous moment, and mark, after it has passed over, how sweetly scented is the field!

When a soul is taken by its own religion and summed up in these hours of deliverance, an instinct of personal continuance is evolved, which is the only excuse we have for surmising immortality. It is useless to say that the idea is developed from a universal instinct. Whole tribes of men are destitute of it; so are multitudes of intelligent people in every country, while others treat it with suspicion, and others keep themselves in abeyance on the point. But mankind has caught infection from the strong sense of private vitality which great and healthy souls have shared; and every person who is not held together by the raveling of artifice but is strung upon organic laws, and whose temper resents the suggestion that the exaltations of his nature are to be smothered finally in his brain-dust, is a guarantee to his neighbor that their excellence is permanent. But when Fisk and Tweed strip off their shoddy overcoats, the country shivers to see no man inside, and hurries to put on the reconciling humor of Shakespeare, the moral scorn of Parker, and the incorruptibility of Sumner.

A person so modest that he blanches at the arrogance of setting up the gladness into which his lowly services of the street or household blossom, as proof that he is permanent, keeps his neighborhood tiptoe with the gladness; standing upon him, they discover the earth's flatness a deception, as it rolls close to the heels of a Beyond.

Have you never flushed into hours when the soul seemed an antiseptic able to keep the body itself from putrescence, and embalm it for a thousand years with the delight of living, so that heaven seemed no boon, and death a doubtful experiment,—yes, when to travel on these two feet for centuries through all weathers picking up these chrysolites of feeling might cheapen the pavement of a New Jerusalem; and defied being summoned to depart, conscious that this youth of yours could never pall so long as every taste on the tongue was immortal, and every morning a surprise?

What is this but the future detaining your present for security?

So Religion puts on file these reports of our perfected moments. They are preserved by passing into our substantial identity. They are times agreed on by conspirators, who silently assemble from all quarters of the soul, to revolt against the encroaching body, and extort the charter of rights which it cannot in the hour of death revoke.

I have been very much struck with the prevalence of the deliberate predatory wickedness of men in Chicago. I have been surprised at the utter insensibility of some men to the vast and terrific suffering which existed there. There are a great many persons who say that there cannot be a devil; that God is too good to have such a monster in the universe. I have only this to say: that if there is not a devil, there are some very good materials among men to make one out of; and that if God is too good to have a devil-in-chief, he is not so good but that he allows devils in detail. All the imaginations and fables of the monks put together do not equal or parallel the heinousness and deliberateness of the cruelty of the men who prey on their fellow-men under such circumstances as those creatures who follow the line of battle and stab the wounded soldiers that they may rob them of their money. You never see a great catastrophe that you do not see these fiends in human form creeping out of their lurking-places to evince how wicked wickedness can be, and how inhuman inhumanity can be.—Henry Ward Beecher.

Does the consecration of Sunday confess the desecration of the entire week? Does the consecration of the church confess the profanation of the house? Let us read the incantation backward. Let the man stand on his feet. Let religion cease to be occasional. And the pulses of thought that go to the borders of the universe, let them proceed from the bosom of the Household.—Emerson.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

SOCIAL RE-UNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mrs. Edward Russell, on Summit street, Wednesday Evening, January 31.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Jan. 30th.—Benj. Halliwell, 50 cts.; M. M. Gardner, 50 cts.; L. L. Spooner, 50 cts.; W. L. Rabe, 50 cts.; W. H. Downer, 50 cts.; H. W. Condon, 50 cts.; J. E. Hitchcock, 50 cts.; Jacob Sprinkel, 50 cts.; Louis Bristol, 50 cts.; Geo. M. Crabb, 50 cts.; G. Crabb, 50 cts.; Miles I. Smith, 50 cts.; A. B. Bradford, 50 cts.; Miss C. G. Tallman, 50 cts.; Frank and, 50 cts.; G. H. Goodrich, 50 cts.; H. M. Rodding, 50 cts.; E. R. Burnham, 50 cts.; Wm. Barnes, 50 cts.; Sarah F. White, 50 cts.; C. W. Wilcox, 50 cts.; Bond and, 50 cts.; Amos Eldridge, 50 cts.; D. B. Sudman, 50 cts.; M. L. Holbrook, 50 cts.; D. Giddings, 50 cts.; Rev. James Mudge, 50 cts.; Geo. Allen, 50 cts.; Joseph P. Smith, 50 cts.; L. L. Wright, 50 cts.; C. G. Crocker, 50 cts.; A. Osgood, 50 cts.; Mrs. M. B. Ambler, 50 cts.; Miss Kate Napier, 50 cts.; Milo A. Townsend, 50 cts.; Geo. E. Lorenz, 50 cts.; Jno. Carow, 50 cts.; H. J. Green, 50 cts.; O. B. Frothingham, 50 cts.; Mrs. Laura Barnaby, 50 cts.; B. A. Stron, 50 cts.; G. F. Van Vechten, 50 cts.; Miss M. E. Rice, 50 cts.; Chas. Bonvall, 50 cts.; E. W. Meacham, 50 cts.; P. M. Holland, 50 cts.; Jno. Hendrie, 50 cts.; J. L. Woods, 50 cts.; Claribel Gerrish, 50 cts.; Jno. L. Frazer, 50 cts.; Mrs. J. W. Knagge, 50 cts.; Geo. Nichols, 50 cts.; James English, 50 cts.; E. W. Ginn, 50 cts.; Joel S. Richards, 50 cts.; H. H. Hildred, 50 cts.; Wm. M. Kapher, 50 cts.; Capt. J. D. Myrick, 50 cts.; D. C. Glover, 50 cts.; Theodore F. Willard, 50 cts.; John K. Willard, 50 cts.; J. H. Jackson, 50 cts.; N. P. Stockbridge, 50 cts.; Josephine S. Tilton, 50 cts.; G. W. Develle, 50 cts.; R. P. Hanowell, 50 cts.; Alfred C. Nickerson, 50 cts.; Gerrit Smith, 50 cts.; A. W. Russell, 50 cts.; Eugene Hutchinson, 50 cts.; Annie L. Nay, 50 cts.; Edward Winderger, 50 cts.; Thos. McClintock, 50 cts.; J. G. Putnam, 50 cts.; D. C. Marlin, 50 cts.; D. W. McLane, 50 cts.; Edson Hannum, 50 cts.; G. Harvey, 50 cts.; David F. Meador, 50 cts.; A. W. Pike, 50 cts.; Jno. H. Mossey, 50 cts.; Henry Savage, 50 cts.; H. Miller, 50 cts.; Lewis Porter, 50 cts.; M. J. Miller, 50 cts.; Edward Schroeter, 50 cts.; C. O. Hayes, 50 cts.; Nancy A. Hayward, 50 cts.; M. H. Whitwell, 50 cts.; J. Church, 50 cts.; F. E. Baker, 50 cts.; Wm. Wright, 50 cts.; A. M. Clark, 50 cts.; T. R. Davis, 50 cts.; W. H. Olvington, 50 cts.; J. W. Will-sack, 50 cts.; Geo. E. Alton, 50 cts.; Louie Bristol, 50 cts.; S. S. Staley, 50 cts.; H. H. Hildred, 50 cts.; A. D. Mead, 50 cts.; J. H. Jackson, 50 cts.; Chas. Almy, 50 cts.; Chas. H. Wheeler, 50 cts.; Geo. W. Cutler, 50 cts.; S. H. Stewart, 50 cts.; C. F. Fowler, 50 cts.; J. S. Nichols, 50 cts.; E. Walker, 50 cts.; Orrin Gillett, 50 cts.; L. T. Womack, 50 cts.; Wm. K. Cunningham, 50 cts.; L. H. Hill, 50 cts.; W. E. Harriman, 50 cts.; B. Nickerson, 50 cts.; D. G. Dibble, 50 cts.; W. H. Jones, 50 cts.; W. D. Billings, 50 cts.; A. J. Battie, 50 cts.; C. D. Miller, 50 cts.; L. G. Poich, 50 cts.; Dr. Wilson, 50 cts.; W. Freeman, 50 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

- THE REVISED PRAYER-BOOK. For the Use of the Congregation assembled at St. George's Hall, Langham Place, Compiled by the Rev. CHARLES VOYSEY, B. A., St. Edmund Hall, Oxford, and late Vicar of Headingh. London. 1871. pp. 80.
- A CRITICAL CATECHISM. BY THOMAS LUMSDEN STRANGE, late a Judge of the High Court of Madras. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.
- A CHALLENGE TO THE MEMBERS OF THE CHRISTIAN EVIDENCE SOCIETY. BY THOMAS SCOTT. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1871.
- PLEAS FOR FREE INQUIRY: From the Point of View, (1) of Duty, (2) of Inclination. By "M. A.," Trinity College, Cambridge. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.
- THE TACTICS AND DEFEAT OF THE CHRISTIAN EVIDENCE SOCIETY. BY THOMAS SCOTT. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1871.
- THE TRUE TEMPTATION OF JESUS. BY PROFESSOR F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.
- ON THE CAUSES OF ATHEISM. A Lecture delivered at Bristol, on February 7, 1871. By Professor F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.
- DIVERGENCE OF CALVINISM FROM PAULINE DOCTRINE. BY PROFESSOR F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1871.
- A REPLY TO THE QUESTION, "What have we got to rely on, if we cannot rely on the Bible?" By Professor F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1869.
- JAMES AND PAUL. A TRAIL. By Professor F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1869.
- THE BROT AND THE SCEPTIC: What is their Ethnology? By Emer. Prof. F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.
- THE RELIGIOUS WEAKNESS OF PROTESTANTISM. BY FRANCIS W. NEWMAN. Emeritus Professor of University College, London; and formerly Fellow of Balliol College, Oxford. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1866.
- FIFTH ANNUAL REPORT OF THE BOARD OF STATE CHARITIES, to the Governor of the State of Ohio, for the year 1871. COLUMBUS: NEVINS & MYERS, State Printers. 1872.
- THE RADICAL. Published Monthly. Boston: Office of Publication 25 Brimfield St. January, 1872. \$3.00 a Year.
- OLD AND NEW. January, 1872. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00 a Year.
- THE LITTLE CORONAL. January, 1872. JOHN E. MILLER, Publisher, 84 West Randolph St., Chicago, Ill. \$1.50 a Year.
- THE NATIONAL SCHOOL FESTIVAL. Conducted by ALFRED L. SEWELL, and Mrs. M. B. C. SEADE. Published by ALFRED L. SEWELL & Co., Chicago. 50 Cents a Year. Issued Quarterly.
- CHURCH'S MUSICAL VISITOR. Cincinnati, O. Published by JOHN CHURCH & Co., 60 West Fourth St. \$1.00 a Year.

THE INNER MUSIC.

KENLE

JANUARY 27, 1872.

THE INDEX ASSOCIATION.

SHARED EACH \$100.

The Association having assumed the publication of THIS INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending 31st December 1900, the future subscription for the year 1901 being assessed at the same rate. Not more than one share can be held by any one person, and the assessment on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this limit will be strictly adhered to, with the result that it is very desirable that the entire amount of the assessment should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

[illegible]

NO DESECRATION!

The United States Constitution is SACRED to the Rights of Man. Let it never be DESECRATED by bigotry or intolerance!

This is the sentiment of every wise and true American citizen. It is the sentiment of the letters that now come pouring in, uttered with most unmistakable emphasis. If there were space in THE INDEX, we would publish every name sent to us in response to our appeal for signatures to the counter-petition; but this is impossible. Already we have received good lists, and much longer ones are promised. Dr. Carl H. Horsch, of Dover, N. H., sends a list of seventy-two names; Mr. Jesse B. Barry, from the National Military Asylum at Hampton, Va., sends a list of forty-five; Mr. Elum C. Miles, of Springvale, Iowa, sends a list of forty-four; Dr. A. M. Spaulding, of Brushy Prairie, Ind., sends a list of one hundred and fourteen; Mrs. Mary E. Chase, of Providence, R. I., sends a list of thirty-one; Mr. L. O. Bass, of Colbrook, Conn., sends a list of eight; Mr. E. W. Meacham, of Fredonia, N. Y., sends a list of twenty-six; Mr. J. Y. Bergen, of Yellow Springs, O., sends a list of fifteen; Dr. Lafayette Chesley, of Nottingham, N. H., sends a list of twelve; Miss Mary R. Whittlesey, of Hyde Park, Mass., sends a list of ten; Mr. Max Pracht, of Cincinnati, O., sends a list of five; Mr. E. Bryant, of Florence, Mass., sends a list of one hundred and sixty-eight; Mr. Frank Eno, of Pine Plains, N. Y., sends a list of six,—not to mention the numerous single names.

Mr. Morris Einstein, of Titusville, Pa., promises "for certain several hundred, perhaps a thousand, names." Col. J. O. Martin, of Indianapolis, Ind., promises a "lot of petitions," and announces a Mass Meeting in that city on Jan. 31, for the special purpose of protesting against the Christian Amendment. Mr. D. K. Boutelle, whose letter will be found among our "Communications," speaks for himself far more effectively than we can speak for him. And so on. These are but samples of the work that is doing. A few extracts from letters sent by men whose names are widely known are here appended. We feel sure they will pardon the liberty we take for the sake of the cause.

Elizur Wright, Boston:—"Please add my name to

your petition against converting the United States into a National Church."

Gerrit Smith, Peterboro, N. Y.:—"This Call for a Convention at Cincinnati, 31st Instant Surely the good men who have signed it have not duly considered how wide and fearful may be the consequences of the step they have taken. I like the form of your remonstrance or counter-petition. Please put my name to it; and use the enclosed \$10 in the work of getting other names to it."

Alfred Conkling, Geneseo, N. Y.:—"You will please append my name to your proposed counter-petition to Congress."

Seth Hunt, Northampton, Mass. :—"I hasten to authorize you to append my name to the petition which you have drawn up, asking for the preservation of the precious guarantees of religious freedom in the Constitution of the United States. My wife gives her name also."

Abraham Folsom, Boston :—"I for one am decidedly opposed to such an amendment, and will authorize you to append my name to a remonstrance against the same."

William J. Potter, New Bedford:—"Put my name at once on your petition against the Christian Amendment. My wife says, hers too. . . . I had not before seen the Call for the Cincinnati Convention. I am glad they put it so *strong*, that they mean so unmistakably a *Christian* Amendment. This will open people's eyes I should think. If they would content themselves with the simple recognition of God in the Constitution, though the principle would be just as bad, it would not be so apparent to people as a palpable violation of liberty of conscience. I am not sure that such an amendment, if proposed, would not be adopted. People who had no great interest in the matter would yet hesitate to '*vote against God*,' and so the affirmative would carry it by the fact that they would be mainly the voters. The others wouldn't express themselves at all,—or only a few would. But this Christian Amendment will unite, if pressed, a very formidable opposition, I should say."

Peter H. Clark, Cincinnati:—"I think that movement full of danger to the civil and religious liberty of the country, and in my opinion the cloud is already bigger than a man's hand. If we consider the thoroughness of organization which the Evangelicals possess, the subserviency of the mass of the people to them, the indifference of the liberal people of the country, there need be no wonder at the audacity of the demand which the Convention makes. Apathetic liberals will wake up some morning and find their liberties gone, and no way out of the difficulty except through a bloody war. I like your indictment of Christianity. I have no patience with those liberals who spend so much time proving that they do not differ from Christians except in name. Christianity has played its part in the drama of the world, and henceforth is of no more use than a tallow-dip at noon day."

These must suffice for the present. If these ringing words help to show to the purblind the reality of the crisis, and nerve them to the performance of instant duty, the writers will pardon us for giving them to the world. For the sake of sweet and beautiful Peace, we urge upon every liberal in the land the necessity for action. No more indifference—no more selfish diletantiam! If you have one spark of love for liberty in your heart, let it kindle into a blaze. *Put your name to that petition!*

EDITORIAL BOOK NOTICES.

MENTAL DISORDERS; OR DISEASES OF THE BRAIN AND NERVES (William White & Co., Boston), gives the ideas of Andrew Jackson Davis on mania, insanity and crime, and on their treatment and cure. It is not written from a point of view attainable by ordinary science, as is Dr. Maudsley's "Physiology and Pathology of the Mind," a critical notice of which we once published in the *North American Review* (January, 1868); but rather from the serene elevation of a seer to whom is granted the privilege of an insight denied to common flesh and blood. Such a work we confess we know not how to deal with; and we therefore refer the curious reader to its pages for information.

DIALOGUES FROM DICKENS (Second Series—Lee and Shepard, Boston) will be an invaluable aid to Dickens Clubs in the preparation of scenes for parlor theatricals. No amusement is more delightful than the presentation of such scenes by amateur actors that have caught the genuine spirit of Dickens, whose

novels are only dramas disguised; and it is surprising how much histrionic talent will develop itself, when an ordinary group of young people have once undertaken to act out these scenes before their friends. Mr. W. Eliot Fette, by whom these "Dialogues" are arranged, has thrown the language of Dickens into dramatic form without addition or alteration; and he gives all the directions needed for bringing the scenes upon the stage with full effect. The book, moreover, is as interesting to read as useful for its special purpose; though most people will prefer to take the original text of Dickens for private perusal.—Price \$1.50; for sale by H. S. Stebbins, Toledo.

THE CHEMICAL HISTORY OF THE SIX DAYS OF CREATION (American News Company, New York) is the latest attempt to reconcile Genesis and Geology. The author is John Phin, C. E., editor of the New York *Technologist*,—a man of real scientific attainments, which have not saved him from planning his faith to the letter of the Bible. He is shrewd enough to admit that the six "days" were natural days, each commencing with a real morning and closing with a real evening; and he thus steers clear of the pretence that the writer in Genesis meant geological epochs of which he knew nothing. But Mr. Phin twists the simple meaning of the text, nevertheless; for he teaches that these natural days were not of twenty-four hours' duration, but of enormous length, and his little book is a defence of this theory. We sincerely hope that his rash charge upon the windmills will not bring him into the plight of Don Quixote—still more that his zeal for the Biblical cosmogony will not drive him, as it drove poor Hugh Miller, to insanity and suicide. But it is a pitiable sight to see fine ability thus pour itself into the sand, and leave no traces behind.

TEXT-BOOK OF GEOLOGY FOR SCHOOLS AND COLLEGES (D. Appleton & Co., New York), by H. Alleyne Nicholson, M. D., Professor of Natural History and Botany in University College, Toronto, is an excellent manual on the science of which it treats. Prof. Nicholson belongs to the progressive school of geologists. He accepts that view of the past history of the globe which is in harmony with the Nebular Hypothesis:—"All known facts support the theory that the earth has been, and is still, a gradually cooling body. Upon this theory, the materials composing the earth were at one time in a state of vapor or gas, in which condition, of course, they would occupy enormously more space than they do at present." [p. 3.] He also adopts the uniformitarian, as opposed to the catastrophist, theory of geological changes, and believes in the "adequacy of existing causes" to explain them all:—"Uniformitarianism is the basis of modern geology." [p. 46.] The volume is embellished with numerous illustrations, partly original, and partly borrowed from Sir Charles Lyell's "Elements of Geology." An introductory treatise on Physical Geography, twelve pages of questions on the subject matter of the book, and a good index, render the work very useful, not only to the young student, but also to those of maturer years who wish to acquire a general knowledge of geology.—Price \$1.50: for sale by H. S. Stebbins, Toledo.

TEXT-BOOK OF ZOOLOGY FOR SCHOOLS AND COLLEGES (D. Appleton & Co.), by the same author, is equally valuable. It recognizes the impossibility of drawing any "hard-and-fast line" between the animal and vegetable kingdoms, and apparently favors the proposition of Prof. Haeckel to form an intermediate kingdom with the title *Regnum Protiticum*. While admiring the clear and terse manner in which Prof. Nicholson sketches the outlines of zoology, we are somewhat surprised that he still adheres [p. 319] to the old distinction between the *bimna* and *quadrumana*, which Prof. Huxley has conclusively shown to be fallacious [*Man's Place in Nature*, pp. 108-109]. "The resemblance of the so-called 'hind-hand' to a true hand," says Huxley, "is only akin-deep, and in 'all essential respects the hind-limb of the gorilla is as truly terminated by a foot as that of man.'" Moreover, even admitting this more than dubious distinction, Prof. Nicholson is zoologically conservative in classifying the *bimna* and *quadrumana* as separate orders. Even Linnaeus included them under the same order of *primates*; and Mr. Darwin would assign to the *bimana* (i. e. Man) no higher rank, genealogically considered, than that of a family or even a sub-family [*Descent of Man*, vol. 1, p. 187]. But Prof. Nicholson is inclined to give to Man the rank of a class, or even of a subkingdom. It would be impossible to justify this classification on purely anatomical grounds; and he can urge no better reason-

for it than the plea that the great and admitted mental difference between Man and the anthropoid apes "must have some physical correspondence," even though this assumed correspondence remains invisible to the eyes of science.—Price \$1.50; for sale by H. S. Stebbins, Toledo.

"SPIRITUALISM AND REASON."

Under this head Mr. J. O. Barrett, in *THE INDEX* of Jan. 13, takes exception to a statement made by me in a previous article, when, speaking incidentally of Spiritualism, I said it "traces its origin not to reason, but to certain marvellous occurrences transcending reason." He thinks that in this sentence I have done a great injustice to Spiritualism, because, though there may be "a few isolated exceptions," Spiritualists generally do not "abjure" but "appeal to" reason. "They analyze," he says, "all communications, subject them to criticism, measure them by known laws, rejecting every thing contrary to reason and common sense."

It is plain that my words were not sufficiently guarded, since my critic so entirely misunderstands the spirit in which I wrote them; yet I can but think that the connection in which the statement was made—it was made merely incidentally in an article on another subject—should have saved it from the imputation of having been made without actual examination of the views of Spiritualists and from the standpoint of popular prejudice. But the critic evidently thinks that I am not one of those who "come to the Spiritualist oracles with unprejudiced will," but that I push aside their claims without investigation, do not understand their belief, and so am led to "belittle a religion which the world cannot afford to lose."

I hasten therefore to say that nothing was farther from my intention than to say anything in the above-quoted statement which Spiritualists generally would not accept. All that I meant by it was that Spiritualism, as a specific religious movement, began in certain phenomena which were not included under any laws of Nature known at the time and which the common human understanding did not comprehend—which, indeed, the average human reason does not now accept. I was perfectly aware that Spiritualists, generally, claim that these phenomena all take place according to "law,"—that they believe the phenomena are the manifestation of some subtle laws connecting the universe of spirit with the universe of matter, which are perfectly harmonious with the known laws of Nature, which, though transcending reason at the time of their first manifestation, will after careful observation and study be entirely understood by reason.

And this is what most modern theological writers who believe in the miracles of the New Testament are now accustomed to say of those wonderful phenomena that are alleged to have attended the origin of Christianity,—that they were not an actual violation and disruption of the laws of Nature, but the coming in of some higher law, not understood by human reason at the time, yet perfectly consistent with absolute reason, and at some time to be understood by finite reason. And it was in view of this fact that I compared the origin of Spiritualism with the origin of Christianity,—not dreaming that I was saying anything that a Spiritualist would object to. The Spiritualists believe that they now understand how the New Testament "miracles"—using the word in the popular sense—were performed. They say they were phenomena of the same kind with modern Spiritualistic manifestations. If any of the New Testament miracles could now be authenticated as actual facts, I should accept this statement,—that they were phenomena of the same kind with whatever is authenticated to be fact in the Spiritualistic phenomena.

But whether the Spiritualistic interpretation of the phenomena—the ancient or the modern—is true or not, is another question; and a question which, though I have read the Spiritualistic books, and know something of the manifestations, and am not conscious of any prejudice against the theory, I have not yet been able to decide in the affirmative. I keep my mind open for further investigation. If there is any new light which reason or study or experiment can throw upon the facts, I am ready to examine them anew. They are facts which science especially should investigate. They come particularly within her domain. And science—science in its large sense, covering all biological and psychological phenomena—

na—must give the ultimate decision. I welcome all scientific attempts that are made in this direction.

I have sometimes thought that Spiritualists are not always scientific in their methods,—that they are a little too quick to say "we have discovered the law," "we now understand it all," when they have only perhaps got hold of a hint, grasped a thread, leading into the great mystery of "the unknown" which reason and science are yet to explore. But they mean, I believe, to be scientific, and they are progressing towards this good; and no one could be readier than I to recognize the fact that they claim the merit of making the most important religious beliefs acceptable to "reason and common sense." The reason and common sense of multitudes of people, even of "unprejudiced" people, may still be unconvinced; but, so long as the appeal is *there* from both sides and we do not dogmatize, we are on the way to the truth of the matter, on whichever side it may be.

W. J. P.

DRIFTING.

Our Eastern readers will remember North Adams, Mass., as the place where a company of the "Heathen Chinese" were lately introduced to learn the art of Christian shoe-making; and some of our Western readers, no doubt, will earnestly pray that these benighted heathen may not learn and practise some of the tricks of Yankee shoe makers in Haverhill and Lynn, who know so well how to use split-leather and paper-board to their customers' sorrow. We hear that these Celestials are making good shoes. If it be a heathen delusion that there is a relation between a shoddy religion and shoddy shoes, sound faith and sound leather, then may they forever live and labor under that happy delusion! The shoddy is in the man. We shall have bad inner soles in shoes as long as we have bad inner souls in shoe-men. May John Chinaman set Jonathan a *lasting* example in the leather business! Whether he is really doing this or not, we cannot say; but surely he seems to be paganizing the orthodox theology of the town. Our evidence is this.

About a month or six weeks ago an Ecclesiastical Council was called in the aforesaid place to install a Rev. Mr. Pratt, which ceremony they performed after examination had proved him sound in the faith. At the same time and place, a young man by the name of Jackson, well known there and much respected for his scholarship and moral character, presented himself for ordination. In the course of his examination it was discovered that he did not believe in the endless punishment of the wicked, but in the final salvation of all men. On all other dogmas of the church he was pronounced sound. While it is true that a majority were opposed to his ordination, yet what we wish to notice is that three Orthodox preachers and one College professor and preacher were in favor of ordaining the man despite his Universalist heresy.

Is not such a fact as this very significant? Does it not show that the Orthodox Church is in danger of drifting into Universalism? These three Orthodox preachers called this old pivotal doctrine a non-essential doctrine. If so, pray what is essential? A belief in the supernatural divinity and sacrifice of Jesus? Essential for what? Not for salvation, for they admit they do not believe in damnation. Or do they mean salvation, not from the consequences of sin but from sin itself? In that sense every good man is the "savior" of men, and the world is full of little saviors and redeemers. If that is the savior they make Jesus, that and nothing more, then they strip him of all his supernatural character, and level his mission and work to that of a "mere man," and come squarely on to the rationalistic ground of Radicalism; or, as they say of Radicals, they are "drifting,"—drifting out into the trackless and rayless sea of Free Religion.

Now we respectfully warn our Orthodox brothers of their danger. They do not see, perhaps, that they are "drifting;" nor does the man in a balloon above the clouds, who floats with the current so easily that a spider's web on the flag-staff will not be ruffled; but he is drifting, and so are they. If they so carelessly drift away from one doctrine that has been floating like a buoy on the ocean of thought to guide them for eighteen centuries, who can tell when they may float away from the others? See how far they have drifted in three centuries. Calvin says,—"Beyond the bosom of the church no remission of sins is to be hoped for, nor any salvation." The Saxon

confession, presented to the Synod of Trent in 1551, the Helvetic confession, the Belgic, the Scottish, all avow that salvation is only to be had in the Church. The Presbyterian divines assembled at Westminster in 1647 declared that "the visible Church . . . consists of all those throughout the world that profess the true religion, out of which there was no possibility of salvation from hell;" and their bell was not the modern Orthodox one, where "the last faint spark is expiring," nor was it the place which Dr. Farr said he thought Unitarians would go to,—a place where they could get "scorched,"—but a red-hot place where sinners would roast and fry, but never "try out," enduring agonizing torments through the endless future.

But to-day the brimstone is exhausted and the fires are extinguished, except on revival occasions when an Elder Knapp or Earle or Durant kindles them up for scenic effect, to terrify the young and timid into the refuge of the Church. Instead of meaning rescue from eternal punishment, salvation now generally means little more than the Chicago clergyman meant by it, when he warned his unregenerate hearers of their danger of going to a place of eternal—"uneasiness." Salvation from *uneasiness*—think of it! Jesus is our savior from "uneasiness." He shed his blood that we might be comfortable in the next world. So Jimi Flak was the savior of the travelling public over Erie,—their savior from discomfort and uneasiness. In the same sense he lived and died for our "salvation."

This change in the interpretation of Scriptural and ecclesiastical language is only one illustration of the drifting tendency of the whole religious world. The Church is drifting from old senses to new senses of creeds,—keeping the old word, but putting it into a new meaning. This evidence of the drifting tendency of Orthodoxy we have all seen, of course; but not often do we see Orthodox clergymen willing to throw away the old word altogether, and ordain a man who believes in eternal damnation in no sense. It is but another sign of the times that even churches that think themselves solidly moored, are "drifting,"—yes, drifting—from darkness into light, from ignorance into knowledge, from mental slavery into mental freedom, from superstition into reason. We are all drifting; and everything in Nature is drifting as much as we are. The moon drifts round the earth, the earth drifts round the sun, the sun itself with the whole planetary system is "drifting" on toward the constellation Hercules. Dare we trust God with the universe? Then may we trust him with ourselves. Do we not see that what we call "drifting" is but the steady march of mind according to an impelling law of mental progress? The same law that binds the universe binds us, and will as surely keep us in the true orbit of our development. Trust to the "drifting," co-operate with it, for thereby the Power above us and within us is leading humanity into a religion by which creeds shall be reckoned as "filthy rags," and a moral life shall be counted above all beliefs, and knowledge shall banish fear, and love and reason shall unite to redeem and bless mankind.

W. H. S.

ATTENTION, FRIENDS!

The members of the Free Religious Association are reminded that the Constitution asks for an annual payment of one dollar as a fee for retaining active membership. From many persons whose names stand on the record as members this payment is now due. All who make the payment before (or at) the next Annual Meeting, will receive the annual Report of the Association for 1872 free, as soon as it is printed. To all new members who will pay their dollar *before* the next Annual Meeting (May 30), we will send also the Report for 1871 without additional cost. And to all new members who in addition to the membership fee of one dollar will send us Fifty Cents, we will return post-paid the four back Reports. Let all who believe in the Association put themselves on its roll of members. And let not our friends forget that the Association has a Treasurer. It does not ask for much money, but the little it does ask for it wants, and it could use to advantage much more than it gets. For what objects it wants money, its annual Reports bear witness. Address the undersigned, New Bedford, Mass., or Richard P. Halliwell, the Treasurer, 98 Federal St., Boston.

WM. J. POTTER,
Secretary F. R. Association.

LONDON TOPICS.

TO THE EDITOR OF THE INDEX:

Sir,—I am not brave enough, I suppose, to set fashion at defiance, and so I must begin my letter to you with a little chat about the Prince of Wales, whose continued improvement and now pretty certain recovery will enable me to say what otherwise I could not have said.

There can be no question that, underneath all the talk, there has been a very substantial and widely spread foundation of genuine feeling. Human feeling, sympathy for the wife and mother and little children, and not a little sincere loyalty to the throne, which has been rewarded by a charming letter from the dear queen to her subjects published in the *Times* of to-day, have been prevailing sentiments. Moreover, politicians viewed the possibility of the Prince's death as a fresh complication in national affairs deeply to be deplored. So far, so good. But over and above all this we have had such a torrent of false sentiment, buckets-full of crocodile-tears, and undertaker's grief in over-dose, that those whose proper and natural feelings of sympathy had been quickened began to feel an uncomfortable nausea, and, if not a reaction, at least a considerable cooling-down of their emotion. The question arises,—is this the fault of the press or of the people? If of the people, it shows the total absence of moral courage in the press; and if of the press, it shows what a low estimate it must take of the taste of the people. We shall have to face the problem some day as to the relation of the press to the people, whether it is to be the leader or the mere echo of public opinion.

But to get back to the Prince. The authorized prayers were not lower than the general average. Of course the doctrine of atonement had to be introduced, in case the Prince should die; but no prayer issued by the Bishops that I saw was framed on the hypothesis that God's will would be a blessing whichever way the issue turned. A week passes, the Prince is out of danger, and clerical "gush" takes a new channel. Among other notable follies, one especially must be recorded for the benefit rather than for the amusement of your readers. The Archbishop of York (as reported in the *Morning Post* of the 19th of Dec.), used the prayers for the Prince as a fulcrum, and H. R. H.'s recovery as a lever, to upset the incredulity of the age as regards miracles. He repeated over again all the heathenish notions about prayer with which the New Testament abounds, quoting such passages as—"Ask and ye shall receive," "Whosoever ye shall ask the Father in my name, he will give it you," &c., entirely oblivious of the fact that, if those texts were true and any one acted upon them, it would be in that man's power to overthrow not merely the order of Nature, but the moral order of Divine Government.

All this is so inexpressibly silly that one can only account for a clear and thoughtful man like Archbishop Thomson talking this rubbish by the fact that, as a Bible-worshipper, he surrendered his reason to adopt and repeat old-wives' tales.

The whole question of prayer we know to be a very difficult one; but its difficulties are frightfully aggravated by such texts as I have quoted, and such applications of them as were made by the Archbishop. You know I believe in the duty and privilege of praying to God, quite apart from any theories as to its effects; and if I were in such trouble as to be unable to trust God's providence to do what he pleased, I should certainly pray for deliverance, as I would ask my nearest friend to help me in a difficulty. But my general state of mind is such that I should no more dream of praying for any temporal good than for the sun to rise on the morrow, or for the wind to shift round from the east.

I am sending you by this mail No. 1 of a new journal called the *Manchester Friend*, which bids fair to earn a less local name. You must understand that it is in the hands of the ejected or resigned members of the Society of Friends, who very properly insist on retaining the name, as they retain the form of divine worship of the old Society. Moreover, it seems to an outsider that these heretical Quakers are far nearer in their principles to Barclay and Fox than are the "Orthodox" Quakers, who have for some time past been settling down in the mire of Evangelicalism.

You will find in the *Manchester Friend* a most interesting account of the late David Duncan, a dear and much lamented friend of mine, whom the Quakers "disowned" in consequence of his taking the chair when I first delivered my lecture on the Bible, and who died very shortly after, nominally from small-pox,—really from the depression of his system in consequence of his unjust treatment. The old Quakers, however, have not learned either wisdom or humanity yet; for they are persecuting another prominent member of their body for seconding a vote of thanks to me for my lecture on Rationalism. It is, of course, unspeakably painful to be the unwilling agent of so much strife, division, and cruelty; but I am nevertheless thankful to find that wherever the views I advocate get a hearing, the heaven works rapidly and effectually, bringing men to take a positive side one way or the other.

In my next letter I will tell you something about our progress at St. George's Hall; and will conclude this one with a few words of Professor F. W. Newman in reference to my openly dispensing with the authority and with the name of "Christ."—"It is an enormous stride," he writes, "which you have taken

in the right direction. . . . No secession of Unitarians compares to it, and if you can earn the confidence of a congregation, it greatly spares you the danger of after-schisms, which are almost certain for those who try to move by gradual steps, instead of leaping at once into the only Human, Universal Religion, a Theism which refuses to stamp any prophet's name on its banner. 'God bless your enterprise,' is my heart's aspiration."

With the new year close upon us, let me repeat Mr. Newman's good wishes for my work to you and yours—"God bless your enterprise."

Very truly your friend,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E.,
December 30, 1871.

AN HOUR WITH JAMES MARTINEAU.

[LONDON], Christmas Day, 1871.

The return of this day brings many varieties of banquets and joys; to me it brings the feast and delight of hearing James Martineau. Since I have been in England, I have never lost an opportunity of hearing that great preacher, though, alas! owing to my own duties, Christmas morning is the only one afforded me. Passing down the small, and I am compelled to say filthy, street called Little Portland, I take my seat in the gloomy little chapel, and shadows fall upon me. One by one the people come in; there is no difficulty in counting them; until at last perhaps a hundred and fifty or two hundred are present. Good heads and physiognomies; but so few! Well, the Marthas preponderate in English society, and they have never been convinced that but one dish is needful on Christmas day, at least; and I am told that the congregation is larger on Sundays. No doubt; but the Little Portland Chapel will hardly seat over five hundred, and I am told it is rarely full. And while we sit here, what throngs are pouring into the thousand Gothic churches, with superb windows, and wonderful chants and anthems, where the everlasting Gospel of Nonsense is preached! The dismal thought is somewhat relieved when the fine head of Sir Charles Lyell is seen moving up the aisle; or when the beaming face of Anna Swanwick is observed, or the clear, pure eye of intelligence which, in the noble brow of Frances Power Cobbe, serves as a divining gift that can detect the true living water, though hid in the unsunned alleys of Portland district. But, after all, though it be admitted that each head that goes to hear James Martineau ought to count for twenty that go elsewhere, there is sadness even in this reflection. It is not the taught already that most need this teaching. Here is poured forth a perpetual strain of the Divine Love and Wisdom which might win the hearts of millions, could they hear it,—win them away from their bondage to base fears and phantasms. But the heedless crowd passes by. I remember an anecdote of Saadi when he was travelling with the Sheikh. An Arab boy came from the wood to the wayside, and sang a beautiful song. Saadi stopped to listen, but the Sheikh did not stop his camel. When Saadi had overtaken the high priest, he said—"O Sheikh, the strain of that boy arrested the birds in their flight through the air, but it made no impression on you. Knowest thou what the strain said to me? The zephyr bends the slender bough of the ban-tree, but it makes no impression on a stone." For Sheikh substitute a priesthood, for stone a priest-ridden people, and for the strain of music the Christmas discourse of James Martineau.

But even while I am meditating thus, there rises in the pulpit a face which rebukes me. It is the visible expression of a life which has got every poor ambition underfoot. If a pure thought floating through the air gained an incarnation, it would be in this head and front. All the more do I see this from year to year, as the lines become somewhat deeper, the mouth more delicate, the brow more strong as the seat of what grows clearer and firmer with age. This is a man of convictions! Perhaps the serenity and cheerfulness of his face and voice have, after all, their fit environment in this small audience of thoughtful people; for it attests that at least no trick of sensationalism, no joining in with the current of humbug, has ever been employed to transform this little chapel into a magnificent and popular temple.

Yes; his face rebukes my contemptuous reflection concerning the foolish multitudes I have just seen swarming along the streets to their several entertainments of piously sounding brass and tinkling cymbals. And if his face does so, even more does the discourse. For it begins by reminding us of the lowliness of that peasant life in which the Christian religion began. A few touches—touches such as only the master artist can give—and our eyes are turned to a poor little Jewish village where the boy returns with his mother. His first dream of God and the future may be as with her he looks up to the stars at eventide; his first thought on human life may be as he looks on the grief of some lowly neighbor's home. This religion born of home will forever reach the home; it will find its triumphs in the building-up of domestic virtue, and of pure characters. Then the preacher speaks of the terrible wars, the passionate clashings of nations, the rising and falling of empires. The harvest and the forest obliterate the scenes of carnage. Political changes may have obliterated even the nationalities whose passions were concentrated upon those fields. But the simple story of this peasant child lives on through

all, and still holds its power to touch and charm. And why? Simply because of the humanity in it. Had Christianity addressed mankind only as the series of marvels which impress some, or of abstract dogmas which appear to sum it up for others, it could not have survived. Humanity preserves and cherishes what was born out of its heart, and steadily holds its mission to be the welfare of man. Such was the simple theme of the discourse; my pen refuses any attempt to convey the passages of poetic depth, the sentences of profound wisdom, the exquisite felicities of verbal expression, which make these discourses of James Martineau, in the highest sense, works of Art.

Yet going home—some miles on foot through Hyde Park and Kensington Gardens—I reflected on what I heard, and bethought me of what might have been. Some historians have thought that, if the Moors of Spain, instead of retiring quietly before their persecutors, had raised the cry of *Jehad*,—the sacred war against what they deemed false religion,—the balances might have been turned; Mahometanism might have become ruler of Europe, and the Koran be this day the sacred book in every pulpit in England. Suppose that had been so, what could James Martineau have portrayed for us this morning? Might he not have overlooked Mahomet's wars with as much facility as Christ's talk of hells and devils, or his exhortation that his friends should sell their garments to buy swords, or his declaration that he came to bring a sword? Could not as tender an oriental picture be drawn of Mahomet kneeling beside his wife before his tent in the desert, "looking up to the stars at eventide" and imploring guidance? Might not his simplicity be as sweetly extolled when, as he sped like an arrow of God, piercing every oppressive rule, and smiting every idol to the dust, he wrote on palm-leaves and on the bleached bones of sheep those exalted chapters on virtue, justice, charity, which break out at last to hymns of joy and praise?

There is but one religion, as there is but one animal form. In the Koran God says:—"Surely we have sent prophets to every nation." There is no reason why the various races of men shall not value most the doorway that destiny has opened to them. The historical religion for this people is Christianity, and one can only be glad that there are some who can filter the stream from the impurities which it has brought down from barbarous ages. But the religion of a tribe cannot in the end do for the human race, which sums in itself all tribes. No art or eloquence of even the most emancipated Christians can, after beguiling the hour with celebration of the good elements contained in one ethical sect, fail to leave us the after-thought of how much greater our treasures would be, if the leaders of religious thought welcomed the argosies freighted with truth from every age and clime as cordially as our civilization welcomes those laden with fruits and gems which cannot be found on the soil of our birth.

So I conclude from the strain of peace and goodwill to men which I heard this day, that the wise men cannot be far off who will see the ancient heaven of Christian faith gathered to one star,—who, ready to turn their backs on all the planet-gods of the past, will follow the essence of their light, as, in the newly kindled star, they point to the infant religion of Humanity born beneath it.

M. D. CONWAY.

STAUNCH ALLIES.

We heartily thank the *Boston Investigator* of Jan. 17, for reprinting our counter-petition, and making a strong appeal for signatures to it. Mr. Seaver also stated that a printed copy of it will be sent out with every copy of this week's edition of his paper, probably similar to our INDEX EXTRA of last week. This shows the right spirit. No matter who gets the names—let every liberal get as many as he can. The INDEX means "Universal Mental Liberty" just as unqualifiedly as the *Investigator*, as every one of our readers knows; and we are very glad to see that Mr. Seaver is getting rid of his former suspicion that there is some terrible cat hidden in the meal—some lurking illiberality in Free Religion. We give our hand, and our heart with it, to every man and woman who is willing to speak and act for LIBERTY, whether inside or outside of Christianity; whether materialists, spiritualists, theists, atheists, or any other set. It is time to fling overboard all minor differences, and rally to the support of the Rights of Man. To the rear all petty jealousies—to the front all earnestness, all courage, all intelligence, all love of human freedom! Push the counter-petition, till the name of every liberal in the land stands recorded there as a living protest against the reign of ecclesiastical tyranny!

We also thank the *Chicago Present Age* and the *Baltimore Crucible*, both leading Spiritual papers, for publishing the counter-petition with words of generous sympathy and co-operation. Who shall say that there is nothing in common between materialists and spiritualists, though they hold views on immortality wide as the poles apart, when they thus equally respond to the summons of present duty? Honor to both alike!

We are under obligation to Mr. W. B. Robinson of Boston, for calling our attention to the following paragraph in the Hartford (Conn.) *Courant*:

Tax Theological Association.—Knowing Governor Jewell's opinion of the movement to amend the Constitution of the United States, we were surprised recently to see his name among the list of Vice Presidents of the National Association, and supposed that it was used without authority. This proves to be the case, as the following note explains:

HARTFORD, January 6, 1872.

Rev. D. McAllister, General Secretary of National Association for Securing a Religious Amendment to the Constitution of the United States.

My DEAR SIR,—My attention has just been called, for the first time, to the action of the National Association, in placing my name on the list of Vice Presidents.

Such action on the part of the Association was entirely unwarranted, and so far from consenting to it, I desire that my name be stricken from the list. I should have refused my name, had I received notice of it.

After giving the matter considerable thought, I am entirely opposed to the movement, and the object sought to be accomplished by it, believing that it is impracticable and uncalculated for.

If the people at large do not acknowledge in their actions the Divine authority, it is worse than useless to attempt a national acknowledgment.

I have the honor to be

Your obedient servant,

MARSHALL JEWELL.

This is exceedingly satisfactory. It will be wise for all the other published officers of the "National Association" to withdraw their names. The movement is a far less honest one than we thought, if it deliberately uses "pious frauds" to accomplish its ends; and yet it would but follow in this respect the precedents long established by the Church.

PAINE CELEBRATION.—The 135th anniversary of the birth day of Thomas Paine will be observed in Fairbury, Ill., on Monday evening, 29th inst. Address by Parker Pillsbury.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

AN APPEAL TO THE EARNEST.

MR. ABBOT:—For the last two months I have been travelling from one town to another soliciting subscribers for THE INDEX. This experience has convinced me that there are thousands who do not yet know of the existence of the paper, who would readily subscribe for it, if it was brought to their notice. Everywhere I find that those who take it and have read it for any length of time prize it highly, and affirm that for no consideration would they be deprived of its weekly visits. I think hundreds of its subscribers have said to me:—"Never before have I taken a paper that I have read as I read THE INDEX. I read every article from beginning to end." Said a leading professor of a college to me:—"Every Sunday morning my wife and I sit down and between us we read every article in THE INDEX." Said he:—"I saw by THE INDEX that Mr. Abbot contemplated enlarging it, and I immediately wrote to him not to enlarge it, as I was fearful that, if it was enlarged, he would not be able to make the whole paper so readable as at present, and we should be compelled to select from its columns." The liberals who have read the paper have said to me in every place where I have been:—"You are engaged in a good work. Nothing is more necessary at the present time than to give THE INDEX a wide circulation."

This being the state of the case, it appears to me that it is the duty of every subscriber to canvass his immediate neighborhood for the paper. If you can not devote a whole week (which I think you should afford to), devote one day to that object. Don't be too modest, but politely speak to all in relation to the matter. You will be surprised to learn that many whom you had not suspected of liberal thoughts will listen to you and subscribe for the paper, when you show them the names of the able contributors.

Then if the first or second or tenth person to whom you introduce the paper refuses to subscribe, do not be discouraged. Very likely the next one is the subscriber that you will secure.

In many and most of the places where I have been, about the first thing that has been said to me by some subscribers has been—"You can't get any one to take THE INDEX here;" and he has often been surprised at my readily obtaining his next neighbor. The only reason that he had not procured his name was that he had not asked him. I have no doubt at all that, if every subscriber to THE INDEX will spend one day in his or her vicinity soliciting subscribers, that you will be obliged the week after to send out from your office three times the number of papers sent at present; and I now desire to propose that on Saturday, the 3rd day of February, EVERY SUBSCRIBER TO THE INDEX who believes that its wide circulation would prove beneficial to humanity shall donate that day exclusively to canvassing for it, and that each shall at once send the result of the day's labor to you for publication in THE INDEX.

H. L. GREEN.

[If any or all of our subscribers should feel stirred

by Mr. Green's wholly unsolicited and very friendly appeal to canvass for THE INDEX, we shall be happy to publish the name of every such volunteer canvasser with the number of new subscriptions he or she obtains, as an encouragement to others who may be less sanguine of success.—ED.]

THE FIRST RESPONSE.

192 BROADWAY, N. Y., Jan. 6, 1872.

HON. F. E. ABBOT:

Dear Sir,—I hope this will be the first letter you will receive, authorizing you to affix a signature to the petition protesting against the destruction of the Constitution of the United States and liberty on this continent—as I have a pride in standing just as near to the top of the column of signatures as possible.

I do not share, however, in your belief that our country has anything to fear from the Convention of allow re-actionists against whom your petition is directed. I think our people no longer feel the need of a keeper of the public or private conscience. There is one factor of the problem, which, sinking modesty, you must recognize—and that is, that the flag-staff at Toledo is so tall that the whole country can, without a spy-glass, read the inscription on the flag at its peak—"Liberty."

Yours truly,

W. H. BOUGHTON.

[We are glad to say that our friend's wish was gratified. His letter was the first we opened that authorized us to append a signature to the petition; and his name was therefore the first that was recorded after the one put there at the start.—ED.]

BIBLE AUTHORITY FOR A VERY CRUEL ACT.

Our good people are just now much exercised by the shooting of the young students in Cuba, by the atrocious volunteers. This indignation at Spanish cruelty is correct; we share it! But if they will consult II Samuel, chapter 21, they will find that the Bible sanctions a similar act in the Gibeonites through David. The uprooting of the house of Saul was indeed a more cruel deed, for the grand-children of Saul had not committed even the semblance of a crime. It was simply the bloody extermination of a family that might have created a rivalry against David, who incited the hostility of the Gibeonites against Saul, as a device of his own murderous heart.

ABOUS.

THE RIGHT RING.

LAKE CITY, Minn., Jan. 9, 1872.

MR. ABBOT:

Dear Sir,—Last evening I read your address in THE INDEX, relative to the Constitutional Amendment business, together with the call for the Cincinnati Convention, and your call for names to a counter-petition or remonstrance to the one they propose. Nothing has stirred my blood so since the days when the secessionists fired on Fort Sumter. I slept on it; and this morning, before I took my breakfast, I prepared a paper for signatures, determined that at least one more name should go up with yours to express our NO to any such amendment. I have been out most of the day, and now have about one hundred names of our best citizens, and think I will be able to get, at least, as many more, which I will forward to you in due time.

But I write you at present to make a suggestion. Would it not be well to have the petition, with such preamble as would be a sufficient explanation, printed in the proper form to be attached to papers for names, and sent to every city, town, village and hamlet in the country, from ocean to ocean, from the lakes to the gulf? In that way names may be obtained in thousands of places where they will not be, if you depend on somebody else to draw up in writing the required instrument. It would have the advantage of being uniform everywhere.

Many persons whose minds are right on this matter do not understand it, and do not wish to give their names till they see what they are to be placed to. I find many who at first seem indifferent, thinking it is an amendment we are wanting. But when they fully understand that the Constitution as it now is guarantees complete religious freedom, and that it is proposed to change it so that it will not be so, then they say, "We want the Constitution as it is. It is good enough." This needs to be made short, definite and clear. If printed, it can be more easily examined and understood than if written.

If I can have some such headings, I can procure a list of names from every town in our county, and some one could do the same for every county in the country. Your address of December 24th ought to be published in tract form, and scattered broadcast over the land. This matter would be all right, if most people understood it. Several Orthodox Church members have put their names to the remonstrance to-day; and more will. I have not gone to the ladies yet, but I am going. I know many will sign.

You, sir, have so many compliments for THE INDEX that it would only be common-place for me to add another. But I have never known any paper so honest and so independent since the days of the *Herald of Freedom*, edited by N. P. Rogers at Concord, N. H.

Yours for the truth,

D. K. BOUTELLE.

THE AMERICAN TRACT SOCIETY "A COSTLY ABOMINATION."

TO THE EDITOR OF THE INDEX:—

Your assertion that, by the expensive machinery of some of our Evangelical Missionary Societies, it "takes three dollars to send one to the heathen," meets, as might be expected, with indignant protests from the editors of Evangelical papers.

It was "an unwelcome truth," and all the more unpalatable coming from you. I wish to show by the confession of its own members that the American Tract Society is open to the same charge; and I cannot but hope that, as the indictment is made by Evangelical men and published in a paper edited by an Orthodox clergyman, it will be received at least with greater calmness.

The Boston *Daily News* (edited by Rev. Dr. Marvin) contains a report of a "most important business meeting" of the American Tract Society, on the occasion of its fifty-sixth anniversary, held at the Old South Chapel the day before, May 25, 1870, at which Deacon Ropes said—"The expenses of continuing the Society was ruinous. Last year it cost \$40,000 to distribute \$20,000 worth of publications!" Dr. Marvin offered a resolution that—"It is the judgment of this meeting that the society come to an end;" and it was carried, by a vote of 80 to 70.

The same paper of a later date states that, according to the published report, "the net assets reckoned as \$160,934 in 1869, are estimated in 1870 as \$20,330!" "The Society would be insolvent, if creditors pressed their claims." Dr. Marvin, after stating that by a subsequent vote "the Society is to continue," repeats his previously expressed conviction that the American Tract Society is "a costly abomination of which the management has been atrociously disgraceful," and that "the institution may have a name to live for a year or two longer, but the end cannot long be deferred,—a natural death."

"Unwept, unhonored and unsung."

There, Bro. Abbot, if you have drawn up a graver impeachment that this against any Missionary Society, or other Evangelizing agency, I have not yet seen it.

"True, 'tis a pity, and pity 'tis, 'tis true."

But the editor of the *Independent*, I presume, will not question your authorities, if you publish this, for the truth's sake.

At this anniversary Rev. Geo. B. Spalding declared that "the tract has come to be regarded with disfavor by some of the clergy," and that "infidels" are resorting to it, "in order to bring their delusive theories before the public."

By "infidels," of course, the speaker meant such rationalists as yourself and our friend Whipple, whose two admirable series of "New Tracts," advertised in THE INDEX, and "intended to teach religion without superstition"—some forty in all—are to my certain knowledge having a wide circulation, and I am confident are doing an immense amount of good.

Is it not one of the most hopeful signs of the times, that such "a costly abomination" as the American Tract Society is dying "a natural death—unwept, unhonored and unsung," while at Toledo, Syracuse, Boston and other places, thoroughly Liberal Tracts are being put in circulation in the most economical and efficient manner, and in great numbers, to take the place of the discarded tracts?

J. L. HATCH.

WESTBORO, (Mass.), Jan. 6.

NAMES WANTED.

The following counter-petition is now open for signature at THE INDEX Office in Toledo. It will be forwarded to Congress as soon as the proper time shall arrive:—

COUNTER-PETITION.

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantees of religious liberty now contained in the Constitution of the United States, and to dismise all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recognition of "God as the source of all authority and power in civil government," and of "the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority." We protest against such proposed amendments as an attempt to revolutionize the government of the United States, and to overthrow the great principles of complete religious liberty and the complete separation of Church and State on which it was established by its original founders.

Send your own name, and as many other names as possible, authorizing me to append them to the above counter-petition. Roll up the list to thousands and tens of thousands of names. Let such a protest be heard as shall put a speedy end to this fanatical attempt to subvert the fundamental principles of this free republic. Address

FRANCIS E. ABBOT,

Editor of THE INDEX,

Toledo, O.

"Johnny" said one of the boys to a bereaved friend who had just lost his father, "yer behaved well at the funeral."

"Oh pahaw!" replied Johnny with the air of one whose merits are only half recognized; "you should have seen me at the grave."

A Weekly Paper Devoted to
FREE RELIGION.

The Index.

Two Dollars a Year.

LIBERTY AND LIGHT.

Single Copies Five Cents.

VOLUME 3.

TOLEDO, O., AND NEW YORK, FEBRUARY 3, 1872.

WHOLE NO. 110.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ARBET, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WERTWORTH HUGHESON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAISE, WILLIAM H. SPENCER, MRS. E. D. CHENEY, REV. CHARLES VOTSEY (England), PROF. FRANCIS W. NEWMAN (England), REV. MONCURE D. CONWAY (England), Editorial Contributors.
P. H. BATESON, Business Agent.

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

THE TRANSFORMATION OF PIETY.

BY SAMUEL LONGFELLOW.

[Third Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, January 21, 1872.]

I have named my lecture "The Transformation of Piety." I hope that, before I get through, this will prove a more fitting name than "The Decay of Piety," which at first might seem the true expression. I might have called it "Rational Piety."

But whatever the phrase, there can be little doubt, I think, of the fact that the frame of feeling which is called Piety has been much more prominent in some former periods than now; and that at the present time it is more characteristic of other forms of religious organization and belief than of our own. This cannot be called a *devout* age, by eminence; nor are radical believers marked as prominently as others by piety and a love for the expressions and exercises of devotional feeling. We may rejoice at this, or we may lament it; but I think no one will deny the fact. We disuse and dislike the peculiar phraseology of piety. We suspect the man upon whose lips it is frequent. We cannot sympathize with its utterance in books. We do not care to have schools, public meetings, governmental papers, opened with prayer. It would not come naturally to us to do it. In our congregations the three prayers are reduced to one. The so-called sacraments are silently dropped into disuse. Prayer meetings are utterly unknown among us, nor do we find ourselves much edified if we stray into other people's. Family prayers are not the custom of our households. We do not habitually "ask a blessing" at table. Even if one of our ministers visits at your house, you do not feel called upon to change your ordinary ways in this particular, nor does he desire or expect that you should ask him to do what you are not in the habit of doing yourself.

Now we may, I say, rejoice in this, as Paul rejoiced to be delivered from the burden of Jewish ritual against whose prescribed and imposed pieties his free nature rebelled,—as Luther breathed a freer and happier breath, when the load of Roman Catholic ceremonial was lifted off his shoulders. And so

far as the change has freed us into sincerity and naturalness from any morbid moods, superstitious observances, or artificial routines, we have great reason to rejoice, glad to do nothing which is not healthy and genuine for us. At other times, and in other aspects of the matter, we may lament, and not without some reason, too, on that side,—may lament as for the loss of something that was sweet and dear and real, too; even as we mourn when the loveliness of summer days fades away into the winter's drear cold. We would fain cling to those delicious hours which bathed us in a genial atmosphere in whose tempered glow our life-current flowed freely and softly and restfully. But we cannot help ourselves. Perhaps we shall find, if we bravely face the winter, that its cold is healthful, bracing, exhilarating, and has a vital glow and warmth of its own, as well as a beauty of its own.

It is idle and unwise to regret that which comes about naturally. There are incidental losses and griefs connected with all change. But movement is the condition of life, and only some moral or spiritual unfaithfulness can take from us the essential things. In losing the form, it often seems to us as if we had lost the reality, and it may be so for the moment. But if we are true, it will have its resurrection, no longer in an earthly but in a heavenly body; as when we bury the seed that leaf and flower may spring up,—as when we lay away in the earth the earthly body so dear, and put it out of our reach and sight, that the spiritual presence may be felt in our hearts which can never be taken away. Our beliefs which are the outward forms of our faith are idols or images of God and divine things. And when at Truth's command we break our idols, for a time it may seem as if angels had vanished, and worship were no more, and heaven itself were void of God. But if we press forward instead of looking back,—if we look inward instead of out,—we shall find the God who was over our heads now at our side, nay, within our souls. For he is the permanent sanctity that to the reverent spirit invests the familiar. When no longer sought outside of his universe, he is found within it. Our beliefs are temporary forms of the understanding, but our faith is a spiritual affection; and however the old pieties may perish, the central, ineradicable instincts of the spirit cannot fail to put forth in a new piety, which, if not so ardent, will be as real, and more tranquil and sweet. These spiritual instincts are of the soul's substance, and cannot perish while it continues to live.

But it is not among ourselves alone that this decay of the old pieties exists. Even among the stricter and pietistic sects, though many of the old forms remain unbroken, the intensity of the old spirit is greatly abated before the spirit of the age. I will not ask in what Roman Catholic community of this day are to be found the ecstasies of a St. Theresa or the fiery asceticisms of a Loyola or St. Dominic. In our own Orthodox community of New England, how lukewarm are the practices of devotion in comparison with those of our forefathers, whether in respect of ardor or frequency? What Orthodox clergyman now sets apart a day in every week to be devoted to fasting and abasement before God, as did our Puritan progenitors when they wrestled with the Almighty to turn away his wrath or to wring from him a blessing? What Orthodox congregation would now bear a prayer of an hour's length, such as the ministers of old poured out when they had great assistance of the spirit? The causes of this modification of piety are not far to seek. It has come about gradually, and in a great part healthfully. It is partly a reaction or swing of the pendulum from one extreme to another; a rehabilitation of the world and the flesh from the anathemas or the slights of a pietism which classed those with the devil, placed religion mainly in emotion, and drew a sharp line between things natural and things holy. Partly it is an orderly growth in the development of different elements of human nature and life, bringing up in their turn the pursuits of the understanding, the activities of the will, and the humane instincts, into co-ordination with the devout sentiments, and so taking from these last something of their prominence. Partly it is a change of form and phraseology—an old friend in a new guise, and therefore not immediately recognized, so much are men governed by words and names. A man may speak of Nature or the Universe as reverently as another of God; he may trust himself as confidently and as credibly to the Eternal, Beneficent Laws as another to the will of God or the Divine Providence. They speak of the same thing under a different name. Then the piety is as real in one case as in the other; for the Piety is in the Reverence and Trust in some-

thing beyond man, not in the name given to its object.

One cause of the change of which I have been speaking is to be found, I think, in the enlarged and multiplied activities of our age; the development of resources of industry, of business, of art; the increase of travel, the creation of new occupations and professions, the springing-up of new movements of charity and reform and new questions of discussion,—all this creates a multiplicity of interests and excitement, which take largely from the time which in simpler periods could be given to purely religious pursuits, and from the interest which could be felt in them when they were a chief excitement. A man who attends many meetings, and hears many lectures and concerts, and reads many books, will not want to hear so many sermons and prayers, though he may want to hear better ones. His devotional feeling will be but one among many demanding expression and affording delight. Then all these multiplied activities relate largely to man's external life and use the external faculties of his mind; so they draw men away from the interior regions of the spirit where dwell the devout emotions. Their noise deadens the ear to the still small voice. Their intrusive bustle leaves little space for that quiet which nourishes the sense of sanctity, of reverence, of trust. The publicity of this modern life leaves little room for the visits of the Spirit who seeth in secret. Even in matters connected with religion, externals largely carry the day—outward standards of success—money values—what will show. And in the stir of reform movements and the activities of benevolence, something of the same thing is true. They relate largely and justly to the improving the outward condition of men.

Then in the increased pursuit of physical science, and the growing prevalence of a philosophy founded upon it, we have another cause of the abatement and modification of piety. Physical science, in whose growth, results, victories, we all, I hope, delight, uses for its instruments the senses and the understanding—the most external faculties of the mind. It is distrustful of imagination. With feeling, of course, it has nothing to do. With its appropriate instruments and in its own sphere, it has done great things and will do greater. It is no disparagement to it that it knows nothing out of its sphere, that it knows nothing of aspiration, humility, awe, righteousness, holiness, religion, God. It has to do with the finite, the visible and the tangible. Its triumph is observation. Do not ask it for that which cometh not with observation—the unseen, the spiritual, the infinite.

I have less praise for the philosophy founded on this science, because, professing to cover and explain all the facts of Nature, it ignores a large part of the facts of human nature, denying the validity of those inward perceptions, intuitions of the spirit, which seem to me as real as any outward facts. Accepting nothing which the senses cannot verify, it of course tends to materialism (I do not use the word as a term of reproach). Doubtful of the existence of spirit, or making it but a product of matter; denying any God superior to humanity, or declaring that we can have no knowledge of him save that he is the unknowable cause of what is, its influence, of course, is to discourage, if not destroy, those devout affections which lay hold upon God in the joy and peace of conscious communion.

Finally, our modifications of theological belief tend away from the intensities and fervors of piety and from the frequency of its special exercises, and the use of its special phraseology. When a man really believed that there was a daily fight between two beings, God and Satan, for the possession of his soul, with a literal hell and literal heaven depending on the conflict, which might close at any moment, and whose result was every moment doubtful, with what intensity of struggling would he cling to the throne of grace, praying to be saved! When a man believed that every sin was an infinite evil, as an insult to God whose almighty and wrathful justice was pledged to punish it with eternal torments, if unrepented of before death, with what abasement of remorse and fear would he humble himself in the entreaty to be forgiven! When he believed that only by the merits of a bleeding Savior his soul could be saved in eternity, how passionate might well be his appeal that those merits might be applied to him! How could he cease to importune day and night for himself and for those dear to him, if at last his prayer might be effectual to save the brand from the burning? When he believed that God was a jealous Sovereign visiting the land with terrible judgments for its forgetfulness of his name, how natural for him to court the divine good will, or seek to avert

his wrath by the introduction of his name into every formal instrument and state paper! When he believed that verbal prayer was a command of God, and therefore an obligatory duty and an acceptable offering, how scrupulous would he be to observe the steadily recurring seasons of performance—how remorseful if one were omitted or not delighted in! When a man believed life to be an exile, the world and its work to be evil, religion something to be set apart to special days and acts, an observance of the divinely appointed times and means of grace, he might easily throw an intensity into those occasional specialties saved up, so to speak, from ordinary use, and put a peculiar stress upon them as his occasions of meeting and serving his God.

In short, in proportion as a man believes in an individual God apart from the universe, separated from human souls, who governs the world by edicts and commands, who deals with men by separate and momentary volitions, who can be influenced, and moved to change his will by importunities—just in that proportion will he seek him in places and times set apart from ordinary uses, in ways believed specially efficacious, and by special requests for the things he desires.

Above all, when he not only thus anthropomorphizes God, but specially incarnates him in the Christ of the churches—clothes him in those flowing robes—gives to him those long and parted locks, that tender, sad, pale countenance, those mournfully reproachful eyes, those lips trembling with pain and with love; when he hangs him upon the cross with the crown of thorns, the pierced side, the bleeding feet—an agonized and dying God, dying for him;—how easy in a flood of emotion to fall at those feet, to cling to that cross, in the impassioned entreaty that for him that blood be not shed in vain! Or when he places this same visible human God upon the throne of his judgment-seat, on his judgment day, pronouncing the bliss or the doom, unspeakable and irrevocable—how can he help crying out with terror and with tears that he be not a castaway?

But we have grown away from and given up all these conceptions of God. Not one of them do we any longer hold to. And the feeling that had allied itself to them must seek for itself new forms.

For the reasons which I have named, I think that there will continue for some time to be a diminished interest in the special exercises of piety and devotional feeling. The forces will pass into thought and action. The generation now coming forward will more and more find the forms of their religion in the various activities of human intelligence, effort, and good will. And this will be so in spite of the efforts which will be made to counteract this process by those who will deem it a decline of religion, while it will truly be a purification and enlargement of it. Thus will be completed the reaction against that view of religion which makes it to consist altogether or mainly in devout exercises of feeling, separate from morality and charity, in what is called "faith," apart from knowledge, character and deed. The piety of the coming time will be less intense; it will be more broad, natural, rational, cheerful.

It may happen indeed in some cases that, in being broadened, the devout spirit may be dissipated. In the transition from one belief to another, in the throwing-off of superstitions, the reverences torn away from the old ideas may not at once gather about the new. Such a transition is a period of questioning and criticism, and the critical frame of mind is hostile to the trustful and the reverential. The understanding is suspicious of sentiment and emotion. But this need be only a passing phase, if we press on to the fullness of the new truth.

It may also happen that in the growing sense of the worth and dignity of man, in the rescue of human nature from the degradation that has been cast upon it, in the recognition of human ability and the discovery that much which the religionists have been wont to relegate to the will of God is truly within human will, that man is to a large extent his own Providence, his own savior; it may easily happen, I say, that in this growing reverence for man may be absorbed the reverence that has been given to a God above man. But again the remedy is not in going back, but in pressing on and doing justice to every part of human nature in an affirmation of the truth. The remedy for disproportionate knowledge is, not less knowledge, but more feeling, and deeper and loftier feeling.

If our lives are to be kept from being sordid and mean, they must be elevated by aspiration, by ideals, by reverence for that which is above us.

Our own ideal helps us somewhat—the remembrance of our best thought, noblest feeling and highest aim; that better self which is in all men, calling them upward.

The goodness and truth of noble men and women around us whom we have known and read of, the embodied ideal of human excellence, helps and elevates us.

But these are changing and imperfect; they but point us to the perfect holiness which they represent as the abiding object of our reverence and aspiration.

If in this world of changes our hearts are to be kept from failing and our lives from wreck, we must have some unchanging Trust.

Our own will and courage are much. The reliance on human friendship and fidelity is much.

But we know that these are not sufficient for every need. There is an All-Sufficient—the Immutability—the Power whose sacred will is a sacred, universal, perfect, beneficent law, which cannot let us utterly fall—above, beneath, around us, within us; the God who besets us behind and before; the everlasting arms of strength and love.

That Trust we need, O how much! to keep us tranquil amid the anxious stir and fret and hurry of our daily work—amid the uncertainties of our mortal way.

That Trust we need, how much! in the hours of pain and loss, and disappointment and overwhelming sorrow, when the earth rocks under our feet and the storm beats on our defenceless head, and the sea roars and its waves go over us, and we feel as if we must every moment lose our hold and be borne out into the desolate and shoreless main; then we must put forth the wings of our faith, and let them lift us upward in the serenity of the steadfast, immovable, eternal, that from the height of his peace and in the light of his purposes of good we may look down on the storm of our sorrow, and see that all is well.

Believing, as most of us do, in the spiritual capacity of man, in the trustworthiness of that native instinct in him which leads him to look up to a mind beyond his own mind, to a power beyond his own will, to a justice and a love beyond the human, to a perfect and an infinite source of all that exists,—in a word, to God; how can we fail to feel for this supreme wisdom, power, beauty, goodness and justice the reverence they must naturally inspire? How can the thought of this sanctity be other than a consecration of our souls? Believing not in a God, remote from his universe, but in God, the central Spirit and indwelling Life, close to every atom and to every soul, how can this thought fail to be a spring of perpetual veneration, trust and love, filling common places and things with the sanctity of a holy presence? Believing in the immediateness of our access to him, through that spiritual nature of ours which is always mediator and revealer because it is at once human and divine, how can we fail, not through special acts and forms and times and books and places, but always and everywhere to open our hearts and minds and wills in the seeking spirit of constant humility and faith, which are the perpetual prayer—what one has called "the reciprocity through all obstructions of the act of presence." It is the reverent acceptance of all the laws of the universe.

But if, when we have put off from our conception of God all individual personality in the thought of an all-pervading personality, the spirit, or essential being, of truth, right, power, beauty, love, surely this essential Spirit is what we can most spiritually and therefore most really reverence, love, and trust.

Surely reverence for truth is higher than even reverence for a true one. And trust in the sacred, perfect laws of beneficent power is something higher than trust in an individual will. And ardent love for ideals and principles beyond persons is possible,—above all, love for Love.

To this supreme Spirit our spirits recognize their likeness and kinship, and justify our hearts in saying "Our Father." This kinship of the Ever-Near is his sympathy in all our needs.

I say this kinship with God is his sympathy with all our needs.

When we say of the universal Spirit of life *Our Father*, it is not merely an expression of affection. Nor do we mean by it only that God created and cares for us with protecting, patient kindness. We mean more than that he loves us and that we love him. We mean that we are born from him, that we are of his substance, of his nature. He is spirit, we are spirits, essentially. That makes him our Father, that makes us his sons, to be of the same nature. To be spirits,—that is, to be thought, love, will, in their high and ideal essence; to be in some infantile and rudimentary degree what he is in supreme fullness, thought, love, will. Feel how this identity of nature brings us into intimate communion, nay, intercommunion—we in him, he in us; the outflow of our aspiration of mind, heart and will being responded to by his inflow of tides of inspiration, flooding our mind with truth, our heart with spiritual love, our consciences with right, our wills with lofty energy of good! Is not such a sympathy and blending far more than any mere tenderness that a superior being might feel for one of altogether different order? We do not lose then the Divine sympathy in giving up the belief in him as an individual being compassionably condescending from his throne to our weakness and needs and sufferings; but we gain a far nobler and higher ideal form of sympathy,—a far more intimate form than that which regards the Almighty as looking down from a far off heaven compassionately on our griefs.

A Divine sympathy in our efforts! The thinker alone with his thought,—reverently and purely seeking the truth with all the power of his mind, putting away prejudice, and self-seeking, and fear of human opinion, because of his supreme reverence for the truth,—finds his mind illumined in a way that he can only attribute to the Infinite Source of truth. And when, in pure good-will to men and from no personal ambitions, but even at personal sacrifice, he utters this truth to the world, it is not as a mere private opinion, but as what he has received of a truth beyond himself. It is a revelation,—not in the ordinary theological or miraculous sense,—but as provided for in the original and permanent relation of the human mind to the Infinite mind. The inspiration from above is no less real that it comes by a natural law; that is, by the fulfilment of conditions. And this confidence of a sincere and faithful seeker of the truth gives him great courage and patience in the thought of the Mind beyond his mind whose thought he in part repeats. "Oh God, I think thy thoughts after thee."

And when a man loves others deeply and unselfishly, loves what is highest in them and loves them for their best good, he may truly feel that God is loving them through him and that he is loving the God in them—the spark and particle of divinity which is pos-

sible in all men. And that thought will inspire and elevate his benevolence and make it long-suffering, keep it patient and enduring, hopeful and faithful to the end.

And so a man's conscience, devoted to the defence or establishment of the right, becomes a channel of the universal justice. Therefore it speaks with command, and is kept pure and quick, and is made victorious.

And in the same way a human will, putting forth its energies in the creation of use, beauty, justice and good, becomes electric with the traversing currents of the eternal, living will, and can say, "My Father worketh and I work"—"The Father who dwelleth in me doeth the works."

In hours of weakness, of prostrated hopes, of broken ideals, the hope that still springs up within us and the courage that rouses itself to bear on and work on, are so much of the eternal purpose that secures the final result of good to all, of the Divine will that seeks to act through all to accomplish its purpose.

For this will enfold in its wide sweep every little plan of good and every private hope of good that lights up with its cheer any true heart.

I know all the deductions that must be made for human imperfection and mistake; but the principle is not shaken by them.

In closing let me say a word about the language of piety. Remember that its reverence, trust and love are ideal feelings. Now feeling and imagination have their own language and their own truth, different from that of the understanding, or matter of fact. We all know that poetry has its forms of expression, not literally true, but imaginatively true,—true to feeling, but not to fact. All figures of speech are of this sort. We should think a man dull and prosaic indeed who should object to our speaking of the smile on the face of the landscape, because the landscape has no face and cannot therefore smile.

In the same way the language of piety is not to be held to literal accuracy. In the utterance of devout feeling, we use such words as feeling prompts, we give wings to our thoughts. And to express that undefined emotion which is truly beyond speech, we use all hints and suggestions, every varied symbol of language. Provided that in our thinking we hold clearly and firmly to the truth of thought, in our devout moods we need not fear to use the familiar words of piety. In all sincerity we can repeat:—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me by the still waters. Though I walk through the valley of the shadow, I will fear no evil, for thou art with me. Thy rod and thy staff they support me. My cup runneth over,"—or whatever other sentences of piety remain perennially fresh and fragrant to the soul.

But deeper than all speech lies in the true heart the abiding spirit of reverence, trust and love. They abide, though the forms which for a time embodied them and nurtured them are one after another given up, as more and more clearly that reality is comprehended which they but represented, and nobler interpreters appear. These emotions may become almost too sacred for speaking of, except only in the most intimate confidence and the rarest moments and the fewest words. They may seldom be put into definite words, but they will send their glow through all our thoughts and silently refine and elevate our every deed.

If thus our piety cease to seek special times, forms, places, books and persons, because it has found God nearer than them all; if it disappear from the surface because it has become inward and central; if it become invisible because it has become truly spiritual, it will be in truth not the Decay but the Transformation of Piety,—nay rather its Transfiguration.

[For THE INDEX.]

PAGANISM AND INSPIRATION.

MY DEAR MR. ABBOT:

I have been greatly interested by an article from the pen of Rev. Dr. Edward Beecher on the Hymn of Cleanthes, in the *Old and New* for January. It touches an old favorite of mine, and is a noteworthy sample of Christian reasoning and candor.

Says the good and learned Doctor:—"The hymns and psalms and sacred songs of the Hebrew Bible are a phenomenon in the history of literature that nothing can account for but the inspiration of God." This is all very well, as far as it goes, and I for one shall not controvert it. He proceeds to speak of "sacred literature outside of the Bible," and, comparing it with that inside, becomes still more deeply impressed with "the divine fulness and glory of the psalms and hymns of the word of God;" and his conviction is reinforced "that nothing can account for them but the inspiration of God." And then, to nail this argument and clinch it forever, he proceeds to say:—"And this effort will be augmented by a careful study even of the one hymn which, rising above the marshes and mists of frozen mythology, at last comes into the sunshine of the true God." This hymn is that of Cleanthes, of which he gives a history and translation, but does not invoke inspiration to account for it.

Now in all human candor, if Dr. Beecher has given us the sense of this one hymn, he ought to admit that it cannot be accounted for but by the inspiration of God, if he asks us to believe that the psalms of David cannot be. If he does not admit any miracle in the case of the Greek poem, it must be because the poetical style and imagery of David are superior to those attained by Cleanthes, and not because the view of the Divine Being developed by the latter is less worthy. On the contrary, David in the

very psalm the poetical imagery of which Bishop South so justly praises, addresses an anthropomorphic God, one who promises to be faithful to those who make and keep their vows to him, and "to tear to pieces" all who forget him. Again, in the sublime eighteenth Psalm, God is represented as a being who with the froward will show himself froward; and the way he did it is detailed in the forty-first verse. He gave David the necks of his enemies, that he might destroy them that hated him. "They cried, but there was none to save them; even unto the Lord, but he answered them not." If poor pagan Cleanthes had given such a view of God in his hymn, would any possible beauty or sublimity of diction or imagery have availed for a claim of inspiration? The conception of God as a partisan warrior, relentless and inexorably sympathizing with the ends and passions of one of the human parties, is by no means beyond the power of the unaided human mind. Nothing is left on which Dr. Beecher can claim inspiration for David and deny it to Cleanthes, except the superiority of style, or the difference of personal character or power of the two. Is David's style more miraculous, considering his advantages for producing it? We all know his biography as courtier, adventurer and king of the theocracy founded by Moses. His was a better training for a great poet than that of the poor Greek pugilist, and Stoic student, Cleanthes. Vastly better than that of the more modern poet-actor, Shakespeare, if we should take him. Dr. Beecher will remember the canon that a god should not intervene without a knot worthy of his powers. If mere literary marvels are to call for special divine interposition, where is it to end?

But if the good Doctor of Divinity reverts to the substance of the Hebrew Psalms as the proof of inspiration, then I call upon him to name to the readers of THE INDEX one single Psalm of them all which, for a reverent, ennobling, pure and soul-satisfying view of the Deity, is equal to that of Cleanthes.

Of the personal history of Cleanthes I, for one, know but little; but that little inclines me to think that God would as soon choose him, as the medium for purifying the world's theology. If he must select any special medium, as the romantic and passionate son of Jesse. A professional athlete in Asia Minor, he came to Athens to study under Zeno, so poor that he had to work to pay his board and so zealous to learn that he earned his money by drawing water for a gardener in the night. The story is that he was suspected of theft and brought before the Court of Areopagus to be disposed of as a vagabond, not having "visible means of support." The testimony of the gardener saved him, and so impressed the Court that it voted him ten *minas* or about \$100, which he refused to accept on the ground that self-support was his duty. When reviled as an ass, "Yes," he pleasantly replied—"I am Zeno's; he has none but me able to carry his pack." Reproached for his timidity, he replied—"It is a fortunate defect, for it makes me commit fewer crimes." The peripatetics he compared to musical instruments, which make sounds which they themselves do not understand.

These little straws all indicate that he had no great reverence for popular slams. This man belonged to a school as stern as the Puritan, and for about a quarter of a century was at the head of it. The great English divine of the seventeenth century, whose church was equally proud of his learning and disgusted at his candor, Ralph Cudworth, in his great work against atheism, says:—"But because many are so extremely unwilling to believe that the Pagans ever made any religious address to the supreme God as such, we shall have to set down an excellent and devout hymn of the same Cleanthes to him; the rather because it has been but little taken notice of." The prevalence of this Christian unwillingness at the time, is perhaps one reason why so few such hymns were revived, with the revival of ancient literature.

That readers unacquainted with the original may be able to judge fairly of the theological merits of the hymn, I submit, in addition to the more ornate versions of Drs. Beecher and Clarke, in *Old and New*, a more literal rendering, from which I have carefully excluded every shade of thought not fairly contained in the words, admitting an additional line, for which there seems good internal, if not external, authority, and marking in parenthesis a reading which appears doubtful:

HYMN TO ZEUS.

BY CLEANTHES.

First of immortals, many-named, all powerful ever,
Zeus, Author of Nature, by law amidst all girding,
Hail! For thee it becomes all mortals to address.
For we spring from thee, with expressive voice allotted us,
Alone of all that live and move on earth.
Therefore will I hymn thee, and ever stir thy power.
Thee the host of worlds, round about the earth,
Follows, wherever thou leadest, and willingly by thee is ruled.
Such a minister hast thou in thy invincible hands,
The two-edged, fiery, ever-living lightning,
Beneath whose blow all Nature quails,
Whereby thou carriest out the one plan which all
Perseveres (extending through all lights great and small),
So much art thou the born, Supreme King through all,
Nor is any thing done on earth without thee, O God:
Nor in the divine etherial sky, nor in the sea,
Save what the God do of their own folly.
But thou knowest how to make one excellent whole:
Thou bringest order out of disorder, and to thee unlovely
things are lovely.
For so dost thou harmonize into one plan all good and evil,
That there is ever one purpose of all.
Wherefrom all who depart are bad men,
Unhappy, who, ever desiring what fills to the good,
Neither see nor listen to the universal law of God,
Which obeying in wisdom they would have a good life.
But of their own will they rush, unseemly, in diverse ways,
Some striving hard for empty fame.

Some turned aside after gains inordinant,
Others to sloth, and the pleasure of sense,
Hanging upon themselves things wholly the reverse of
this.

But, all-giving Zeus, Lord of clouds and lightning,
Rescue men from miserable ignorance;
Dispel it, thou Father, from the soul, and give mastery of
Wisdom, wherein thyself trusting, thou guidest all things
righteously.
That, being honored, we may reflect honor on thee,
Hymning thy works continually as becomes
Us, being mortals; since there is no better gift for men,
Nor for gods, than justly to praise the universal law.

All this and more too, of course, is contained in these well chosen words, the curious felicity of which no translation of mine can approach. The first word, for example, means first or most glorious, in the sense of being the conceiver or originator. Behind the omnipresence of the electric life, which ever and anon makes Nature shudder, sits this inconceivable conceiver, himself unrevealed, revealing an all-containing plan, which conscious freedom may try in vain to thwart. This illimitable God we, limited offshoots, can only know as law; though we may, if not must, worship him, according to our capacity, as a person. As to the plan itself, we can know it as far as we can see it. It being boundless, both in time and space, we can really never know it, but only of it. But this plan so repeats and multiplies itself in orderly cycles, and such is the nature of the human mind, that knowledge ever accumulates, and the more it does so the deeper the atmosphere of scientific faith that grows around it. As to the perfect wisdom of the plan, we can judge only as far as we know; we may assume it by that sort of scientific faith which grows out of the little knowledge we have, without our being able to help it. Indeed, it would so puzzle us to conceive of a plan in which there should be pleasure without pain and virtue without vice, without the entire absence of personality, that the existence of suffering and moral evil in the actual one cannot be considered a defect. Thus honoring his own personality, as worth all it costs, Cleanthes honors the universal plan, inferring, according to the nature of a healthy mind, the order, beauty and wisdom of what he does not see from that which he does, and in the fulness of his joy in a noble manhood, as part of an infinite plan, he assumes an infinite personality behind it, adequate to the infinite effect. If the mind must needs attempt any conception or description of God, here seems to be a most worthy one, and as personal as the relation of finite to infinite will admit—as much in advance of that of David, as the preaching of Jesus in regard to enemies was in advance of the practice of Joshua, in a humanitarian view. Out of this mine of pagan worship a Watts or a Longfellow could bring up gems that would enrich any church in Christendom. The temptation to try a few bits of the ore in our English common metre is almost too strong to be resisted, even by

Yours truly,

ELIZUR WRIGHT.

MEDFORD, Mass., Jan. 16, 1872.

NAMES WANTED.

The following counter-petition is now open for signature at THE INDEX Office in Toledo. It will be forwarded to Congress as soon as the proper time shall arrive:—

COUNTER-PETITION.

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantees of religious liberty now contained in the Constitution of the United States, and to dismember all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recognition of "God as the source of all authority and power in civil government," and of "the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority." We protest against such proposed amendments as an attempt to revolutionize the government of the United States, and to overthrow the great principles of complete religious liberty and the complete separation of Church and State on which it was established by its original founders.

Send your own name, and as many other names as possible, authorizing me to append them to the above counter-petition. Roll up the list to thousands and tens of thousands of names. Let such a protest be heard as shall put a speedy end to this fanatical attempt to subvert the fundamental principles of this free republic. Address

FRANCIS E. ABBOT,

Editor of THE INDEX,

Toledo, O.

A lady of Cambridge, Mass., who is in the habit of visiting the prisons, received a peculiarly touching evidence of esteem from the convicts in the Massachusetts State Prison, at Charlestown, on Monday last. It appears that nearly every Monday throughout their season she has brought flowers, etc., to cheer the gloom of the prison, and last year at Christmas she gave to each prisoner a pretty little bouquet. The Warden at that time suggested that the men should save these if possible until the following Christmas-day. On Monday, during some exercise in the prison, he asked how many had preserved the little remembrance, when it was found that one hundred and over had kept the faded and dried bunch of flowers during the twelve months of confinement.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I think the Bible is the citadel to be attacked, for as long as the people believe it to be authoritative, just so long will they be under its delusion. That shot should be fired until their tricks upon words are exposed. The belief in the authority of the Bible says that Theodore Parker stands in the way of progress. I like the candor with which you conduct THE INDEX. I don't like the word 'religion'; it smells of superstition."

"You may put me down as a subscriber for life, which privilege will be inherited by my children and grand-children. Send me the volume right away, please."

"I have carefully preserved the numbers for this year with a view to have them bound. I am more than pleased with it, and heartily wish it success."

"I have been a faithful reader of THE INDEX from its commencement, and expect to be while ability is mine to enjoy the intellectual."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the OCEAN, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending Jan. 27th.—B. Broels, 25 cts.; V. Keen, \$1.25; Toledo Printing Co., \$10; W. H. Bonchton, \$3.50; Dr. Mergler, 15 cts.; J. Rideout, \$2—donations, \$4; A. J. Grover, \$3; B. F. Horton, \$10; H. M. Hastings, \$1; Henry M. Oros, 25 cts.; Dr. H. K. Oliver, 25 cts.; Dr. J. T. Dickins, 50 cts.; S. Corner, \$2; O. W. Carpenter, 10 cts.; Irene Orington, 10 cts.; Wm. Blane, \$3; R. C. Spencer, \$1; Gilbert Billings, \$2; Wm. F. Chase, \$4; G. Briggs, \$5; Jno. T. Lowe, \$5.22; Wm. Wright, 25 cts.; A. H. Ambish, \$1; D. F. Sweetland, \$10; H. G. O. Blake, \$1; Clarence Nell, 10 cts.; M. Kohler, 10 cts.; Dana H. Mathes, 50 cts.; Mrs. G. E. Merrill, \$1; Anstin Kneave, 50 cts.; S. F. Woodard, \$5; George Kridler, 50 cts.; P. M. Tate, \$3; M. Root, \$5; D. Bruner, \$2.50; S. B. Wilson, 75 cts.; W. E. Lukins, \$1; T. McWhorter, \$2; Jno. Casson, 50 cts.; P. W. Fuller, 50 cts.; Wm. Wiley, \$3; A. M. Du Bois, \$2; H. Brohl, \$3; Marshall Lugenre, \$2; P. B. Magnus, \$2; Jno. Beattie, 10 cts.; N. P. Stockbridge, 50 cts.; Andrew J. Davis, \$4.50; Wm. Hanford, \$2; J. L. Mansfield, 50 cts.; A. J. Lindsey, \$1; Mrs. Darling, \$2; R. C. Spencer, \$1; J. W. Graham, \$2; T. B. Horn, \$2; E. S. Ross, \$2; J. R. Hawley, 10 cts.; R. W. Henshaw, \$2; Eugene R. Knapp, \$2; C. A. Lloyd, 10 cts.; Frank B. Rays, 50 cts.; J. M. Holmes, \$2; N. S. Barker, \$4; P. C. Turner, 20 cts.; Wm. Richmond, \$1; Rev. D. H. Montgomery, 25 cts.; James Whittier, 50 cts.; P. H. Farnham, \$4.50; H. S. Kanyan, \$1; Milton Smith, \$2; Thos. Kanner, \$2; Spencer J. Cleveland, \$2; Jno. Chapin Smith, \$2; G. W. Robinson, \$10; Christ Schneider, \$1.50; Nicholas Beaver, \$2.00; A. S. Latty, \$1; Warner Becklin, \$2.10; F. F. Dorr, \$2; Toledo Printing Co., \$10; P. B. Bateson, \$10; H. L. Green, \$2; Parker Pillsbury, \$1; J. O. Martin, \$3; F. E. Abbot, \$2.50; H. L. Green, \$1.50; Joseph Marsh, \$4.50; M. B. Linton, 71 cts.; S. Silvers, \$1.25; David Brainerd, \$7; Wm. R. Emmons, \$2; Jno. F. Fraser, \$2; T. H. Wilson, 50 cts.; Mrs. E. W. Robinson, \$2; T. P. Stevenson, \$1; Abel Edick, \$2; James Eddy, 25 cts.; Rev. C. Wendt, \$2; Eli Wilkin, 60 cts.; Wm. Chase, \$2; Samuel Leonard, \$1; C. C. Slocum, \$4.00; A. W. Gurnley, 50 cts.; H. M. Redington, \$2; Mrs. J. G. Kinley, \$2; Jonas Hilton, \$2.25; C. A. Lloyd, 50 cts.; J. R. Burt, 10 cts.; Aberdeen Keith 50 cts.; W. H. Shepherd, \$12; Samuel Wills, \$1.25; H. G. Spencer, \$1; Ben. P. Moore, 50 cts.; J. A. Simon, \$4.50; Max Fracht, \$2; S. H. Morse, \$1.50; O. Silas, \$2; W. L. Bailey, \$2.50; C. Bonnell, \$4; M. P. Barber, \$2; W. B. Sherwin, 50 cts.; Milo A. Townsend, 50 cts.

All receipts of cash will be acknowledged as above, and no other receipts unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

THEOLOGY THE LOOKING-GLASS, AND WHAT ALICE SAW THERE. By LEWIS CARROLL, author of "Alice's Adventures in Wonderland." With Fifty Illustrations by JOHN TENNIEL. New York and London: MACMILLAN & CO. 1872. pp. 224.

THE ALDINE. February, 1872. JAMES BUTTON & CO., 22 Liberty St., New York. \$5.00 a year.

APPLETON'S JOURNAL. Monthly Part. Weekly Numbers for January, 1872.

THE ATLANTIC MONTHLY. JANUARY and FEBRUARY, 1872. Boston: JAMES R. OSGOOD & CO. \$4.00 a Year.

THE MANCHESTER FRIEND. December, 1871. No. 1. Published on the 15th of each Month. London: F. BOWMAN KIRTO, 6, Bishopsgate Street Without. Price 8d.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. February, 1872. New York: WOOD & HOLBROOK, Publishers, 13 and 15 Laight St. \$3.00 a Year.

THE NEW CHURCH INDEPENDENT AND MONTHLY REVIEW. January, 1872. WALKER & METCALF, Laporte, Ind. \$3.00 a Year.

MAN. A POEM IN 13 CANTOS. By FRANK S. GANTER. Author's Edition. New Orleans. 1871. pp. 176.

SERMONS by J. L. DUDLEY, Plymouth Church, Milwaukee. Milwaukee: EVENING WISCONSIN BOOK AND JOB PRINTING HOUSE. 1871.

SERMONS IN THE CHURCH AND ON THE EXCHANGE. A Sermon preached in West Church, Boston, by C. A. BARTOL. Boston: A. WILLIAMS & CO., 136 Washington St. 1872.

CHRISTIANITY: ITS SUBSTANCE AND EVIDENCES. By W. T. CLARK. Printed for the Unity Chapel Congregation at the office of The Golden Age, No. 9 Spruce St., N. Y. 1872.

TESTIMONIALS TO THE MERITS OF THOMAS PAINE. Compiled by JOSEPH N. MORRIS. Burlington, N. J.: F. L. TAYLOR. 1861.

THE TRIBUNE ALMANAC AND POLITICAL REGISTER. 1872. THE TRIBUNE ASSOCIATION, New York.

THE ILLUSTRATED ANNUAL OF PNEUMATOLOGY AND PHYSIOLOGY. 1872. By S. R. WELLS, Editor of THE PNEUMATOLOGICAL JOURNAL. New York: SAMUEL R. WELLS, \$2 BROADWAY.

[FOR THE INDEX.]

THE PAGAN HYMN OF CLEANTHES.

PARAPHRASED BY ELLUR WRIGHT.

Great God, the genial cause
That gives all Nature birth,
Tis meet we hymn thyself and laws,
Who, only, speak on earth.

The willing worlds are ruled by thee,
For in thy mighty hand
The fiery energy they see
That does what thou hast planned.

King thus by everlasting right,
Through earth and sea and sky
All works are tokens of thy might,
Though folly works awry.

For chaos, yielding to thy reign,
With beauty blooms to thee;
All hateful things resist in vain
Thy doom of harmony.

What woe befalls the bad who shun
The way thy wisdom leads—
To clutch thy blessings, headlong run
The round of folly's deeds!

Some strive to win, and starve, on fame;
Some smother 'neath their gains,
Some sink in sloth, or through the flame
Of pleasures speed to pains.

Great God of lightnings and of love,
Chase darknees from the soul,
Till men below, like those above,
Hymn thee from pole to pole.

FEBRUARY 8, 1872.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of *Tawarikh*, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 31, 1972. Future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the fully paid-up capital; and no provision will be made for the payment of interest on the debt, the effect of which is strictly complied with. The Directors are desirous that the stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

[illegible]

MORE PETITIONS.

The following lists of signatures to the Counter Petition have been received since our last issue.

Mr. W. B. Hearn sends ten names from Cadiz, Ohio; Dr. S. B. S. Wilson sends eighty from Olathe, Kansas; Mr. D. Sandman sends twenty-six from Barre Mills, Wisconsin; Mr. P. P. Field sends twenty-six from Florence Heights, New Jersey; Mr. H. L. Green sends forty-six from Syracuse, New York; Mr. L. Hearn sends twenty-four from Cincinnati, Ohio; Mr. N. A. C. Tabor sends thirty-four from Rockford, Michigan; Mr. Jerome Davis sends sixteen from Ithaca, New York; Mr. D. F. Sweetland sends seventeen from Hornellsville, New York; Dr. P. R. Johnson sends seventeen from Sag Harbor, New York; Mr. N. E. Boyd reports a petition signed by twenty-out of the thirty-one students in the Unitarian Divinity School, Cambridge, Mass.; Mr. C. H. Richardson sends five names from Auburn, New York; Mr. A. A. Knights sends thirty-nine from Boston; Mr. C. C. Slocum sends thirty-seven from Anderson, Indiana (obtained at a lecture by Mr. B. F. Underwood); Mr. T. C. Anthony sends fifty-seven from some place not mentioned; Mr. B. F. Stamm sends thirty-three from Detroit, Michigan; Mr. Jefferson Cary sends twelve

from Houlton, Maine; Mr. Nathan Cobb sends fifty-two from Winneconne, Wisconsin.

Friends who are collecting signatures to the counter-petition will please send them in as soon as their lists are complete. But if they wish to get more names still, they can retain the lists until special notice is given in **THE INDEX**.

The effect of a single great remonstrance will self-evidently be so much greater than that of several small ones sent at different times, that we respectfully urge those journals which are nobly co-operating with THE INDEX in obtaining signatures to the counter-petition to notify their readers that all lists of names should be sent to Toledo, in order to be forwarded *together* to Congress. For once, at least, let all liberals unite on a common plan, and forget every consideration but the best means of making it effective. The weakness of every liberal movement hitherto has been the fatal *scattering of its fire*. The old-fashioned broadside of a hundred cannon has given place in naval warfare to the annihilating discharge of the one or two great guns of the iron-clad monitor. Let us learn by experience. Do not pepper this new and dangerous bigotry with buck-shot, but crush it by a thousand-pound shell!

THE DUTY OF THE HOUR.

The *Chicago Tribune* (surely not a journal with any special sympathy for the views of **THE INDEX**) says in its issue of January 12:—

A number of very worthy gentlemen, led, we believe, by Judge Strong, of the United States Supreme Court, are to meet in convention at Cincinnati in a few weeks, in order to take measures to ensure the adoption of an amendment to our National Constitution, which shall (we quote) "recognize God" and "vindicate our claim to be a Christian nation." When there is so much to be done in the world, so much to be done in our own country, it is a pity to see time, and talent, and money wasted in such an attempt as this. IF THE PROMOTERS OF THE SCHEME PUSH THE MATTER, THEY CAN VERY LIKELY GET THE AMENDMENT THROUGH BOTH CONGRESS AND THE STATE LEGISLATURES; FOR A SHREWD POLITICIAN WOULD SEE THE DAMAGE THAT MIGHT RESULT IF HE SHOULD BE MADE TO FIGURE IN THE COLUMNS OF THE OPPOSITION PRESS AS A "BLASPHEMOUS ATHEIST WHO REFUSED TO 'RECOGNIZE' HIS GOD." But, when this has been done, what good will it do? We shall scarcely be able in this way to *buy* the favor of Deity, and the presence of the clause in the Constitution will pretty certainly not turn any one from the error of his ways. Far better, instead of "vindicating our claim to be a Christian nation" by meaningless phrases, if these gentlemen would devote their time to making that claim a *true* one. Acts speak louder than words.

If a paper like the *Tribune*, shrewd, practical, given to hard common-sense views of all subjects, admits a probability of success in the Christian Amendment movement, and can coolly put on record this opinion in the words which we have capitalized above, it is very clear that the same opinion, when expressed in THE INDEX, is not the mere product of a frothy fanaticism on our part—still less of an eager desire to make a new "point" against Christianity. It is rather the result of faith in the power of ideas and watchful observation of the times. If the whole body of voters in this country should be obliged to-morrow to vote *yea* or *nay* on the adoption of this Christian Amendment, without discussion or reflection, we believe that the measure would be carried. The danger is in unreflective action; the safeguard is in immediate protest.

Apparently without perceiving the frightful evils that would follow the success of this retrograde "reform," the Chicago *Tribune* has yet penetration enough to perceive the actual strength of Orthodox sentiment in the public mind, and mildly to dissuade from the attempt. But the attempt is now making, and there is no prospect of its being abandoned. If not opposed, there is every likelihood that it will succeed in creating sufficient public interest in the project to secure its end. Once let the forty thousand clergymen of the country become practically a unit in its support (a result which is exceedingly probable), and who can be so blind as to see no danger? Their combined influence would be enormous. The religious beliefs on which the movement rests receive the more or less earnest support of the great majority of our population. What is to check the development of a strong public opinion in favor of it, except the plain exposure of the evils that must ensue? And what is to call public attention to such an exposure but a protest so loud that its voice must be heard?

Friends, the need of a vigorous remonstrance against this movement seems to us so imperative, that we have scarcely patience to urge the reasons for it. Even the liberal *Chicago Tribune* appears

Insensible to the hurricane hidden in that "little cloud no bigger than a man's hand." What, then, can be expected from the average citizen? The *Tribune* sees only "unmeaning phrases" in the Evangelical creed which will prevent every honest liberal from taking the oath of allegiance to the Constitution of his own country, and therefore make Evangelical Protestants alone eligible to office. Is the attempt to nationalize such a creed a mere toying with "unmeaning phrases?" Yet, without a protest, this attempt will pass on to a sure success. The protest must be made. Will not you help to make it! If you will, then circulate the counter-petition!

EDITORIAL BOOK NOTICES.

THROUGH THE LOOKING-GLASS, AND WHAT ALICE FOUND THERE, (Macmillan & Co., 38 Bleecker St., New York), by Lewis Carroll, author of "Alice's Adventures in Wonderland," is one of the drollest and most charming of recent books for children. The illustrations by John Tenniel are capital, and excellently reflect the odd imaginations of the young dreamer. The little folks will go into raptures over the book, and "children of a larger growth" may be touched by the plaintive little poem at its end.—Price \$2.00; for sale by H. S. Stebbins, Toledo

THE WONDERS OF WATER (Charles Scribner & Co., New York) is a translation from the French of Gaston Tissandier by Prof. Scheele De Vere, who has made numerous additions to the text. It is the fourth volume in the second series of the "Illustrated Library of Wonders," and brims over with useful information about the ocean, the general system of water-circulation, the action of water on continents, the physical and chemical properties of water, and the various uses of it. Scattered through the volume are diagrams and other illustrations (sixty-four in all) a few of which possess merit as vivid representations of striking scenes in Nature. No book could be placed in the hands of boys and girls which would do more to create a taste for physical science, or to pique their curiosity concerning the wonders that lie hidden in the commonest things. The directions for permanently retaining on glass the beautiful arborescent designs formed on our window-panes by the crystallizations of hoar-frost (p. 101) might at this season of the year lead many of them to experiment for themselves, and thus stimulate a desire for natural knowledge which will not be satiated by mere passive reception of it. It should not be inferred, however, that this book is of interest to the young alone, since the facts it contains will be instructive to all persons who have not made the subject a specialty. We notice (pp. 125-130) that the importance of forests as regulators of the distribution of water is especially insisted on; and the terrible drought of last autumn, followed by the still more terrible conflagrations in Michigan and Wisconsin, may be cited as possibly confirmatory evidence of the theories here presented. There has been unquestionably a great and wanton waste of woodland in all parts of the country; and this fact may have had a real connection with the wide-spread drought of 1871. The "Annual Report of the Board of Regents of the Smithsonian Institution" for the year 1869, for a copy of which we are indebted to the kindness of Prof. Henry, contains a translation of a very valuable paper by M. Becquerel, member of the French Institute, on "Forests and their Climatic Influence," from which we make the following extract:—

"We arrive at the following conclusions: 1. Extensive clearings diminish the quantity of spring or flowing water in a country; 2. It cannot yet be determined whether that diminution should be attributed to the less considerable quantity of rain which falls, or to a greater evaporation of the pluvial supply, or to both causes united, or to some new distribution of the water derived from rains; 3. The cultivation practised in an arid and denuded country dissipates a part of the flowing waters; 4. In countries which have undergone no changes in cultivation, the quantity of water in streams or from sources appears to be always the same; 5. Forests, while preserving such waters, economize and regulate their discharge; 6. The humidity which prevails in woods and the function of the roots in making the soil more perrious should be taken into consideration; 7. The clearing away of forests in mountainous countries exercises an influence on the streams and springs in the lowlands, especially on the latter; 8. Hence the action of forests upon climate is of a highly complex nature."

The book is handsomely printed and bound. Price \$1.50; for sale by H. S. Stebbins, Toledo.

See advertisement of a new INDEX TRACT on the last page.

EXTRA-CHRISTIAN OR ANTI-CHRISTIAN?

I have always thought that every man who comes to believe in religion as a natural outgrowth of the soul of man, and in Jesus as only its most conspicuous teacher, is bound to take what may be called an extra-Christian attitude, or an attitude outside the Christian Church and name. For if he calls himself a Christian, it can only be in some historical sense, or in the sense of some general moral attitude which has come to bear that name—just as he might also call himself a Stoic. But if Stoicism still existed as an organized sect anywhere, it might involve one in the need of constant petty explanations if one assumed that name at all; and so it is now with the term "Christian." It is used in so many senses that it is like a measure with a false bottom; and before dealing with each man, you have to ascertain whether his particular peck-measure holds a quart or a bushel. It saves a great deal of trouble to adopt a simpler metric system; and only to ask whether a given proposition is true, and a given action right, without perplexing the question by asking if it is also "Christian."

Is it now necessary to go farther than this, and call ourselves anti-Christian? Speaking for myself alone, I should say not. That seems a practical question, to be determined by the actual condition of things. There, for instance, is the Roman Catholic Church, certainly the most aggressive and obnoxious form of Christianity. If that church were where it was when Philip II. signed the death-warrant of the whole population of the Netherlands at a stroke of the pen, it would be worth while to die fighting actively against it; but believing as I do that it is dying of slow decline, and that it still does, among the poor and ignorant, a great deal of good to match its evil, I do not feel moved to put lance at rest on that issue. If this be true of that great institution, it must be still more true of that weaker dilution of ecclesiasticism, the Protestant Church. Logically, that institution is as much bound to persecute as was its predecessor; but people generally are not governed by logic, but by the spirit of the age. If the church is practically what it once was, let all lovers of freedom unite and wage war against it; but if the resemblance is merely constructive and logical, there is less blood to be shed. There are so many more important things to be done, I do not see the need of putting on armor against a mere logical implication.

When you look at the lions and tigers in the transparency outside the menagerie, it seems as if one should pay one's last half-dollar to see Van Amburgh enter the cage. But when, on approaching, you find that the lion-tamer's chief difficulty is to induce his sleepy and toothless lions to get up and be tamed, you feel glad that you can at least go out of the uninteresting show, without extra charge. My chief difficulty is to find among my Evangelical or high-church acquaintances a single one who seems seriously anxious about the welfare of my soul; and as for persecution, where is it? The birth-day most conspicuously kept in America, except perhaps Washington's, is that of Thomas Paine; and there is scarcely any religious newspaper in America, I believe, so old as the Boston Investigator. This certainly does not indicate any active spirit of aggression in the Christian Church, or any formidable tyranny to fight against. It is not a particularly cutting age. I believe that our present organizations are destined gradually to perish, but that they are of that class which perish, as *Lecky* well says, "by difference, not by controversy,"—not destroyed, but found obsolete and left to fade into a shadow.

I see but one thing likely to break this quiet and give us a living antagonist, and that is the proposed "Religious Amendment" to the Constitution. But it is impossible to believe that any considerable portion of what is called "the church" will be mad enough to attempt thus to play into the hands of their enemies. In the foolish frankness with which those who urge this amendment state their aims, I see no trace of Jesuitical skill, and hence a thing very formidable. In the open statement of their aim, that one of their objects is to give the nation power to "educate religiously," they frankly announce a measure that would hand over every child in the nation, bound hand and foot, to be reared a Roman Catholic, a Baptist, or a Presbyterian, as the majority might prevail. There is no spiritual tyranny remaining on the continent of Europe so formidable as might be consistently established in America, were this princi-

ple once asserted in our Constitution. Once establish this, and a movement would be set on foot which would sweep away these little men of Cincinnati—these McIlvaines and Mayos,—as chaff before the wind; and either Pope Pius would come in triumph to America to take his own, or else, which is more likely, the contest would result in an immense emancipation. In that view, I wish it would come, but can hardly expect it. Already the few public men who have been drawn into the movement—such as Governor Jewell of Connecticut—are withdrawing from it. He is wise. We have just seen Mr. Harlan, of Iowa, dropped from the U. S. Senate, after appealing to all his Methodist brethren for his support. If "the church" is foolish enough to press this measure, it will turn against it the whole vast body who are now simply indifferent to its claims. American politicians may be bad, but they will prove in this case to be better as well as stronger than the clergy.

T. W. H.

MRS. WOODHULL'S IDEAS.

"I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please; and with that right neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that, and nothing less! . . . If our sisters who inhabit Greene street and other filthy localities choose to remain in debauch, and if our brothers choose to visit them there, they are only exercising the same right that we exercise in remaining away, and we have no more right to abuse and condemn them for exercising their rights that way, than they have to abuse and condemn us for exercising our rights our way. . . . Nay, my friends, we have only an assumed right thus to sit in judgment over our unfortunate sisters, which is the same right of which men have made use to prevent women from participation in government."—*Extracts from "A Speech on the Principles of Social Freedom,"* by Victoria C. Woodhull. (Authorized Edition.)

If one of "our sisters who inhabit Greene street and other filthy localities" should publicly demand the rights and protection so vigorously claimed by Mrs. Woodhull, we should, unless her case was considered too hopeless, refer her to the Rosine or some kindred association for the reclamation of fallen women.

Fortunately, however, Mrs. Woodhull, having defined her idea of "rights," proceeds with equal perspicuity and earnestness to condemn the very debauch she would protect, by reminding us that "we have a duty, and that is by our love, kindness and sympathy to endeavor to prevail upon them [the victims of debauch] to desert those ways which we feel so damaging to all that is high and pure and true in the relation of the sexes." After such an unequivocal declaration of duty in the right direction—and the one cited is but one of many made by her,—we prefer to believe that her theories are the result of mental rather than moral deficiency. Most certainly, if her personal character is to be criticised, we must do it, as she demands, not "from a commonplace point of view."

Though Mr. Theodore Tilton, apparently with her consent, has done what he can to invite personal criticism, I confess to a lack of interest beyond that which it is natural to feel in all human phenomena. I am quite willing to regard her as she suggests, as an honest but "deceived enthusiast." In her as a public teacher, however, and especially in view of her present (but let us hope temporary) prominence and influence, every member of society has an interest; for her public utterances are more potent to lead young men into a life of debauch than the vilest ballet performance. "Question me," she says, "of the grounds of my faith." What are they?

Her theory of society is based upon her faith in "Individual Liberty;" and she thinks her claims are fully established by a correct development of that principle. Let us see. Having secured protection for promiscuity and prostitution, suppose some sister more wretched than her companions chooses to parade the streets with a hat on her head and shoes on her feet, but otherwise as naked as when she was born. Who shall prevent? She has learned her lesson, and will she not say—"I have an inalienable, constitutional and natural right to dress or undress as I may, to remain with or without a dress as long or as short a period as I can, to change my dress every day, and to walk the streets without a dress if I please. My right to remain naked is as complete as my right to remain in debauch! My person is for sale; I will advertise my wares if I choose;

you may avert your eyes if you wish; but you shall not interfere. I demand a free and unrestricted exercise of my right, and it is your duty not only to accord it, but as a community to see that I am protected in it."

Such declamation would be no more wild and no less offensive than the speech from which I have so freely quoted. It would serve to illustrate the complete Woodhull development and application of the principle of individual liberty. The disgusting brutality of Mrs. Woodhull's demands ought to be a sufficient refutation of them in the minds of decent men and women. But let us look at her ground of faith again.

Her error consists in the inability to recognize the close and intimate relation every member of the community bears to society. Admitting that her individual rights cease the moment they begin to conflict with mine, and that mine are limited by those of others, she fails to perceive that no one or two or more persons can be guilty of flagrant immorality and indecency without invading the rights of society.

Curiously enough, in discussing the crime of murder, she betrays less obliquity of vision; it is when she approaches the question of sexual relations that she becomes muddled. Here is her statement as regards murder;—

"Every person has the right to, and can, determine for himself what he will do, even to taking the life of another. But it is equally true that the attacked person has the right to defend his life against such assault. If the person succeed in taking the life, he thereby demonstrates that he is a tyrant who is at all times liable to invade the right to life, and that every individual of the community is put in jeopardy by the freedom of this person. Hence it is the duty of the government so to restrict the freedom of this person as to make it impossible for him ever again to practise such tyranny."

Even this passage betrays confusion of mind; but overlooking its defects, let us apply the rule here given in our treatment of the "social evil." Before doing this, however, it may be necessary to show that the "social evil" is, like murder, a crime against society. Let Mrs. Woodhull decide this difficult question for us. "Promiscuity in sexuality is simply the anarchical stage of development wherein the passions rule supreme;" it is "damaging to all that is high and pure and true in the relation of the sexes." By her own confession, then, the very social condition she would protect by law is "anarchical," demoralizing and destructive. So much admitted, she is compelled by her own theory of government to call for its suppression; for even Mrs. Woodhull will not contend that perfect individual liberty and anarchy are possible in the same community. The rights of every individual of the community are put in jeopardy by the existence of what have hitherto been called "houses of ill-fame." Mrs. Woodhull would restrain and suppress the murderer of the body by the enforcement of law; but the destroyer of body and soul she would encourage by legal protection.

Should we pursue our examination of her grounds of faith further, it would be easy to demonstrate an equal inconsistency and obliquity in her treatment of other phases of the social question. I have chosen from her many errors the one in which she appears to find especial satisfaction, and about which, if the constant use of italics is evidence, she is very much in earnest and very positive.

In this age of platform, newspaper and pamphlet, it would be surprising if some trash was not spoken and printed; nevertheless it is amazing that one whose life is pure and who on occasion can utter sentiments creditable to the warmest heart and clearest intellect, can stand up in the presence of thousands of her fellows and without shame or reserve defend the right of any one to live a life of debauch and prostitution.

Let her take a more deliberate and thoughtful survey of her subject, and she may yet discover that an individual right, independent of social relations, is not possible in any community of people; and still further that social cesspools and social freedom are incompatible. Individual liberty is impossible unless there is an individual integrity behind it. Rights imply duties; the rights of society are as inalienable as the rights of the individual, and its duties are equally imperative.

In conclusion, let me repeat that with Mrs. Woodhull's personal character I have nothing to do. So far as I am able, I will separate the sinner from the sin, and think kindly of her; but as a professed reformer, a professed expounder of liberty, she is a proper subject for severe reprobation and censure by all lovers of true liberty and good morals.

R. P. H.

[FOR THE INDEX.]

"WHAT THINK YE OF CHRIST?"

SERMON BY THE REV. C. VOYSEY, AT ST. GEORGE'S HALL, LONDON, NOV. 5, 1871.

[No. 2.]

"What think ye of Christ?" MATTHEW xiii: 43.

Last Sunday our attention was directed to the preliminary inquiry as to the trustworthiness of the New Testament and Tradition, from which alone we derive our knowledge of Christ. Finding these sources to be, both of them, hopelessly mixed up with falsehood and superstition, we are driven to conjecture how much genuine history they contain, and tax our own imagination in determining between what is false and true in the documents before us.

My efforts this morning will be directed towards the discovery of some principle which ought to guide us in our attempt to answer the question, "What think ye of Christ?" Have we any broad facts that no reasonable person would dispute, on which to build up a consistent outline of the history and character before us? If it should appear illogical to accept one part and to reject another part of these Gospel narratives, we can only meet the objector by saying that we must treat the New Testament exactly as we would treat any other ancient book which professed to give us history, and yet contained much that was fictitious. No one calls in question the fairness or the logic of this arbitrary selection, when applied to other books; indeed it is the prevailing custom among scholars in our day to exercise this sifting faculty upon many works which had heretofore remained unquestioned. In the first place we should put clearly before our minds the broad facts which no reasonable person would question, and then measure the probability or the improbability of any statement about Jesus by its consistency with those fundamental facts.

These facts are few in number, and, if we accept anything at all from the Christian records, we cannot well accept less, namely, that a man named Jesus, also called Christ, was born in Judæa at the beginning of our era; that he was remarkably kind and good, of simple habits and unsullied purity; that he became a teacher of religion, and opposed the chief priests, scribes and Pharisees of his time; that either he or his followers made a claim that he was the Messiah, and to that extent he would become obnoxious to the Roman empire; that his religious adversaries, the chief priests, had no power to put him to death legally for his revolutionary religious ideas, and so they compassed his condemnation and death by an accusation before the Roman Governor that he claimed to be King of the Jews. For had not Jesus opposed the priests, they would not have taken any notice of his claim to be the Messiah. And had not some such claim been made by him or for him, the Roman Governor would never have taken any notice of his attack upon the Jewish customs.

Now what manner of man was this? His fate, his misfortunes, are his credentials. To have become the object of priestly persecution and to have held out until death,—not to have weakly recanted, nor to have fled from the consequences of his temerity,—are sure and unmistakable signs of his greatness of soul. If we knew nothing more of him than this, this by itself would entitle Jesus to our highest esteem. It is moreover the key to his whole character, and furnishes us with the surest possible test by which to measure the truth or falsehood of what has been said or written about him. He was therefore at all events earnestly religious, a hater of priestly tyranny, a bold reformer, and unflinching martyr. But we have one more unquestioned fact before us, namely, the fact of his influence. He did certainly succeed in bringing over to his own views many of his countrymen, or else he would not have excited opposition. His success was the head and front of his offending. And this gives us some guarantee that he understood human nature; that not only his plainness of speech, but also his clearness of thought, qualified him to become a popular teacher. The poor in his day had the gospel preached to them, and the common people heard him gladly. He must have been gifted largely with what we call "common sense," and have exercised it freely in dealing with the religious rites and doctrines of his time, or else he could not have been listened to. This will be another test of the truth or falsehood of passages in which very unwise sayings are attributed to him.

Nor was his influence limited to his life on earth. Although only about thirty years of age when he was crucified, he had said and done enough to make his memory immortal, to establish one of the most important of the religions of the world. No one who had not really led a good life could have been the founder of Christianity; no one who had not been eminently pure and honorable and kind could have ever reached the pinnacle of worship on which the hearts and minds of nearly all Christendom have placed him. This too is a test by which we may very nearly get at the truth or detect the falsehood in the narratives of his life. But inasmuch as perfect and minute consistency is not to be found in any human being uninterruptedly from the cradle to the grave, we must on the other hand beware of drawing too much an ideal Christ instead of seeking to know what he actually was. It will not altogether do to reject every blemish which the records have left upon his character, his teaching, his example. These blemishes tend rather to confirm their testimony

than to weaken it, whenever they do not exceed a certain degree of inconsistency.

When we say, then, that we ought to use the broad, unquestioned facts as tests of the truth or falsehood of the narratives, and of the doctrines built upon them, we do not mean to draw a hard-and-fast line not to be over-stepped, but only to bear in mind that these facts are the only ground we have to go upon, the only basis on which to form our estimate of Jesus at all, and therefore they must, in every step of our inquiry, be scrupulously regarded.

In testing by these facts the primary doctrine of Orthodox Christendom that Jesus was the Almighty God incarnate in human form, the first thing that strikes us is that, *exactly in so far as Jesus appeared, lived and died as a man, suffering himself to undergo all the ordinary and extraordinary vicissitudes of human life, just so far—if he was God—was God imposing upon and deceiving his own creatures.*

It sounds even blasphemous to say this; but it is not I who say it, but the Orthodox who compel us to come to no other conclusion. They say that, if he was not God, he was an impostor; we say that, if there was imposture at all, which we deny, it would have been practised upon men by his being God and yet seeming to be only man. It is an established fact that every one around him in Galilee and Judæa took him for a man,—a man, it may be, endowed with miraculous powers, but powers shared in by others of his contemporaries. These miraculous powers, in which of course we utterly disbelieve, are at all events ascribed in like manner to other men, and therefore did not avail to disclose to his contemporaries the Godhead of Jesus. If he was good beyond all human goodness, still the men of his time knew it only for human goodness, and were not in the least degree enlightened by it as to the divine or God-nature of Christ. Not one man, woman, or child in all that land ever dreamed that he was God; not his own father and mother, nor his brethren and sisters, nor his nearest and dearest disciples believed such a thing for a moment; or they could not have forsaken him and fled at the very first breath of real danger of being identified with him. They would have rushed to him for shelter instead. The chief priests and scribes, the Roman centurions, Pilate and Herod, and every person named in the narratives, took him for a man, and nothing more. Then, I say, these broad facts of his history drive us into one of these two positions—either that he was really and only what every one thought he was, a man and only a man, or, if he was also the Almighty God, God was purposely imposing upon his own creatures, hiding the real truth from them, and suffering them to offer outrage and insult to their own creator in disguise. The record never tells us that Jesus said he was God; they do tell us that Jesus prayed to God like other men, and called him "My God and my Father," and besought him to rescue him from his persecutors, nobly yielding at the last in those eternal words of courage and devotion,—"Nevertheless, not my will, but thine, be done." On the cross he breathes forth the divinest words which ever fell from mortal lips:—"Father, forgive them, for they know not what they do." But if Jesus were all this time Almighty God, and yet, knowing that he was God, pretended to be only man, it was an imposture as unpardonable as it was gigantic. No falsehood of man ever reached the depth of such dissimulation as this. Again, I say, it is you Christians who by implication call one of the world's noblest men an impostor. It is not I. My deep reverence for Jesus, inspired as it is by his being transparent in thought, and word, and deed, and truthful unto death, rouses my indignation at your unconscious blasphemy, when you would fain tell us that Jesus was only acting a part; that, amidst all his agony of human fear and the bitter pains of physical and mental crucifixion, he was exulting secretly in the knowledge that he could not really die, and that in a day or two his wounds would be healed, and his human body restored to him as before. Out upon such an insult to God, such a mockery of man! I think that imposture is nearly played out. At all events the broad facts already spoken of stand in everlasting contradiction to the Church's belief in the Godhead of Christ. Such monstrosities as these would never have appeared among human beliefs at all, had it not been for the fundamental assumption that God is not a moral being, that he is under no obligation to his own eternal laws of Right; under no obligation to his creatures; that he may do without shame or word of reproach from us whom he has made, that which his own voice within us bids us abhor. To this it is owing that many sayings in the history of Jesus, which Christians would shrink from saying themselves, they readily excuse on the ground that he was a God, and might do as he pleased; that it was not wrong in him, for instance, to treat his mother with a studied indifference, nor to use harsh invective against his clerical opponents, because he was super-human.

The next claim made for Jesus which we must test by the unquestioned facts is the claim of Messiahship. It is a fact beyond all dispute that the Messiah or Christ, for whom the Jewish nation had been so long waiting, was in almost every particular the exact opposite of what Jesus of Nazareth really was. Without examining the so-called Messianic prophecies, for which we have no time, we are justified in inferring from their general tone that the Messiah was expected to be the temporal sovereign and deliverer of the Jewish people, was to rescue them from Roman vassalage, to conquer for them all their enemies and to place them as a nation at the head of the world. To give but one or two specimens of Messianic prophecy, there is the 110th Psalm, said

to be quoted by Jesus in his own favor:—"The Lord said unto my Lord, Sit thou on my right hand till I make thy foes thy foot-stool." In the 5th and 6th verses of that Psalm, we read concerning the Messiah—"The Lord at thy right hand shall wound even kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Such a picture of a blood-stained warrior can hardly belong to the meek and lowly Jesus of Nazareth. Again, take a favorite chapter selected by the Church for reading in Passion-week, the 63d of Isaiah:—"Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with me"—(a triumphant text for the believers in the Atonement if it only stopped there, but read on),—"for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Such passages, and there are more of them, show the impossibility of believing that Jesus was the Messiah expected by the Jews. He was indeed not the Christ in the legitimate sense of the word, as understood by the people of his own times. If, driven from that position, the Orthodox urge that he was the Christ in the sense of being the anointed, or appointed, messenger of God, then we can only say that he was one out of many Christs, that every man has his definite mission in the world to which he has been called by the regular and constant Providence of God, and each in turn is in this sense a Christ. But this is only playing with words, and we may be very sure that, in the time of Jesus, only one broad signification—namely, that of a temporal ruler and deliverer—was attached to the name of Messiah or Christ. Now what light is thrown upon this claim by the facts?

Nothing can be clearer. The Jews saw that Jesus was not the Messiah they were looking for, or they would thankfully have welcomed and obeyed him. The Romans proved that he was not that Messiah by putting him to death at the request of the Jews. It is even reported of Jesus that he said—"My kingdom is not of this world," whereas the kingdom of the true Messiah was of this world alone. Even his disciples after his death admitted that they had been deceived in their expectations, saying, "We trusted that it had been he which should have redeemed Israel, but now this is the third day since he was crucified."

An important question here arises, how far Jesus himself originated or sanctioned the application to himself of this title, Christ. The records on this point are hopelessly at variance, but in the first three gospels he is reported as only acknowledging the title at the very close of his ministry, and that only in secret to his disciples. In the fourth gospel he is represented as being recognized as the Messiah from the very beginning by John the Baptist and by the people of Samaria, and as arguing in proof of it publicly before the people from first to last.

If one so simple-minded, modest and spiritual as he was ever yielded to the temptation of assuming such a lofty and imperious title, it could only have been in consequence of the perpetual disparagement, obloquy and contempt which he received at the hands of the hierarchy in Judæa. It is of the very essence of abuse which comes from people who do not command our respect, to make us proud and conceited, to generate all sorts of vain fancies about our worth, our position, and our mission; whereas our real successes ever tend to make us more and more lowly, more diffident, more intense in our efforts to do good. The sneers of the Pharisees and chief priests may have thus swelled the bosom of Jesus with personal and ambitious thoughts, while the gratitude of those to whom he had been good and kind would overwhelm him with humility, and lead him to say to each one in turn, "Go thy way, and see thou tell no man." We shall find it so ourselves. Unjust depreciation kindles conceit, while every acknowledgment of service actually rendered only makes us humble and lowly, and long to do more.

Only on such ground as this, can we conceive it possible that Jesus allowed himself to be called Messiah or Christ, if he ever did so at all; and even then he would only do so in a sense new and altogether unintelligible alike to a Caiaphas and a Pontius Pilate. It is, however, open to a considerable doubt whether the story of his claim to the Messiahship was not originated mythically out of the false charge preferred against him by the Sanhedrim of aiming at a civil revolution. The name of Christ was not attached to the inscription on the cross, said to be written by Pilate, although he did not scruple to describe him as the king of the Jews.

Collateral history tells us that there were others besides Jesus who assumed the title and aimed at the dignity and powers of Messiahship; but all of these were political agitators. And this brings us to reflect that there is not a single one out of all the high claims set forth by the devotees of Jesus, that has not its parallel elsewhere.

Is it claimed that he was Almighty God incarnate? The second person of the Hindu triad, Vishnu, had been incarnate nine times over before Jesus was born. In like manner the Buddhists deified the founder of their faith, and believe him to be perpetually incarnate in the Grand Lama of Tibet.

Is it claimed that Jesus was miraculously born without a human father? Not to refer to Pagan mythology, the New Testament itself tells us of a Melchisedec who was born without either father or moth-

ar, without descent, having neither beginning of days nor end of life.

Is it claimed that Jesus wrought miracles? The New Testament itself describes Jesus as acknowledging that the sons of the Pharisees had similar power, and no recorded miracle of Jesus could surpass the exuberant marvels of the exploits of Moses in the wilderness or those of Elisha, whose dead bones, it is said, restored a dead man to life.

Is it claimed that Jesus was absolutely without sin? The same has been said of Sakya muni, and by Jesus himself of Nathaniel,—"Behold an Israelite indeed, in whom is no guile." Of David, even, it is written that he was a man after God's own heart; of Job it is said that "he was perfect and upright, one that feared God and eschewed evil." And these very words are ascribed to Jehovah:—"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man?" And in the midst of agonies far surpassing those of Jesus' last hours, it is also said of Job:—"In all this Job sinned not, nor charged God with folly."

Is it claimed that Jesus rose again from the dead the third day? What is that beside the marvel of Elijah, who went up alive into the sky in a chariot with horses of fire?

Is it claimed that he alone taught man his duty to man and to God? He does but quote the noblest sayings from the ancient Jewish scriptures, and we now know that the same eternal lessons were known to so-called heathen sages long before the birth of Christ.

It is true, my friends, that on every hand we find parallels for all that we were once accustomed to believe to be peculiar to Jesus of Nazareth, and from this fact we can only draw the conclusion that, if he were proved to be God by these tokens, others besides him must take their places on the throne of Deity, and our religion once more must degenerate into Polytheism. But if all these pretensions are alike untrue, then Jesus must take rank among the noblest and best of men, if you will; but man he is, and only man, helping us a thousand times more, both by his precepts and his example, than if he had been God. For otherwise, were he more than man, we could never hope to imitate his greatness; and to call his goodness in that case "virtue" would be only to desecrate the most precious word which we can take upon our lips.

We invite attention to the subjoined article from the *Christian Statesman*, published fortnightly at Philadelphia in the interest of the Christian Amendment movement. Note well the confident tone that pervades it, and the plausible professions of submission to the government under all contingencies. Would it carry out these professions, if the Chinese should become the majority in America and make this a Buddhist government? We doubt it. But there is an abuse of government to which freemen, at least, will never submit. We owe allegiance to this government so long as it is a free government—not a day longer. The "National Association" seeks to destroy its freedom. *The success of this movement would be the concentration of all political power in the hands of an intolerant church party.* Such success is an impossibility. But the impossibility lies in the certainty that the freemen of America would rise in arms as one man, before they would suffer ecclesiastical ambition to plant its foot upon their necks. We deprecate strife, but we believe in self-defence; and we have no self more dear to defend than the liberty of Man.

[The following *morceaux*, sent by a friend, are quite too good for us to steal the credit of them.—ED.]

The Boston *Investigator* in a recent issue speaks editorially of "the great cause of civil and religious liberty." We fear it has thereby fatally exposed itself to a sharp attack from the *Christian Register* for inconsistency. For according to the hair-splitting logic of the *Register*, must not the *Investigator* editor now be called a "Religionist?"

Rev. James Freeman Clark, in his recent sermon in Boston on Mr. Hepworth's secession from Unitarianism, says that he "dislikes radicalism and thinks that it is following a false path, which will end in a squirrel-track and run up a tree;" yet adds that he "likes radicals and thinks that they are doing a good work,"—probably because he likes the nuts which they bring down from the trees. It certainly is more comfortable to eat the nuts after they have been brought out by others into the broad highway than to run the risks of exploring thickets and climbing trees to gather them. Yet after all there is not a little pleasure in the heroic adventures of the pioneer; and it is something to have the nuts at first hand. Moreover, as a friend very justly adds, there is very high Orthodox authority for spiritual tree-climbing, namely,—

"Zaccheus he
Did climb the tree
His Lord to see;"—
And why shouldn't we?

A CLEAR-SIGHTED ANTAGONIST.

[From the Philadelphia *Christian Statesman* of Jan. 15—the organ of the "National Association" which seeks to secure the Christian Amendment of the U. S. Constitution.]

THE INDEX, edited by Francis E. Abbot and published at Toledo, Ohio, is the organ of the extreme radical or destructive school of unbelievers, who refuse, what Mr. Tilton and other infidels claim, the name "Christian," and seek not to reform Christianity, but to substitute "Free Religion" in its stead. Its position may be understood from its leading editorial in the number for the 6th inst., entitled "The Impeachment of Christianity." The indictment is lodged "in the name of human intelligence," because the Christian religion is "the great organized superstition of the western world, the great enemy of science and the greatest stumbling block in the pathway of civilization, inasmuch as it withdraws attention from the natural affairs of this life, concentrates all earnest thought on a future life, makes a merit of neglect of this world's riches in order to 'lay up treasures in heaven,' and frowns on active enterprise as a dangerous devotion to 'carial things.'" The indictment is urged further "in the name of human virtue," because Christianity teaches "that the virtue of the Savior can be a substitute for the virtue of the saved, that merit and demerit do not belong to the individual, but can be transferred like a garment from back to back;" "in the name of the human heart, because it requires that all natural affections shall be subordinated to an unnatural love of Christ;" "in the name of human freedom, because it sets up a despotic authority, which, whether as Church, as Bible, or as Christ, makes man a slave in his very soul; because it has always allied itself with despotism in civil government; because, as Catholicism, it has been an unmitigated spiritual and temporal tyranny, from which many centuries of constant struggle have to day only partially emancipated the world, and because, as Protestantism, it has been an unmitigated spiritual tyranny, and is even now plotting in this free republic to re-establish itself as a temporal tyranny also."

The adversary who thus frankly lifts his visor couches his lance against the proposed Religious Amendment. In the same issue is published a long discourse read by Mr. Abbot to a congregation of free-thinkers on Sabbath, December 24th. The speaker read the call and signatures in full, and said:—

This whole document is prepared with consummate ability, and shows a thorough knowledge of the state of the average Protestant mind. Compared as the Protestant public may be to-day to carry out the plans of this Convention, there is little or nothing in the Call itself that any thoroughly orthodox believer would venture to dissent from. It does but state the commonplaces of his creed, as applied to government. It does but lay down consecutively and clearly the propositions to which he listens with acquiescence every Sunday. The single principle of the Call does not lie in the enumeration of any novel principles or ideas, but solely in the avowal of a purpose to carry old, universally accepted doctrines into practice. The first three paragraphs of the Call would be immediately assented to by nine orthodox believers in every ten, even here in America; the dissent would begin to be heard at the fourth and last paragraph. They are not prepared as yet for such a step as this. Hence I say that the Convention has been drawn up with consummate ability—with admirable tact, sagacity and tact. It first rehearses with soberness the A B C of the Protestant Christian Gospel, receiving the listener's spontaneous assent; it then simply summons him to act out his admitted convictions, and square his conduct with his professions. This is the gist of the Call. It states conceded principles, and simply demands the consistent performance of it. It recites the Christian catechism concerning government, and simply enjoin obedience to it. That is all. But there is terrible power latent in its simple logic, as events will show.

Now I believe that this Call fully expresses the character of the movement from which it has proceeded. I believe that this movement is the most honest, the most earnest, the most logical, and therefore the most formidable, of all movements now carrying on within the limits of the Christian Church of this country. It is exceedingly impolitic, in one sense of the word, for it must, in proportion to its success, excite intense opposition by its very openness; but impolitics is never a merit of hypocrisy. It is also exceedingly fanatical; but fanaticism merely means intense devotion to ideas which you and I do not believe in. Every man of intense convictions is a fanatic to all who disagree with him. The men who are at the bottom of this movement must be grimly and dangerously in earnest, devotees of their ideas. . . . I doubt not there are many cooler-headed Christians who would hold these fanatics back, and advise a more moderate course; but, widely as I differ from them, and sternly as I would oppose them, yet I respect the earnestness which dispels caution, and the singleness of purpose which defies a double-faced expediency. It is these on-and-out Christians who propose not to wait to convert India, but to outlaw Christianity in America and exterminate the heathenism at their own door, who mean to waste no time on the mere outworks of the enemy, but to attack him in his very stronghold, that excite in my own mind a feeling of respect and personal respect that I cannot feel towards the colder-blooded Christians whose faith is feeble enough to save them from such fanaticism. There is a dash of heroism about this rash assault on the very cradle of American liberty that commands my admiration, even while it fires every instinct and energy of resistance. Who these men are that are the leading spirits of the movement, I do not know; but I suspect that the United signers of the Call are not its real originators. Be this as it may, they are men in earnest, who deserve to be met in earnest; and what I have to say will be said in earnest.

It is a satisfaction to have debate carried down at once to the principles by which it must at the last be decided. Mr. Abbot sees, as all clear-sighted infidels see, that this movement arises logically from the first principles of the Christian religion. It utters the dogma of no party or sect, but the universally recognized teachings of Christianity. Every Christian must, in consistency, favor it. It has no legitimate opponents except among the votaries of free religion. This Mr. Abbot strives to make plainer still by saying: "Let me say that I regard this proposed change in the Constitution as distinctively a *Christian Amendment*. It aims to make the nation a professedly Christian nation, and the government a professedly Christian government; and it aims to do this by the express recognition in the National Constitution of distinctively Christian ideas." Exactly; and to that surely no Christian can object. We welcome THE INDEX as a valuable helper in our work.

It will assist powerfully in arousing Christian people to a sense of the propriety and necessity of this amendment.

As a clear statement of the fundamental principles of the movement, the following paragraphs have never been surpassed:—

"The very first words of the Call I have read to you are a bold denial of the first principles of American liberty. 'GOVERNMENT IS INSTITUTED FOR MAN.' Note the words. *For Man, not by Man!* Yet the Declaration of Independence proclaims that, 'We secure these [human] rights, governments are instituted among men, deriving their just powers from the consent of the governed.' The very first words, then, of this Christian call are a repudiation of free government, a confession of treason to the Republic.

"But I pass on, and will read further still. '1. A nation is the creature of God. 2. It is clothed with authority derived from God. 3. It is under the dominion of Jesus Christ, the appointed Ruler of nations. 4. It is subject to the Bible, the special revelation of the moral law.' Here are four immeasurable, unfathomable falsehoods. On the contrary, 1. A nation is a creature of Man. 2. It is clothed with no authority not derived from Man himself. 3. It is not under the dominion of Jesus Christ, or any other usurper. 4. It is no more subject to the Bible than it is to the Koran or the Book of Mormon. These counter-propositions are all implied in the saying of the Declaration of Independence that governments 'derive their just powers from the consent of the governed.' The proposed amendment involves the overthrow of the Declaration of Independence root and branch, and the erection in its stead of the dismal catechism of the Westminster Assembly as the law of the land."

The historical error involved in the writer's allusions to the Declaration of Independence, and the unfairness of his imputation that our movement is inimical to liberty, we shall expose at another time. Finally we quote his exposition of the inspiring cause of the movement:—

"The list of appended signatures is the most alarming feature of the case. Here is a body of men, all distinguished in their various walks of life, all educated, all influential, all representative. Governors and Ex-Governors, Judges, and other officials, Presidents and Professors, Bishops and clergymen, these men do not know what a terrible upheaval of this country they are in danger of producing. They are swept into this movement by causes deeper than they comprehend, and know nothing of the true nature of the oneness which makes them join it. They little perceive that Christianity feels itself desperately endangered in this country, and that this is a wild effort at self-preservation. The real causes of the movement are the alarm felt by good, honest Christians at the rapid spread of liberal ideas, and their own conscious inability to cope with them by argument and scholarship. Hence, as a last resort, they look to the influence of a civil government made Christian to stay the flood of infidelity."

THE INDEX has, we presume, a considerable circulation in Cincinnati. If its readers share its spirit, will follow its logic, and can gather the necessary force, they will suppress the approaching convention, at every hazard. Hear its subtle appeal to the worst passions of men:—

"I am no lover of the spirit which hastily appeals to force as the arbiter of controversy. I would oppose the adoption of any such 'amendment,' by every peaceable means which could be devised. But if Christian bigotry, emulating the spirit of secession, should open fire on a new Fort Sumter, and should succeed with mad fanaticism in destroying no constitutional guarantees of our religious liberties, it could be met in no other way than the most rapid and have been met, in case they had captured Washington, amended the Constitution to suit themselves, and seized upon the whole machinery of our government. Would the North have submitted even in this dire extremity? Ought it to have submitted? No—a thousand times no! The nation would have fought as never before to conquer back its ravished freedom. No should it be now. We must repel these mad attempts at any cost. We can never submit to the murder of Liberty. We must defend her—peaceably if we can, forcibly if we must. We must make the reign of ecclesiastical despotism on this continent impossible. Rather than see that day dawn upon us, every man who loves freedom and civilization and the integrity of the human soul will shoulder his musket, and march to his death as willingly as to a gay and joyous feast. Better that our gutters should run red with blood, and our cities be laid more low than poor Chicago in ashes and utter ruin, than that thus the hope of humanity should be quenched in a worse than Tartarian gloom. For one, there is no sacrifice so extreme, no fate so terrible, that I would not rather meet, than behold the glory of this Great Republic thus snatched like a star from heaven, and the bloody banner of the Cross waving from the dome of the Capitol where now stands, benign and pure, the goddess of Universal Liberty."

Mark the man! He will not submit even to the peaceable and orderly decision of the nation itself, acting according to its own Constitution! Rather then live under a government calling itself Christian, he would die resisting the declaration. For him, then, this is not a question for debate. Debate implies an arena from which force is excluded. Truth, speaking to conscience and reason, is the only arbiter. From this tribunal he has already appealed. Logically, he ought to prosecute it at once with bludgeons and paving stones, whenever he dares. We are not of this spirit. We submit our cause to be decided by argument. If the people of this country should decide to blot out every trace of Christian influence from our government, we will dissent, we will argue and labor and pray for its reformation, but we will not rebel. We shall expect the same submission from others, when the nation declares itself Christian. [The italics are ours.—ED. INDEX.] Has not Secession and its failure taught us that a nation is sovereign, and that the individual has no appeal from its decisions, except to the power of truth and the providence of God?

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872. SOCIAL IDEALS. BY DAVID A. WASSON.

[Fourth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religion Association, January 28, 1872.]]

There are great common or social ideals which arise in the world, are diffused, gain supremacy, and remain, it may be, for many centuries, ruling men at the very roots of their souls. The coming of such into existence and power is perhaps the most important kind of event that ever occurs on the earth. Compared with this, the rise of a kingdom like Prussia, or of a republic like the United States, is, to speak moderately, an event of secondary importance. Such an advent there was in the rise of Christianity; and all that Christianity has done in the world, all its effect upon minds and morals illustrates the power of a common ideal to make, unmake and transform. If you would understand the past, study its ideals; history is unintelligible without them. If you would know your own age, study the "spirit of the age," its ideal, that is. And especially if there are tokens that we live at the opening of a new epoch, when ancient ideals are dying, and another sovereign, not of the same blood, is coming to the throne, an inquiry into the nature of the change thus going on must be of surpassing interest.

We do indeed live at one of those turning points in history. From the fourth to the fifteenth century one ideal, represented by Catholic Christianity, but enclosing within it from the eighth century another, embodied in the feudal system, reigned with undisputed sway in the occidental world. Copernicus, Columbus and Luther,—the first giving to the human mind a new heavens, the second a new earth, the third a new moral poise,—put an end to that period, already disturbed by the crusades, the Black Death, and the flight of Greek learning from Constantinople to the West; and two centuries later,—for profound alterations of the human mind are manifested but slowly,—the guiding imagination of the mediæval world was gone and irrecoverable. No sooner had it disappeared than the institutions it had given rise to, and which to a large extent remained,—as always happens in such cases,—lost on the one hand the

genius that had made them wholesome, and on the other the explanation that had made them seem reasonable; at once they appeared anomalous, grotesque, monstrous, the product of imposture and violence.

Partly, therefore, through the reaction against these institutions, there arose, to replace the old, a new ideal, that of Liberty. Liberty—what a word to conjure with it has that been for a hundred years! And yet during the space of some twelve centuries—centuries that wrought out for us all the elements of our civilization,—it was scarcely, or but faintly, pronounced; even a class of reformers like the Puritans, honest, brave and high-souled as any the world has known, cared not a button for liberty in the more modern sense. Time was that the words "obedience" and "service" made music in men's ears. Then it was the ideal of religion to have no will of one's own; then the proudest nobleman professed, and made it matter of pride, to "serve his liege," that is, his system of relations with all above and all beneath him; then courtesy crowned itself with the title of servant, and the modern gentleman, following the verbal forms of a departed ideal, may still subscribe himself the "obedient servant" of another. Strange!—the title that raw Irish "help" may now refuse as degrading, was once worn as a plume by the very men who made pride a grace, if not a virtue. The "fag" system of Eton, Harrow, Rugby, &c., is a relic, curious to American eyes, of that old world in which service, whether the word or the thing, was not esteemed degrading, but the door to honor. How foreign is all this to what we boast, and without boast may reasonably esteem, as the "spirit of the age!" For good or evil—for good and evil—another ideal has arisen; it has dominated civilization for a century, and is only now beginning to be displaced by a second, of which also, in its turn, I shall have occasion to speak.

The ideal of liberty has its bright side and its eminent use in modern civilization; but unhappily it was formulated in a spurious way,—chiefly in the last century and by Jean Jacques Rousseau; and in this vicious shape has come down to our age. The doctrine that thus got into vogue was substantially as follows: That each individual has by gift of Nature an unqualified property in himself; that he is born to be absolutely his own master, and to dispose of himself at his own sovereign pleasure; that his individual will is therefore his proper guide and supreme law; that this natural liberty, so called, has but one limitation—it should be so adjusted by each to the like liberty in others that he may enjoy his own without encroaching on theirs; that government is a purely defensive expedient, designed to secure to each his perfect possession and disposal of himself, and that it borrows the right to accomplish even this limited task only from the voluntary consent of the individual parties to it.

This doctrine, it may be observed, would be quite as suitable to rats as human beings. Your rat is quite as much attached as a human creature can be to life, liberty and the pursuit of happiness—would be nothing less than absolute owner of himself, would make his private inclination his supreme law, and dispose of himself at his own sovereign pleasure; and rat government, could these assiduous rodents arrive at such, would undoubtedly be designed to sustain each in the liberty so dear to him. That order of doctrine, however,—spawned in Europe, not America, and made public in Europe at a time when Massachusetts was as loyal as London to the British crown,—was to be imported into this country, and to have a notable career. To please and propitiate Virginia, Thomas Jefferson was chosen to write the Declaration of Independence. Jefferson, who as late as November 29th, 1775,—five and a half months after the battle of Bunker's Hill,—wrote thus in a private letter, "Believe me, dear sir, there is not in the British empire a man that more cordially loves the union with Great Britain than I do"—a "love" that included allegiance to the British crown,—had in the months intervening between that November and the June following blazed out as a political philosopher of the newest school. Seizing the opportunity to air his neophyte faith under auspices so uncommon, he proceeded, after the fashion of his teachers, to select certain ordinary descriptions of self-interest, common to rats and men, to endow these with "inalienable" rights, and to announce that civil society exists to no end but to assure the said rights of self-interest. This sacred doctrine became a resource, and was much endeared to many good men, during the struggle against slavery; it is now a sacred scripture, much more sacred to numbers than the scriptures commonly so-called. One might compare

it, in its actual relation to the spirit of the nation, to a dry bone under ground, around which the rootlets of a vine have wound and woven themselves in a myriad fold complexity of filaments; the vine could well live and flourish and bear fruit without it, but cannot be disrupted from it without injury. Every community has its dry bones so embraced; and, whatever the rude agitator may think, the real thinker knows that it is a serious business to meddle with them. But when in the hollow of the bone poison is hid, and the rootlets have penetrated to it, and the leaves begin to wither and the fruit to rot by effect of it, then the time for root-pruning has come, and the knife should be taken in hand. The feeding roots of this nation have now, it is manifest, struck through to the poison in Jefferson's doctrine. This doctrine is to-day furnishing the logic of "free love," and, if the premises be admitted, an *unalterable* logic. It is propagating to-day a putrid ferment to destroy not only the most sacred of social institutions, but the very grounds of social duty.

Under these circumstances, everything admonishes us to return and resume the sober, constructive spirit of Washington, Adams, Jay, Hamilton, Ames, Osgood. During the gullant, but alas, ineffectual struggle of the Federalists against Jacobin politics, Rev. Dr. David Osgood of Medford, Mass., delivered a number of political discourses, so replete with sound judgment and just sentiment, and marked by so high an order of grave eloquence, that the author was honored with a share in that secret, cowardly vituperation which Jefferson poured out so prodigally upon the best men of his time. That certificate of character should entitle him to remembrance. Over this, Jefferson's style of political speculation triumphed in what he himself vaunted as "our second great revolution, not inferior to the first, that of 1800,"—a revolution of which himself was the hero and himself the eulogist. The hour has arrived when we should reverse the triumph, and, instead of finding a foundation in isolating self-interests and rights of self-interest, should find it where eternal wisdom laid it, in connecting and commanding obligation,—the hour when rat-liberty, or such as consists in pursuing in one's own fashion whatever one esteems happiness, should be recognized as proper only to beasts, and only to the wild among beasts, while it is at once the privilege and the imperative vocation of human beings to put this unequivocally away, that, through the duty of all, and the discipline of all and productive restraints submitted to by all, men may create for themselves a chartered and fruitful freedom, to liberate and empower them in head, heart and hand.

It is undoubtedly a function of civil society to protect individual rights, that is to say, the rights of individual self-love. Had Jefferson said just this, and with the due qualifications, he would, so far, have done well. But in the first place, he ran to an absurd excess by announcing these rights as "inalienable." Inalienable! If the right to life is so, this nation did a murder with every rebel shot on the field in our great civil contest. The right to liberty,—if that is inalienable, the State commits a crime with every thief sent to jail. Not only are all such rights qualified, conditional, alienable, but it is the express office of the commonwealth to affirm personal responsibility by treating them accordingly, extending over them the sovereignty of moral law. Inalienable! The statement is preposterous, and only as practically set at naught by the common sense of the community, can it fail to be mischievous.

Again, it is not the sole function of the State to protect individual self-interest and rights of self-interest; and in restricting it to this, Jefferson betrayed the one exceeding, fatal vice of his political philosophy. Above all that, civil society has a *productive* function; it is to embody and exact the duty of all men to concur in doing unitedly whatsoever is necessary to an honorable, fruitful, progressive social life,—as, to take familiar examples, in establishing courts of justice, making roads, providing for education, &c. Farther, and more comprehensively, it is to make a field and climate for the virtues of civilization, such as constitute its life-blood, as industry, honesty, chastity and the like. In fine, its grand function is, in duly protecting the rights of self-interest, to hold them in perpetual correlation with the social principles and social duty which are severally imposed upon humanity by its civilizing genius.

Take this point of view, and you have an answer to the disintegrating doctrines now getting abroad; assume Jefferson's point of view, making private rights inalienable and exclusive, and you have no answer but a fetch. Does some one, male or female,

come forward to cry from the housetops, "Hear, O heaven, and give ear, O earth! My pursuit of happiness is interfered with by the State!" My distressed friend, I would say, if you are not willing to pursue happiness in subordination to social duty, that is, to the great, necessary laws of all human welfare, then are you one of the very persons to whom civil society should supply a will wiser than their own.

But instead of proceeding with mere criticism I will try to sketch very rapidly and briefly what approves itself to my judgment as a sound doctrine,—finding in the end what there is of wholesome and useful in the modern ideal of liberty.

1. Man has, as I often say, a *pregnant* genius, by the law and promise of which he is bound. That is his distinction. Nature has endowed him with the functions of her own maternity; to bring forth civilization, with all the wealth, material and spiritual, that belongs to it, he is brought forth by the universe. That function *gives a supreme law to his being*; all his duties, rights, hopes, with his entire privilege and price as a human soul, are rooted in it and inseparable from it. To subvert that civilizing genius, to distinguish and enforce the obligations implied in it, and so to make the necessary basis of civilization, government is instituted and civil society exists.

2. The matrix of civilization is social. What we are to each other makes us to be what we are in ourselves. The individual nature, taken strictly as such, is utterly sterile, an inhuman nature,—is what a seed buried in the soil would be, were the sun blotted out of the heavens. Isolate from earliest years a creature born from the loins of humanity, and of the fruition of humanity there will in him be nothing; he can become by his physical growth only a beast, wanting even articulate speech. Thoughts, morals, manners, arts, industries, language, everything that distinguishes human beings, comes of the relation between human beings. Could anything be more irrational than to put all this out of sight in stating the grounds of civil society—to set out with absolute individualism, absolute individual liberty,—to limit social duty to the one point of property letting each other alone, that each may pursue happiness, *à la mode*, according to his own inclination—and to regard civil society as instituted only in order that the right to be let alone may be respected and sustained? And yet that is the doctrine which, having long dominated in politics, is now coming to be applied to the most intimate and vitalizing of social relations—and it is even accepted by some as the type of true "radicalism."

3. Man being born and bound—bound by everything human in him—to make for himself such a kind of life as he has not by mere gift of Nature, it is important to notice that his first act, at the outset of his human career, is to put his natural liberty away, and to accept in place of it a system of productive restraints and imperative duties, and with these *measured* liberties, always submitted to law, while determined in their measure by considerations of general utility. Natural liberty! Why, the institution of property alone takes the very ground from beneath its feet, leaving it not a spot to alight on. Inalienable natural liberty! And yet every human being born in this community comes into the world to be deprived in *toto* of his liberty of self-disposal for the space of twenty years, two thirds the average life of a generation. One half of all human beings die, and never, by any legal allowance, touch that liberty with so much as the tip of the finger. The first lesson set to each, and the one at which each is kept so long, is the lesson of obedience; and if many were kept at it longer, it would be much better for them. Every child, again, in being taught honesty, veracity, and the like, is instructed to put that liberty away, and substitute for it fixed obligations. You *must* do this, and you *must not* do that, we say; and until he has got that *must* by heart, and learned to make it steadfastly predominant over his natural liberty, he is fit for no liberty whatever. And so it is that all civilization and all culture mean the sovereignty of obligation over inclination, and the submission, rather than the supremacy, of the casual, private will. If, therefore, you wish to get a principle the most vicious possible, take that "natural liberty" for a principle; and if you would turn the world upside down, emptying all civilization into the abysses of beastly nature, reason from that, and apply it with uncompromising logic, as a principle.

The limit of liberty is this: Every man has a right to do what is right, and no other. We have been told of late that a class of our "sisters," inhabiting certain "filthy localities," have a right to pursue happiness in their own way,—"*as good a right*" as others to live chastely and decently. The sufficient answer would be that, if it is right for any woman to profane her womanhood, then she has a right to do so; but neither woman nor man nor any other creature can have a right to do harm and wrong, any doctrine of liberty to the contrary notwithstanding. True, that strange judgment was reasoned cogently enough from the original and indefeasible liberty, of which there has been so much and so unwise talk; and one might say to the indignant democratists,—You have prostituted the franchise, and the sentiment is more respectable than the logic which forbids you to do the like by your homes. If every barbarian in New York, because his "natural liberty" must be compromised with, has a right to vote, even though his vote will tend only to sepulchre the city in infamy, then I see not but the said "sisters" have a right to do their kind of mischief,—which is perhaps little worse for themselves, while it does not necessarily involve others, and threaten the hopes of the nation, at all in the same, nor even in a comparable degree. I, however, recognize a liberty to do right, not wrong, and to do good, not mischief; and recognize

no right to liberty as taking precedence of our common right and duty to make a healthy society, a well-ordered life, a productive and honorable civilization; and any liberty not held in submission to the laws of welfare, and made serviceable toward welfare, is one that has only a vicious imagination and spurious ideal for its support.

4. One has a right, I have said, to do what is right, and to get it done for himself and others. We are bound, every one of us, to put away our irresponsible liberty as beasts, and to put obligation in the place of it; and every life is inchoate save as this is done. How shall it best be effected? Shall the wisest, assembled in Congress, say, determine for every man, and in all particulars, what he ought to do? Yes, if human life will best profit by that. I have no right to desire anything but the best law for my life, and no liberty to reject such law, no matter how or by whom it is got at. But here some considerations of great importance come in, and here we reach the whole some side of the modern ideal. Social regulation, it has been discovered, may be overdone, while too much of it makes barrenness rather than fertility. In the first place, there is an important class of actions not properly under the control of the will. No man can rightfully choose what he will think; and in the degree that he attempts to do so, his mental action becomes vicious and destructive. Thought is not thought unless it is a law to itself. The practical recognition in modern times of this truth, though partial as yet, has been of incalculable profit to civilization, and is rightly regarded as at once a token and means of progress. Again, the corporate community is fallible, it also like the individual; and when all the ignorance and barbarism of the land is held to have the same title with knowledge and civilizing mind to political function, the amount of fallibility exhibited by it is likely to be liberal; a certain frugality of civil regulation is therefore discreet. Farther, general and pre-emptory rules can never be flexible and adaptive enough to anticipate all the fine elections of character; an excess of them would therefore tend to suppress character, converting men into animate machines. Once more, spontaneity is precious. Spiritual, like physical, productivity is inseparable from it; room must be made for this, ample room. Hence social regulation, effected by government and law, is sane only as it is wisely sparing,—making thorough work indeed so far as it goes, but carefully not going too far. The modern mind is much impressed with the need of that wise abstinence: and so far its ideal is good.

On the other hand, suppose one should deny the jurisdiction of the corporate community altogether, and make that of the individual exclusive; suppose he should lay it down for an absolute and universal principle that each is privileged to determine for himself, and in all particulars, what is right. That were wild. Men have a life, a welfare, a productive function in common; they exist as moral and intelligent human beings, they have articulate speech even, only through the effect of their relations, their interdependence, their social complexity; and the last violence is done to the truth of Nature by him who would regard each of them as rounded completely in his separate self, and endowed with an invincible independence. There is no such independence; interdependence is a first law of human life; and it is only by the recognition of this, and the regulation of it, and an ordered integration of society, that the productive function of humanity is otherwise than abortive. We *must*,—Nature has said that we *must*,—have fixed common understandings, fixed for all, and obligatory upon all, in order that the soul of any man may have its proper fruition. There can be, therefore, no right of a jurisdiction exclusively individual—no principle in Nature to that effect.

No exclusive jurisdiction, then, of the social body, and none of the individual. Either of them practically asserted as exclusive would make human nature barren and prohibit civilization. What then? The jurisdiction must be composite, partly social, partly individual. With respect to our broadest and strictly necessary relations of interdependence, it should be conceded to the corporate community; while with respect to all others, where the interdependence is less strict, and to which invariable rules could not well apply, it should be assigned to the individual. In general, the best modern sentiment inclines to say,—Leave as much to the discretion of the individual as may be without compromising social integrity and health. Spontaneity is so valuable, so essential, to the finest essays of genius and the riddlest energies of enterprise and invention, that to make ample room for it is the part of wisdom. We hold, therefore, that it is well to simplify the functions of civil society, and by getting just enough done thoroughly, surely, sensibly, to make it safe that the conceded jurisdiction of the individual should be liberally extended. But just in proportion as social powers are yielded to mindlessness and barbarism, this liberality becomes unsafe; there must be more governing in quantity to make up for the defect of quality; the functions of government are at once overdone and insufficient; and a fluctuating, confused, desultory mass-despotism sprawls over the whole field of human action, covering all, and usefully occupying no part of it. Are there no signs of a tendency to just this in our community? Such a plethora of laws, and never enough effect of law! The statute books bursting with fulness, and private usurpations grown to enormity! Interference with what should be the allowed liberty of individual action, such as no European people would endure, and the right effects of civil order too imperfectly attained! Our democracy is like a full bowl in unsteady hands, always slopping over upon floors and garments, and giving us in

that way a great deal too much of its contents, while for this very reason it never brings enough to the lips. Our reformers, some of them, wish to vote everything, and run to the ballot-box as a little boy to the imagined omnipotence of his papa, to ask for all things, possible and impossible; and meantime, with continual excess, we have continual deficiency.

Time now to rectify our ideal. To do so, one truth, one grand truth, should be recognized; all men are justly bound by the end for which all men exist, to wit, an honorable, productive, progressive life. That fact goes before liberty; it is *the principle*. Our "wagon is hitched to a star." Jefferson, Paine and Company undertook to cut the traces, and make the wagon "free."

Bound by that end, all men are bound to the means, adjustments, principles and applications of principles necessary to its realization. Of the things thus necessary, the two first and broadest are strictly correlative; first, social law, social integration,—as necessary to the end for which man is created as individual existence even, and to be reasoned from, as ordered by, its own principles; secondly, the spontaneity, the initiative, of the individual. Neither of these without the other; neither to be borrowed from the other. As the effect of their just correlation, honorably maintained, there will come an *upward* liberation, which consists in man's higher use at once of himself and of what the world offers him for use—in the flowering and fructification of his life. That liberation, that flowering and fruiting of his life, that higher use of himself and his conditions, is freedom, *real* freedom. For this the State exists, and for this the conceded jurisdiction or "liberty," of the individual exists; both for their uses, both for the same use, and both by the same right—the right, duty, imperative vocation, of man to bring out of his life the just fruit of it.

Now, all this has been pushed aside. We have been beguiled into setting up individual "natural" liberty, as an exclusive, absolute principle—against the primary law of social interdependence, against the commanding obligation of that high end for which man is created. So isolated, this liberty becomes beast liberty, rat liberty. Everything, however, it is thought, must hinge upon that. And because it is no true human principle, the doors are tumbling off their sham hinges, the tempest sweeping in, and we a nation of Mrs. Partingtons trying with busy broom to sweep the tempest out: quite in vain; it pours through the halls, through the rooms, to the marriage chamber, to the marriage bed; and if we are not to be swamped, it is necessary that we come to a better understanding, beginning with Duty,—social duty, to be socially defined and enforced, for the broad necessary relations of interdependence, and individual duty—duty still—for so much as may wisely be entrusted to that; thus, through duty done and discipline established, we shall arrive at all the richest effect of social integration, while enabling ourselves to secure also the richest effect of spontaneity, by making it not only safe but profitable to allow the discretion of the individual large room and function. Cherish liberty, then; 'tis a treasure; but do not make it a first principle, for then it is no treasure. Duty for the first principle, and liberty only and always under the sovereignty of Obligation.

But we have another ideal, which also has its good aspects, but which long since began to become spurious by excess, while in the doctrines of the International Association, it is just now arising in a shape of the last extravagance to claim supremacy in the modern world. It is the ideal of Equality, which in its excess becomes that of uniformity, or universal sameness—the same function, the same fortune, the same of everything, as nearly as may be, for all. It is plain that the term *equality* has made a vast impression upon the modern imagination, has become one of the magic words, words to conjure with; we roll it as a sweet morsel under the tongue, and it is like wine to exhilarate; the sound of it is music in the ear; it seems to assure the goodness of all that comes under its patronage, while everything looks black and cruel which is dissociated from it. Forty years ago De Tocqueville, in his remarkable chapter entitled, "Why Democratic Nations manifest a more ardent and enduring love of Equality than of Liberty," wrote as follows: "Everybody has remarked that in our time, and especially in France, the passion for equality is every day gaining ground." He speaks of this passion as "ardent, insatiable, incessant, invincible," and ventures the statement, certainly important if true, that the communities possessed by it will sooner choose "equality in slavery" than liberty without it,—will purchase equality, if need be, at the price of "poverty, servitude, barbarism." These surprising words, emanating, be it remembered, from no lover of monarchy, though from one who carried France in the eyes somewhat too much to detect the finer shades of sentiment in other lands, were penned while Red Republicanism was yet in the egg. The brood has been well hatched since that day. If the statement were true then, it is thrice true now. I do not doubt that this penetrating observer saw justly what was before his eyes in his own land; and as little doubt that Renan, in that wondrously prophetic essay wherein before the late war he predicted the down-fall of France, as the necessary result of internal decay, was right in attributing that decay chiefly to the inflamed egotism which will sooner embrace barbarism than frankly acknowledge a superior.

Now this sentiment, though vicious and destructive, implicates a measure of what is true and good. As our admirable Fisher Ames said at the beginning of the century, "Most of the democratic articles of faith are blended with truth, and seem true." (He

added: "And they so comfortably soothe the pride and envy of the heart that it swells with resentment when they are contested, and suffers some spasms of apprehension even when they are examined.") There is a sense in which equality of rights ought to be affirmed and maintained. The benefits produced by a system of social order may be, and ought to be, open to all impartially. The right to personal protection, the right to hold property, the right of inheritance, should be maintained for all in the same sense; access to the courts of justice, the use of public schools, public roads, public conveyances, and the like, should be assured to all with the same restrictions and the same freedom. There is a certain public inheritance, a wealth produced by the system of social order, to which of right every citizen is heir on the same terms with every other. Observe, this is no right of every unclean or incapable individual to be reckoned personally the equal of the wisest and best; nor is it an equal right of function in the state or elsewhere, irrespective of capacity and fitness; for all right of function must be conditional strictly—conditioned upon the ability and disposition to make the function serviceable, that is, to make it real *function* rather than obstruction; it is simply a common privilege of access, on the same equitable terms, to the benefits produced by political function, that is, by a system of civil order.

That is the sane, republican doctrine of citizen-rights,—the same for all citizens who do not forfeit them by misbehavior. There has been occasion to assert it with emphasis in Europe, against a system which, upon no equitable ground, made over the best fruits of civil order to a preferred, hereditary class; and there has been occasion to assert it with no less emphasis in our country, where a provincial prejudice would exclude Frederick Douglass from public tables, forbidding him to take food beside men, not one of whom but were honored to be reckoned his peer. This republican doctrine of citizen rights is as dear to me as to another. Call them equal rights, if you will,—provided always that an enthusiastic, passionate, purblind imagination of equality as universally necessary, and even as a universal fact in nature, does not creep in under that word *equal*, to run away with your wits. Numbers, as every one may see, have in fact been deported thus from the domains of common sense, and cast away upon the quicksand-conceit that in the political institution character and capacity should go for nothing, since, forsooth, "all men have equal rights." Said Fisher Ames—to quote him again:—"If the philosophers among the democrats will restrict the word equality as carefully as they ought, it will not import that all men have an equal right to all things, but that to whatever they have a right, it is as much to be protected and provided for as the right of any persons in society." This, however, was only good sense, while what the "democratic philosophers" craved, and the only thing to content them, was a blown imagination.

The "passion for equality" first over-stepped the bounds of sound sense, and manifested its character as a passion, unreasoning and irrational, by asserting the personal equivalence, the equal personal *value*, of all men. It no longer said simply that citizen rights, properly discriminated, are the same for all citizens who do not alienate them by misconduct, but quite struck beyond this and said broadly, with Thomas Jefferson, "All men are equal." This violent and absurd imagination was at first applied only in politics, and in our country has never gone very much farther. Indeed, and as it might seem, strangely, it was felt to be *true* only in politics. All men are equal, we were told; but even in the minds of those who said so with greatest gusto, this meant only that all are equally entitled to the elective franchise. For as a man will on Sunday, and in the Wednesday evening prayer meeting, believe fervidly in the dogmas of total depravity and eternal damnation, while for the rest of the week he will perhaps cherish as his dearest friend one of the very persons whom his Sunday-belief proclaims a child of the Devil, doomed to everlasting burnings, so it is with all formalists; they have all their box-truths, true inside the box and not at all so outside. Never was this sectional and cooped belief better illustrated than by the democrats who proclaimed all men equal. The box that defined the space of their "great truth" was the ballot-box.

Rousseau formulated this dogma, as he did that of natural liberty. According to him, we have seen, each man's will is his supreme, only law. Each, accordingly, being absolutely independent, is the equal of every other, just as all perfect circles are equal in the sense of being equally circles. As, therefore, from the absoluteness of the individual will, he argued that no man can owe, or be required to acknowledge, any social obligation but such as he chooses to make for himself, so from the personal equivalence of all, he argued that each is entitled to an equal function in the State with every other. This conceit became that of his nation, and with this it is that the modern career of France began.

And here it was that opened the contrast and chasm between French democracy and our ancestral republicanism. The latter, as represented, for example, by its illustrious martyr, Algernon Sidney, had the infirmity to choose plain, sterling good sense as against inflated imagination, quite false to be sure, but then so big and so enticing to heads of a certain quality! Sidney says: "That equality which is just among equals is just only among equals; but such as are wise, ignorant, vicious, slothful or cowardly are not equal in natural or acquired virtues to the generous, wise, valiant and industrious, nor equally useful to the societies in which they live: they cannot therefore be an equal part in the government of them; they

cannot equally provide for the common good; and 'tis not a personal but a public benefit that is sought." Our ancestral republicanism had an honorable purpose to make citizenship, under the conditions of good behavior, a ticket of admission to the benefits of a sound social system. Rousseau, and France with him, flew away from this good ground to perch upon a crazy conceit instead; and Jefferson, sprawling his new-found French wings to the airs of a great occasion, flew to the same roost.

Limited, for the most part, in our country to the field of politics, though always growing and encroaching, as such moral fungi will, this conceit, this imagined equilibrium of egotism, had in France at the outset the aid of a passionate reaction from old manners and institutions, has had a longer period there than here, and has not been resisted by a characteristic sobriety of mind in the nation. There it has for some while prescribed the customary attitude of men toward each other; and the result is a moral atrophy, a dry-rot of the higher sentiments, a debility of character, an impoverishment of natures through their mutual relations, a death of discipline at the root, a destruction of authority, a shrinking and shrivelling of capacity, an incapability of any better alliance than such as may be found in the lumped egotism of classes, and in fine, a deterioration of the national spirit more rapid than was ever seen in history before,—all of which may serve for a warning, and cannot fail, one would say, to warn none but those who are blind and deaf and dead to instruction. France has beautiful capabilities,—the brightest, most vivacious genius, the most charming manners, in the world; and I could do anything sooner than exult over her misfortunes; but to be bewitched with spurious ideals was her first misfortune, upon which the others have followed; and one must take his instruction where it is offered.

"By no weak pity might the gods be moved," and man, though moved by pity, should at least not suffer it to blind his eyes.

All those effects might have been anticipated. A nation is not in a good way if it does not invite and nourish asperities by grateful recognition, and by offering them a proper field and function; but a nation jealous habitually of them, habitually intent on making a bad climate for them, purchases the mediocrity it desires. A nation filled to the lips with an impassioned, intolerant conceit of equality does just this; and is punished by obtaining what it imagines, actual equality, to wit, an equality in universal littleness. France has won a long way in this direction. During the war she had no general, and after it no statesman. She has passed through her great struggle without showing one trace of great character—unless a certain elevation and amplitude of mind in the writer, Renan, furnish a solitary exception. Admirable litterateurs she has; but even in literature her best is tarnished silver, not gold. Meantime, the leveling passion, having always for its ideal an equilibrium of egotism, destroys all that gives depth, fertility, richness to the social spirit,—reciprocal reverences, reciprocal, glad recognition of special superiorities, honorable, fruitifying exchanges of deference and obedience, and the like. The "three reverences" of Goethe are precisely and pre-eminently what this spirit can not endure; and therefore it cannot endure that which above all ennobles character and gives dignity to human life. The nation, accordingly, has continual agitation without silent, long-breathed, fruitful activity—that "distressing small motion," of which De Tocqueville speaks; and its life is likely to be polarized, as that of France has been so largely, between the narrowest, disintegrating egotism and the painted quackeries of sentimental politics. A peculiar aversion to discipline becomes a national trait, because discipline implies obedience; and if the individual must obey, he will by preference obey some one whom he does not at the same time feel painfully compelled to respect,—some little man, easily seen to be a pigmy perched high, easily felt to be an "equal," or else one who, if possessed of ability, atones for it, and reduces himself to the required level, by defect of character. The representative of public authority must maintain himself either by purchased adhesion and military force, like Napoleon III, or by pouring out floods of flattery upon catfish, with Trochu, whose fulsome eulogies of troops that got under fire only to scamper away were exacted by the "passion for equality." It is to be observed that the one general who had the manliness to rebuke insubordinate and cowardly regiments, compelling them for a moment to feel their beloved equality pretty thin stuff, was murdered the moment the communists got him into their hands. And the communists had to reassert their sense of equality by shutting up their own leaders in jail once a fortnight or so,—*Assi* for example.

It is the last result of this spirit that genuine, sterling self-respect becomes an all but impossible virtue, being displaced by that self-conceit which lives only in comparisons. Self-respect, a sentiment without which men were of no more worth than frogs in a pool, is wholly simple and positive, like the growth of herbage or the shining of stars: it does not feed upon comparisons, is incapable of envy or mean jealousy, and is nourished rather than depleted by its association with deference and reverence. Nothing is more foreign or more fatal to it than the spirit which says, "I am as good as another, and will never acknowledge a superior;" it dies before that base self-assertion can go from the heart to the lips.

I remember the powerful and significant impression made upon me years ago by Toschi's engraving from the St. John and St. Augustine of Correggio. The apostle, a little elevated above the other, is intruding him; his face radiant with intelligence and

benignity. Augustine stands with his head slightly bowed, listening with ear and soul. His serious, noble countenance expresses profound reverence, purest thoughtfulness and incorruptible self-respect, not opposed and contending, but united to make by their union the indivisible majesty of character and manliness. He receives every word as the coined gold of heaven's truth, yet does so with a mental poise and self-possession no less than perfect; and his vast docility lends itself with untold enhancement to all that which makes his spirit masterly. No upstart conceit there to squeak, "I am as good as you!" One imagines how that noble aspect of the man would be cheapened and degraded by the slightest access of this self-assertion, jealous and pert. And partly, it may be, because this is quite wanting, there is no arrogance of superiority in the face of the apostle,—no line there to say, "Stand apart, I am better than you." The conceit and blurt of equality, the arrogance and exclusiveness of caste,—of neither is there a vestige.

It occurred to me while looking on that picture why it is that the modern artist must leave men aside, and turn to landscape, in order to produce what may finely affect the beholder. A noble form of human relation can no longer be imagined with artistic clearness and simplicity. The typical modern must be "independent" to be manly, indolent to be sincere, and jealous of superior qualities to preserve the equalizer's substitute for self-respect. The passion for equality, after debilitating all productive social principles, has swarmed like a plague of moths upon the human mind itself to prey upon its blossoms. Well for Correggio that he was not born in modern France! He would probably have found in himself a genius to paint only horses, bear-hunts, or spectral impossibilities, like those in which Gustave Doré revels with the pencil and Victor Hugo with the pen.

But every ideal, genuine or spurious, must of necessity go on developing itself to bring forth all of good or of evil there is in it. Thus that of Catholicism is compelled, even in its decrepitude, to produce new dogmas, new pretensions, more and more alien to sincere modern intelligence. So in the present instance: the ideal of equality, long since become spurious, advances upon itself, rejects its own past, develops new designs, and becomes more exacting and intolerant as it becomes more extreme. It has of late generated the demand for an artificial, constrained equalization of conditions, to be established and maintained at the expense, and to the utter displacement of all liberty whatsoever; and a powerful, widespread organization, vaunted publicly in the present Congress, as comprising "the leading minds of all civilized lands," has arisen, and is secretly, inexorably at work, to effect that purpose. Time fails me, however, to discuss this branch of the subject. In one or two remarks your patience will perhaps indulge me.

This equality has no room, and knows that it has no room, and means to have no room in fact, for liberty, whether the natural liberty of Rousseau, on which I set no value, or the chartered and fruitful freedom of individual action in civilized communities, which every man ought to value greatly. Now it is well known that Jefferson in his famous preamble put equality before liberty; probably, however, it is not generally known that his first draught of that paragraph revealed his point of view more explicitly. In that first draught he expressly represented the right, not only to liberty, but to life itself as borrowed from, and contingent upon, his great first truth, equality. He wrote thus: "We hold these truths to be self-evident; that all men are created equal and independent; that from this *equal creation* they derive certain inherent and inalienable rights, among which are life, liberty and the pursuit of happiness." The right to life "derived" from natural equality! He drew his pen through that; but there must have been a strange speculative bias in the man who could indite such a statement at all. It was a bias, however, in what was coming to be "the spirit of the age;" and this spirit, continuing and producing itself, has already become in some quarters a Turk that endures no brother near the throne.

With good enough warrant, too, if the "great truth" of equality be indeed a great truth. Suppose we had been fervidly saying for a century that all horses are equal,—proclaiming this as the grand fact about horses. Well, one day a fellow rides up to my stable (I have none), takes out my blood horse, puts his own half-hipped, spavined nag in the stall instead, mounts and coolly rides away. I have him arrested for robbery; whereupon he proves from my own lips that all horses are equal, therefore that I had suffered no loss! A just lesson for a loose tongue, I should say! Somewhat in this fashion it is that the new equalizers have taken up the talk of democratic politics, to proceed upon it in dead—and killing—earnest. I imagine them addressing the astonished democrats on this wise:—

"Equality is a fact in Nature: you confess it such: we are about to make it a fact of civilization. Think no longer to put us off with mere ballot-box equality: that little game is played out; we have been at school for a century, and are not to-day the green heads you gulled so easily once. You baited your hook with liberty, and caught your gudgeon; we know the smell of the bait now, and are not the gudgeons you take us for. You got up for us a little, special, formal equality at the polls, as an expedient to cheat us out of the real thing; you did cheat us, to our shame be it said, but see if you can do it again! All men are equal of right; we have sworn that they shall be so in fact. They can be so in fact only if conditions are equal; and conditions will be made equal only when personal liberty and private property are done away,—only when the *collectivity*, centered in an efficient

We desire here to express our warm appreciation of the frankness, courtesy, and kindness with which we were treated by the officers and members of the convention; and to say emphatically that we found them to be so thoroughly sincere and earnest in their purpose that they did not fear the effect of a decided but temperate protest. This fact speaks volumes in their praise, as men of character and convictions. We saw no indication of the artful management which characterizes most conventions. The leading men,—Rev. D. McAllister, Rev. A. M. Milligan, Prof. Sloane, Prof. Stoddard, Prof. Wright, Rev. T. P. Stevenson,—impressed us as able, clear-headed, and thoroughly honest men; and we could not but conceive a great respect for their motives and their intentions. It is such qualities as these in the leaders of the movement that give it its most formidable character. They have definite and consistent ideas; they perceive the logical connection of these ideas, and advocate them in a very cogent and powerful manner; and they propose to push them with de-

termination and zeal. Concede their premises, and it is impossible to deny their conclusions; and since these premises are axiomatic truths with the great majority of Protestant Christians, the effect of the vigorous campaign on which they are entering cannot be small or despicable. The very respect with which we were compelled to regard them only increases our sense of the evils which lie germinant in their doctrines; and we came home with the conviction that religious liberty in America must do battle for its very existence hereafter. The movement in which these men are engaged has too many elements of strength to be contained by any far-seeing liberal. Blindness or sluggishness to-day means slavery to-morrow. Radicalism must pass now from thought to action, or it will deserve the oppression that lies in wait to overwhelm it.

Without further comments at present, we append the remonstrance to which Rev. Mr. Mayo made a disingenuous and evasive reply. It was not read, as reported, but the substance of it was given extemporaneously in different language. The opening sentence was written with the expectation of not being allowed to speak—an expectation afterwards agreeably disappointed by the courtesy and liberality of the officers of the convention.—

In accordance with the convention's vote, I submit the following written remonstrance to the Business Committee, although I requested the privilege of making an oral one:

Without casting any reflections upon the motives which have led to this attempt to Christianize the United States Constitution, I wish to enter a most earnest protest against the attempt itself. I will not inflict a long document on your attention, but confine myself to a single point of vast practical importance.

If the proposed changes are ever made in the Constitution, their necessary result will be to prevent all persons except Christian believers from holding any office, civil or military, under the American government. No honest disbeliever in the newly incorporated doctrines will be able to take the oath of allegiance required from all United States officials and soldiers. Only Christian believers and dishonest disbelievers will be able to take it; consequently the entire power of the government, both political and military, will be constitutionally concentrated in the hands of those who believe, or profess to believe, the doctrines thus incorporated.

The very large portion of the American people who do not believe in these doctrines will thus be rendered incapable of holding office, deprived of all representation in Congress and the other branches of the national government, and robbed of rights which have been hitherto recognized as theirs from the very adoption of the Constitution. They will be degraded to a subject class, ruled by an aristocracy of Christian believers.

This state of things once established, the "appropriate legislation" by which the new policy must be sustained will necessarily involve the proscription and suppression of free thought, free speech, and a free press. Whether intended now or not, oppressive persecution must be the consequence of the adoption of the proposed amendment. All your disclaimers of the intent or wish to persecute are utterly idle. The matter will not be in your hands. Persecution will grow like a cancer in the body politic just so soon as the coveted inequality of religious rights once poisons its blood.

Now I urge you to consider well the temerity of your proposed usurpation of political power. I warn you against the peril of instigating the Christian part of our population to attempt this usurpation. I caution you against the folly of supposing that the majority of the people will finally consent to this subversion of their common liberties. I beg you to count the cost of this agitation before you carry it further. It is a wild and insane delusion to expect that the great body of freedom-lovers will ever submit voluntarily, or can be made to submit by force, to any such outrageous oppression, whether in the name of God or man. I make no threat whatever, but I state a truth fixed as the hills when I say that, before you can carry this measure and trample on the freedom of the people, you will have to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times; and it is simply preposterous for any of your number to speak of the liberals as "threatening war." You threaten war when you avow a purpose to destroy the equality of religious rights now guaranteed by the Constitution to all American citizens. On the assailant in this struggle be all the responsibility of its results!

In the name of freedom, and humanity, and peace, I appeal to you to recognize the real tendencies of your enterprise, and to abandon it as not only hopeless, but also most dangerous to the tranquillity of the land. If you are thoughtlessly favoring a scheme whose success would be the establishment of a Christian oligarchy on the ruins of this free republic, you will turn away from it with horror when reflection has shown you its true issue. But if you deliberately aim to compass this usurpation of power and the disfranchisement of all but Christian believers, notwithstanding the inevitable calamities involved, you will, if as honest and earnest as I believe you to be, point out to the people the abyss that yawns before their feet. Of this be sure—there are millions of men in America who will never submit to be ruled by an oligarchy, whether Christian

or anti-Christian. If I wished to destroy Christianity in this country by unscrupulous means, I should encourage your attempt in every way; for the reaction you will create will open the eyes of millions to the fact that Christianity and freedom are incompatible. But because you are not only Christians, but also fellow-citizens, fellow-men, and brothers, I appeal to you most earnestly to be content with the equal rights you now enjoy before the law, without seeking to destroy the rights of those who are not Christians in belief. I appeal to you to make no further efforts to fan into a flame the dangerous fires of religious bigotry; for the conflagration, once kindled, you will be powerless to control. Rise above the temptation to seek the triumph of your creed by political strife, and trust your cause, as I trust mine, to the power of truth over the human soul.

THE PROTEST SPREADING.

Since our last issue, the following additional lists of signatures to the Counter-Petition have been received:—

From Mr. P. C. Turner, Albany, N. Y., one hundred and twelve names; from Mr. Wm. A. Wall, New Bedford, Mass., twenty names; from Mr. H. S. Runyan, Concord, Ill., thirty-six names; from Mr. L. T. Tufts, Chelsea, Mass., fourteen names; from Mr. T. H. Stewart, Kendallville, Ind., seventy-three names; from Mr. A. Cochran, Franklin, Pa., one hundred and twenty-three names; from Mr. B. S. Wells, Oneida, Ill., eighteen names; from Mr. R. L. Roys, Cromwell, Conn., five names; from Dr. C. Pearson, Mt. Pleasant, Iowa, one hundred names; from Rev. N. M. Mann, Rochester, N. Y., two hundred and sixty names; from Mrs. A. A. Williams, Milwaukee, Wis., twenty-two names; from Mr. Hugo Andriessen, Beaver, Pa., thirty-six names; from Mr. La Roy Sunderland, Quincy, Mass., one hundred and thirty-five names; from Mr. H. E. Parsons, Ashtabula, O., twenty-eight names; from Mr. J. Sedgemoor, Painesville, O., one hundred and thirty-seven names; from Mr. Wm. Hopkins, Fremont, Ind., sixty-five names; from Mr. C. K. Whipple, Boston, Mass., nine names; from Mr. S. A. James, Kittery, Me., sixteen names; from Mr. J. M. Hall, Lagrange, Ind., sixty-three names; from Mr. J. Whitaker, Kerkhonkson, N. Y., nineteen names; from Dr. J. B. Dunton, Waverly, N. Y., seventy-seven names; from Mr. A. Raymond, Havana, O., eighty names (including a number of Catholics); from Mr. Manton Erwin, Columbiana, O., one hundred and ninety-three names (forwarded by Mr. Marius R. Robinson, of Salem, O.); from Mr. Charles Bonsall, Salem, O., one hundred and seventy-eight names; from Mr. I. W. Graffam, New Bedford, Mass., one hundred and twenty-two names; from Mrs. R. T. Townsend, Tipton, Iowa, fifteen names; from Mrs. Lydia A. Bean, Corinna, Me., six names; from Mrs. A. H. Reed, Lowell, Mass., eight names; from Mr. Eugene Hutchinson, Reeds Ferry, N. H., fourteen names; from Mr. Geo. W. Musso, Lynn, Mass., fifty-four names; from Mr. Geo. Kirkville, Columbus, Kan., thirty names; from Mr. E. V. Lapham, Morrison, Ill., thirty-one names; from Mr. Wm. Miller, Lagrange Co., Ind., forty-one names; from Mr. Samuel Smith, Neodesha, Kan., fifty-eight names; from Mr. Jas. W. White, Jersey City, N. J., fifty names; from Mr. Edward L. Crane, Tippecanoe City, O., one hundred and seventy-seven names; from Mr. Samuel Wills, Cuyahoga Falls, N. Y., twenty-nine names; from Mr. Edwin Hunt, Boston, Mass., twenty names; from Mr. Preston Day, Pompey, N. Y., seventy-four names; from Mr. P. Armington, Lawrence, Kan., sixteen names; from Mr. Geo. Santee, Port Clinton, Pa., eighty-nine names; from Mr. Fred. S. Allen, New Bedford, Mass., thirty-one names; from Miss Ella F. Edwards, Cambridgeport, Mass., eighteen names; from Mr. R. K. Price, Sen., Dexter, Me., forty-three names; from Gattiker Bros., Baraboo, Wis., one hundred and thirty names; from Mr. E. Rulor, Three Rivers, Mich., sixteen names; from Mr. Jos. T. White, New York city, twenty-one names; from Mr. Chas. W. Pierce, Philadelphia, two hundred names.

Col. J. O. Martin reports a successful Mass Meeting at Indianapolis, Ind., on the evening of Jan. 28, in opposition to the Christian movement. "The weather," he says, "was intensely cold, thermometer six degrees below zero. Had the weather been favorable, the hall would not have held the people. The one hundred copies of THE INDEX went off like hot cakes, but did not supply the demand." Stirring speeches were made by Rev. S. S. Hunting, Western Secretary of the American Unitarian Association (who should evidently take in hand his refractory subordinate of Cincinnati), and by Col. Martin himself. The latter justly called this movement "a rank treason to

the Constitution as was ever hatched in a Southern Secession Convention." According to the Indianapolis *Sentinel*, "the audience was composed mostly of adherents of the liberal church, with a few Jewish citizens, and was a remarkably intellectual-looking crowd." The meeting had especial significance from the fact that the Mayor of Indianapolis had appended his name to the call for the Cincinnati Convention; and Col. Martin writes he has already over five hundred names on the counter-petition. Too many such meetings cannot be held.

THE JEWEL CONSISTENCY.

All professions and classes of persons do their full share towards proving how rare a "Jewel" consistency is both in thought and in action. Theological and ecclesiastical bodies do not perhaps illustrate its rarity more than do other organizations. Yet, as theological and ecclesiastical bodies profess to aim at absolute truth and rectitude, any violation of consistency in their statements and methods is more glaringly apparent than it is in other cases.

Of ecclesiastical inconsistency I remember no more notable example than one that was furnished by the State Convention of the Methodist denomination recently held in Syracuse, N. Y. The question of reading the Bible as a devotional exercise in the public schools was discussed. The result of the discussion was the passage of a resolution to the effect that the Bible ought to be retained in the public schools. But immediately upon this resolution, another resolution was voted upon and passed, that no money raised by public taxation ought to be appropriated to the support of sectarian schools. These two resolutions, clearly, are antagonistic to each other. The first of them makes the schools sectarian,—not, perhaps, as between one Protestant sect and another, but as between the Catholics and the Protestants, and as between the Protestants and a large body of liberal people who do not believe in reading the Bible as the inspired word of God. So long as the Bible is read in the public schools as a devotional exercise, the schools, to a certain extent, are used to inculcate certain religious views, and to that extent are sectarian. In their first resolution, therefore, the Methodists, by voting for the Bible in the public schools, voted that the public schools should be sectarian; while in their second resolution, they voted that no public money ought to be permitted to be used for sectarian schools! It would be well if they would now inform the public how, if the conditions of both these resolutions were to be acted upon, the public schools would be supported, or how there would be any public schools at all.

The ecclesiastical inconsistency of the Methodists on this particular question was still further illustrated in this same convention, when the fact, well known in the denomination, came to be talked about, that they had just received, by vote and taxation of the city of Syracuse, \$100,000 towards the endowment of the University which the denomination is about to establish in that city. So eager, indeed, were they to get this appropriation from the public treasury of Syracuse for their college, that I understand they went to the Legislature at Albany to secure some special legislation for it, there having been some wise provision, either in the constitution or statutes of the State, forbidding towns to appropriate money for such purposes. Perhaps the Methodists will claim that the Syracuse University is not to be sectarian,—by which, however, they will mean that it is to be open to students of all denominations on equal terms, not that its board of Trustees nor its faculty of Professors is to be thus open. When a denomination shows so much zeal in founding a college,—expects, at least, to keep the control of the college when founded; if not, the millennium is nearer at hand than I have been wont to think.

A new invention is coming into use for attaching the separate cars of a train together. Instead of the "loose coupling" that has been in vogue, the improved method holds the cars closely together, and, it is claimed, will prevent the jerk and jar now incident to starting and stopping a train, and very greatly diminish the chances of the horrible accident of "telescoping." It is evident that our ecclesiastical brethren need some improved method for "coupling" their resolutions together. Such "loose coupling" as that shown by the Methodists at Syracuse is ominous. If their train could be started at all under such conditions, one resolution would certainly "telescope" the other before they were far on their journey.

W. J. P.

WORDS AND WORDINESS.

I have spent some minutes in trying to think of a better term than "wordiness" for what I wish to describe; but "wordiness" will do, if it be understood to mean the empty and idle use of words, and not their redundancy merely. To employ more words than are necessary to convey one's meaning is a fault which is pardonable in speakers who have little to say and much time to say it in; but the idle, thoughtless employment of good words is a fault that neither the genius of language nor the genius of thought can forgive. A strict observance of the meaning of language would perhaps do as much as anything to correct errors of intelligence. We have no right to make language a refuge from thought; to palm off phrases in place of sense; to cheat ourselves and our neighbors with loose statements which we cannot justify to reason, and which a moment's thought would prevent our using. If teachers of religion, for example, would think what they mean when they speak such words as Savior, Redeemer, Lord, Master, how many would ever speak them? Unitarianism sins continually after this cuttle-fish fashion,—a fashion that has become so wide spread and inveterate that even the most honest men allow themselves to be betrayed into following it.

The latest example of this common failing, and the one that has provoked this comment, occurs in Dr. Clarke's sermon on Mr. Hepworth's remarkable performance in theological tergiversation. In this more than sufficient treatment of the slightest possible theme, the able man remarks: "Christ's influence is the motive power in human progress. Science, art, literature, are all elevated and vitalized by Christianity, and without it would droop and die." The sentiment is familiar; we have met with it many times before, and it has a fine sound. It seems to mean something too. The words, however, are all indefinite. If science be taken as meaning physical science or metaphysical, physiology or psychology, the results or tendencies of positive research in any direction, the statement is so far from the truth that it speaks the precise opposite of the truth. Christianity, the Christianity of nine hundred and ninety-nine out of every thousand Christians, disavows all sympathy with science, is afraid of it, and does its best to check its advance.

What does Dr. Clarke mean by art? Painting and sculpture? Modern painting and sculpture hardly recognize the existence of Christianity. Here and there a solitary painter like Overbeck or Ittembach produces Madonnas and infant Christs; now and then an obscure sculptor models a head of Jesus; but the *genre* school of France, the historic and romantic schools of Germany, the landscape schools of England and America, are as unconscious of Christianity as they are of Buddhism, Mohanmedanism or the Fetishism of Ashantee. They take from it neither their subjects nor their motives, neither their ideals nor their aims. Naturalism pure and simple, and humanitarianism equally simple and pure, are the inspiration of modern art, in its æsthetic aspects. Of the useful arts or the decorative arts nothing need be said, for it will not be pretended that institutes of technology or schools of design, or cabinet and furniture warehouses, or wood-carving or ornamental paper-hanging, would drop out of existence with the current theology; that a change in the tone of piety would chill to death the inventive genius that gives birth to the rich designs of plastic beauty.

"Literature" is a term still more indefinite than "art." Certain kinds of literature would droop and die without the vitalizing influence of Christianity; dogmatical literature, for instance; polemical literature; parennetical or pulpit literature, a large department of sentimental literature, pious fictions, wishy-washy poems and hymns, books of languishing devotion. But most of this is not classed under the general name "literature" at all, but is set apart in a place by itself. If we descend to particulars, Dr. Clarke's assertion disappears in vagueness. Modern literature expresses the modern mind, and the live mind of to-day is not consciously and conscientiously "Christian." To specify would be tedious. We wish Dr. Clarke would specify the leading poets, historians, philosophers, essayists, biographers, narrators of travel, dramatists, song-writers, novelists, of any country, who go to Christianity for their ideas or their sentiments. Mr. Dickens' name will occur to him at once, but the bare mention of his name recalls the acrid controversy which raged round this very point. That a similar controversy has not

raged round other names is simply due to the circumstance that the claim was never urged in their case. They never were supposed to draw their inspiration from Christianity.

But the Protean phrase, the veritable chameleon of a term, the prismatic, kaleidoscopic word of the sentence above quoted is "Christianity." Until somebody will inform us precisely what that means, we have no right to predicate anything of it. Say "Romanism," and we understand what is signified. Say "Anglicanism," and the sense is plain. Say "Calvinism," or "Lutheranism," or "Methodism," or "Socialianism," and a term is used that has a distinct meaning. But one might as well say "Europe," or "Middle Ages," or "Indo-Germanic Races," or "Antiquity," as say "Christianity." It is as vague as "Positivism," which all the eminent scientific men are defining themselves away from, but which a large-minded public cordially invites them all to accept. The term "Christianity" is grievously overworked by our "Liberal" friends, who find it a convenient cover for their intellectual vagaries. It is convenient; but convenience does not wholly excuse nonsensicalness.

O. B. F.

SOW THE SEED.

The "Impeachment of Christianity," published in the first number of the third volume of THE INDEX, has been electrotyped, and an edition of Ten Thousand Copies will be immediately printed in the form of a cheap tract for gratuitous distribution. It is intended to circulate One Hundred Thousand Copies during the current year. In order to accomplish this purpose, we must rely upon the co-operation of our active sympathizers. Packages of these tracts, containing any desired number of copies, will be mailed to any address on receipt of enough money to defray postage, and whatever additional sums, large or small, the generosity of distributors may prompt them to add. Of course, money will be needed to carry out our intentions; but we urge every one who believes that this tract will do good, and who is willing to distribute copies of it, to send in an order at once, even if unable to donate more than the simple postage and the time required for distribution. Do not hesitate because you cannot give more. We are convinced more than ever by the character and objects of the late Cincinnati convention that such plain speech as this tract contains is greatly needed at the present time. In the name of Christianity, a most dangerous attempt is now making to subvert the religious liberties of the American people; and the mighty magic of that name is still powerful over multitudes even of otherwise liberal minds. Let the world learn that the protest made against Christianity in this age is not made by hatred of goodness and of truth, but rather by a love for these that can no longer be satisfied with shams. He wofully misjudges that tract who thinks it has no higher aim than to "make a sensation." It was meant to tell needed truth so plainly that it must be heard. And it *will* be heard. All we ask is—*give it a chance.*

It is but just to acknowledge publicly our obligation to the "Young Men's Christian Association" for stamping and forwarding to THE INDEX Office, in two cases, letters that had been mailed by the senders unstamped. One of these letters contained a very large sum of money in bank bills, which would probably never have been heard from, if sent to the Dead Letter Office at Washington. If the Y. M. C. A. sought only to do good in this practical manner, it might be a great benefit to the world; and though we have not a particle of sympathy with its theological spirit or purposes, we are glad to express our hearty appreciation of all the practical good it does. It is needless to add that more than enough money was remitted to it from this Office to pay the postage on the letters thus forwarded.

We are very glad to print elsewhere a beautiful letter from Rev. Robert Collyer, of Chicago, who seems to have a perfect right to tell the story about the raspberries, when we are informed that, in the burning of his own home during that awful fire last autumn, he forgot to save his own manuscripts and books, but saved all his children's little playthings.

We listen very attentively to what such a man as that has to say about religion.

Profit pleases for an hour. But self-respect pleases forever.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

ANOTHER "STUDY OF CHRISTIANITY."

EDITOR OF THE INDEX:—

I would like to add one more study of Christianity to the three made by my friend and brother whose sermon you print on the first page of your paper in your number for Jan. 20th. It was so novel and so full of suggestion that I am sure you will be glad to print my account of it, if I can make it at all as interesting as the thing was I want to describe.

We had been drifting rather than travelling through Belgium and Germany last summer, with a little maid for whom we wanted to find the fountain of health. We did not find it; and so, when we got to Lucerne, we said—"going round will not answer; we will see what sitting still will do." Then we went to the "Schwan," the best hotel I ever found anywhere, and settled down. Wandering about the pretty old town, I came across a hand bill in English, setting forth the fact that on the next Sunday divine service would be held in the church of St. Mary, with a sermon by a Free Kirk minister. I made up my mind to go to that service the moment I read the notice; for St. Mary is a Romish church antique and pure, and to hear a sermon there by one of the household of John Knox must be one of the things which come once in a life-time.

I found one of our Chicago ministers at the hotel. A Baptist told him of my "great find," so we agreed to go together. The church, I suppose, may hold three thousand people; the congregation, including the sexton, counted up to nineteen. All the things the Church of Rome lies to were left as they had been the last time mass was celebrated in the building. The preacher's desk stood a little out of line with the altar, over which they had put a sort of cover; otherwise the nest the stout reformer would have barred, if he had been living, that he might get rid of the crows, was entirely as the "scarlet woman" would have had it for her "idolatry." There was a hymn to begin the service in which we all joined, a lesson, a prayer, another hymn, and then a sermon. Subject:—"The Example of Christ."

I expected, of course, to hear a discourse within the well-guarded lines of the Kirk—Presbyterian to the back bone and Scotch at that. I was sure there would be open or covert allusions to the one great enemy of evangelical truth the Scotch Church has fought for three hundred years as a certain quadruped fights the rattle snake. What I did hear was so broad, so inclusive, and so sweet of spirit, that, when the man was through with his service, I went up to him, and said:—"I think to-day I have seen one of the first gleams of the millennium. I have witnessed a Presbyterian service in a Roman Catholic church, and heard a sermon acceptable in every way to a Unitarian minister." On which he shook hands, and the preacher said—"I am very glad to hear it."

One point in particular I treasured of the sermon. The preacher came to speak of miracles. "Now," I said, "he will certainly put his foot in it." He proved that he knew his ground better than I did. "The age of miracles," he said, "some people claim is over this many a hundred years; believe me, dear hearers, that is a mistake. The age of miracles is yet with us, and there is no fading out of its wonders." If you suspect there is, go into the first infirmary for the eye you may light on, and watch what they are doing. There they are restoring sight to the blind, and of the ear they are opening the last path to the soul. They are still making the lame walk, casting out devils, and raising the dead; for not a soul is quickened into a new life in which you do not witness that marvel. And so through the whole tale of what this great example did; those who follow him are doing the same thing, and doing what he did in the spirit in which he wrought is to live a Christ-like life."

There was much more in the sermon of the same large pattern.

"How did you like it?" I said to the Baptist brother as we came away. "Very much indeed," he replied; "it was a capital sermon."

And so many a time since then I have thought of that unique sermon, and how indeed that day there was a new Catholic service in the old Catholic church; and what a grand thing it would be if this could be brought about everywhere. Only one little thing hurt me, and the preacher was not to blame for that. There was one little group rather to itself of more than ordinary devoutness. They also stopped at the "Schwan," and had the next room to ours. They were wonderful at prayer and reading the scriptures night and morning. Only, to hear their tones in both exercises, you would think they were just going to be hung. One day, at the table, there was one dish of raspberries. Our little sick maid watched them as they came round with eager eyes, and they held out wonderfully, for the guests knew these were all we should get that day, so large and fine. There were three or four still between us and the prize, when the raspberries got to our praying neighbors. They never got any further. The sister shut her eyes as if she would ask a new blessing, and took about a third of what was there. The brother took another third, and then dumped the rest into the

plate of the young person they had with them. And then the mother of our little invalid drew a long breath, and said in a whisper: "Well, I declare!"

Somewhat after that I altered the membership of our holy Catholic Church. I had an idea that, if the great soul we had been hearing about had sat with us at meat, he would have seen a pair of wistful eyes about four places to his right, and passed the raspberries so far. I felt sure the brave little sermon had missed its mark. Christ was no ensample to what some of our Western people call "then praying members." Rather he was an incubus, a paralysis, an argument for their unchristian greed; and after that, when we heard the old outcries of unworthiness, and the claim to be counted dust, dross, worms, and so on, I said to myself—"I guess you are nearer right than you would like to believe, after all."

Yours,

ROBERT COLLYER.

SPIRITISM AND SPIRITUALISM.

BY REV. EDWARD C. TOWNE.

Mr. Charles Foster, the noted Test Medium, whom we visited a few years since with a good deal of satisfaction, said to us:—"You know all about the *inside* of Spiritualism, and can have anything out of heaven that you want; it is the *outside* only of Spiritualism which you need to examine."

That "outside of Spiritualism" we call by the more accurate name of *SPiritism*. It consists in dealing with spirits; the use of phenomenal manifestations; and cannot properly be called spiritual, because it takes the matter on its material side, by its strictly materialistic aspects. Veracious and legitimate it may be, taken just as it is, as a dealing with material signs and forms, believed to represent spirits, but it cannot fairly pretend to be spiritual. A strict Spiritualism must refer to non-material aspects of the matter,—to spirits not visible or tangible, and to a spirit world embracing this world with influences which are direct upon the inner man, without outer sign.

We have the fullest faith in strict Spiritualism, the nearness to us and influence upon us of a world of spirits, in a purely spiritual manner, by contact, without outward sign, with the inner man. We ascribe special providence and particular guidance, in both of which we have constant and profound faith, to spiritual agencies. But we do not believe that these agencies usually give, even to the mind influenced, any sure mental sign, much less any outward sign. On the contrary, our firm opinion is that looking for even inward signs, or even looking for and depending on the agencies themselves, is a hindrance far more than it is a help, and that those who most feel the guidance, and profit by the providence, of spirits, *who never look that way*, who always use as best they can their ordinary faculties, and who leave to unseen agencies to work as they will in unseen ways.

The gods hate prophets: in other words, unseen intelligences do not like to be observed in their coming, and to have their work announced to the curious ear or eye of the outward man; which, again, is but another way of saying that unseen influences work most efficiently on minds which have least of the curiosity of mere sense and flesh. It is *thought* which these influences can best co-operate with, the *thinking mind*, emancipated from the limitations of outward sense; using sense, but not restrained or held from free thought by it.

While, then, we believe fully in Spiritualism, along with millions who have a like spiritual faith, we do not at all believe in Spiritism, or dealing with spirits through material signs, but consider this about the lowest possible method of faith, just suited to the savage level of culture where we find it to have been universal, and to the production in our day of a very low and narrow sect, and of such monstrosities as Free Love and Mormonism.

The popular Spiritism of this country has a numerical strength of perhaps half a million. An English Spiritist who recently travelled through the country, and made a careful estimate, could count only 600,000. He doubtless included many who would refuse to confess a true Spiritist rule of faith. Judge Edmonds counts 10,000,000, and Mr. Owen 7,500,000. They of course enumerate all who are, in the non-spiritist sense, Spiritists; and very naturally Judge Edmonds thinks that he might well throw in 5,000,000 more, as unconscious or unavowed Spiritists. There is nothing veracious or legitimate in such a count as this. Of true Spiritists, persons who deal with manifestations, the number may be fairly estimated at about half a million in this country.

And no body of believers has a weaker or more uncertain organic life. Its ministry is cheap and vagrant, a sentimental and sensational petticoat affair in very great part, through female trance-speakers, or through men who suggest by look and labors distressing doubts as to the sex of their infirmities. The accredited head of the sect at this moment is a woman, diseased in body and mind almost to insanity, who just now offers herself as the apostle of the most offensive doctrine of Free Love which can be invented. The Mormon delusion, which authentic evidence proves to have had a Spiritist origin, and to be upheld now by Spiritist marvels, alone offers a parallel to the average degradation of organic Spiritism; though in this last, as even in Mormonism, are not yet conscious of the miserable delusion which phenomenal "Spiritualism" really is. Such persons in very great numbers have tried Spiritism and re-

jected it, becoming Spiritists but refusing to be Spiritists. The real Spiritist superstition is rapidly losing what hold it has had upon respectable minds, and will soon stand just where it belongs, by the side of the other forms of obscure and low human experience, excepting only the very curious and sometimes very useful examples of abnormal condition made to confer exceptional and almost preternatural service.

And this accords with all that history and science teach us of the place of dealing with spirits. Both medicine and mental philosophy advise us to desire a sound mind in a sound body. And the knowledge of savage man furnished by such a work as Tylor's "Primitive Culture," recently published in London, shows that at that low level of culture the Spiritist method has been universal. Disturbance of normal physical conditions is a condition of the Spiritist method. Decided disease commonly favors the method. Savage history attests the same fact, and shows us a vigor and prevalence of the method unknown in even the modern revival of it.

It cannot be, therefore, that Spiritism is to be the method of the future, or is to have any place among respectable methods, save in very exceptional instances. This opinion we give after reading Hon. Robert Dale Owen's new work, "The Debatable Land between This World and the Next," in which he argues for Spiritism as the last and best method of faith, and the perfection of Christian enlightenment. We took up the work with considerable expectation, and used as much pains as possible to find a good case, but to no purpose. An irrepressible disgust grew upon us as we read, and we laid down the volume with the determination never to make another effort to find good in Spiritism. All the good there is, is in the Spiritualism pure and simple which has no necessary connection with Spiritism, and to which Spiritism is far more likely to be a hindrance than a help.

A QUALIFICATION.

Boston, Jan. 19, 1872.

I notice that, in an article on "The Christian Conspiracy," in THE INDEX No. 108, you say:—"But their belief, which is the consistent application of Christian ideas to civil government, shows that *Christianity itself is unconstitutional*, and can never be adapted to democratic institutions."

I think it is only enforced Christianity that can be properly called unconstitutional.

Voluntary Christianity, as well as voluntary Buddhism or voluntary Atheism, is as constitutional as kicking football.

H. N. S.

[True. But a consistent Christian cannot help taking you for his football; which is unconstitutional.—Ed.]

KEEP ALL TRUTH.

ANN ARBOR, Mich., Jan. 17, 1872.

MR. ABBOT:—

Your ably-handled sheet is, I think, doing much good in opening the eyes of people to the dark side of much that is misnamed "Christianity." It is a strong illustration of what can be said in behalf of principles long considered dangerous and indefensible.

Anarchy in government, crime in society, and laxity in morals have ever been considered by the sects as the legitimate product of free religious ideas; vice and misery, irresponsibility and excess, as synonymous with the theories you hold. That men can dissent from the traditions of their fathers without imperilling society and religion in one common ruin, is now so evident that the most creed-bound might see it, if they would.

Still, while discovering and utilizing much profitable truth, are you not throwing away as worthless much that is still of service in shaping character? Still, while dealing sturdy blows at the cramping dogmas of the churches, the insane discussions of the theological schools, the superstitious prejudice against scientific developments, against educated intelligence, against philosophic research and free religious inquiry,—while proclaiming the utmost freedom of thought and religion, the sacredness of the individual conscience, and the brotherhood of the human race, are you not leaving out of view considerable that is essential not only to Christianity, but to any other system of ethics that aims to improve and perfect human nature? Is not the firm belief in immortality essential to a religion that would have an ever-present influence over the conduct of the vast mass of humanity? The fact that such a belief is embodied in all religions, proves much for its reality and necessity. The philosophers of Rome and the red man of the woods considered it invaluable to keep men straight in this world. The fact that society has numerous preventive and punitive institutions, and that government has numerous laws and regulations, proves that social order could not exist without them. The prospect of retribution, however unimportant, as a motive, it may be to a cultured few who love right for its own sake, is nevertheless a powerful stimulus to the moral sense of the great, unphilosophic majority. Now all must confess that too frequently crime prospers long, and dies in ease, while virtue grovels in misery, and is crushed out in contempt. If there is no future, does not God allow the grossest injustice? Aye, may we not well ask—Is there a God, is there anything! Truly, many actions receive a portion of their rewards or punish-

ments here, while many we have no reason to believe receive a tithe. Will God, at death, annul the eternal laws of compensation, and put a period to influences just born?

D. C. BRANCH.

SUNDAY-SCHOOL SONGS.

The New York Sun chooses the following stanzas from a recent collection of that literature. "Imagine," says the critic, "the flabby souls and vulgar imaginations which children must have who are brought up on such Sunday-school slop as this:"

O boys! be strong in Jesus;
To toil for him is gain;
And Jesus wrought with Joseph
With chisel, saw and plane.

The lines below are for the comfort of cripples:—

The poor cripple has a chance for glory.
As good a chance as you or I;
Christ will listen to his story,
He will hear the cripple's cry.

He always pities poverty,
And scorns not those who have to beg;
His grace for every woe's sufficient—
One can go to Heaven with a wooden leg.

Of these the writer says: "This is indeed consoling, but we are afraid it is not orthodox. Paul says that flesh and blood cannot inherit the Kingdom of Heaven. How then can a wooden substitute for flesh and blood inherit it? We suspect that before the author of the above hymn can make his 'calling and election sure,' he will have to show that one can go to Heaven with a wooden head."—*Amer. Newspaper Reporter.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—During Mr. Abbot's absence at the East, the Sunday meetings of the Society will be suspended. They will be resumed February 25.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending February 24.—W. M. Allen, \$1; Julius Rosenthal, \$2; J. M. Holmes, 20 cts.; W. G. Wilkinson, \$7.50; L. C. Bailey, \$2; D. E. Wray, \$2; Miss A. M. Hale, \$2; Chas. B. Miller, \$2; W. S. Clark, \$2; M. G. Allen, 10 cts.; D. B. Green, \$1; H. W. Nichol, \$2.25; Ernest Frausberg, \$3; F. A. Seelye, \$1; Chas. H. Donnell, 20 cts.; Simon King, 25 cts.; John E. Clark, \$2; K. C. Miles, 20 cts.; H. L. Ryan, \$2; L. L. Thaxter, \$2; Asa Horv, \$10; Marshall Pierce, \$2; M. Livingston, 25 cts.; J. Doran, 10 cts.; Horatio Hyde, \$4.50; Henry Lorber Fowler, \$2; Horace White, \$2; L. F. Osburn, \$2; T. M. Lamb, \$1; L. K. Lee, 10 cts.; W. Milligan, \$2; J. McKachin, 50 cts.; Hugo Anderson, \$1; A. S. Carpenter, \$2; R. S. Brigham, 25 cts.; Alex. A. B. Bradford, \$2; A. Bates, \$2; K. Towle, \$2; Benj. E. Hopkins, 50 cts.; J. E. Burton, \$2.50; Wm. Gil, \$1; Mary Shannon, \$2; Mary C. Shannon, \$2; Anson J. Shannon, \$2; J. L. Fisher, \$2; C. W. Hays, \$1; D. T. Woodbury, \$2; Jno. W. Stevenson, 25 cts.; Lyman Rice, \$2; L. F. Gardner, 10 cts.; T. L. Harris, \$2; J. D. Torrance, 25 cts.; L. Adams, \$2; Geo. W. Schell, 25 cts.; W. F. Allen, \$2; A. Krow, 50 cts.; T. M. Lamb, \$1; Mrs. L. Waterbury, \$2; P. P. Field, 50 cts.; R. E. Grimeshaw, \$2; Jesse T. Williams, \$2; Orin Phelps, \$2; Adolph Phelps, \$2; Edwin F. Bacon, 25 cts.; Leroy Davis, \$1.50; B. Main, 25 cts.; Rev. Z. Masters, \$2; Mrs. A. M. Kille, \$2; Lewis H. Kahn, \$1; James C. Fowbridge, 50 cts.; James S. Moore, \$2; Mrs. A. H. Reid, 10 cts.; Geo. H. Stevens, \$1; Mrs. H. F. Butterfield, 20 cts.; Moffat Lockman, 50 cts.; Franklin Hall, 10 cts.; Eugene Hutchinson, 10 cts.; J. L. Mansfield, \$2; W. A. May, 25 cts.; Jno. F. Fraser, 25 cts.; Jno. C. Rooney, \$2; P. Van derwood, \$2.50; J. D. Zimmerman, \$12.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

LECTURES ON THE SCIENCE OF RELIGION. With a Paper on Buddhist Nihilism, and a Translation of the Dhammapadam or "Path of Virtue." By MAX MUELLER, M. A., Fellow of All Saints College, Oxford, Correspondent of the Institut de France, Author of "Lectures on the Science of Language," "Chips from a German Workshop," etc. New York: CHARLES SCRIBNER AND COMPANY, 1872. 12mo. pp. 300.

MORE CRITICISMS ON DARWIN, AND ADMINISTRATIVE NIHILISM. By T. H. HUXLEY, LL.D., F.R.S., Author of "Lay Sermons," "Man's Place in Nature," "Origin of Species," etc. New York: D. APPLETON AND COMPANY, 549 and 551 Broadway. 1872. pp. 85.

A POSITIVIST PRIMER. Being a Series of Familiar Conversations on the Religion of Humanity. New York: DAVID WESLEY & Co., 7 Warren St., Room 27. 1871. 12mo. pp. 187.

JUNIOR UNMARKED; OR, THOMAS PAINE THE AUTHOR OF THE LETTERS OF JUNIOR, AND THE DECLARATION OF INDEPENDENCE. Washington, D. C.: JOHN GRAY & Co., Publishers. 1872. 12mo. pp. 322.

SENTIMENTAL RELIGION. A Sermon by O. B. FROTHINGHAM, preached at Lyric Hall, Jan. 14. New York: D. G. FRANCIS, 17 Astor Place. 1872.

TWO FLORISS FOR A PEARL. A Novel. By MONTIMER COLLINS, Author of "Marquis and Merchant," etc. With Illustrations. New York: D. APPLETON & Co., 549 and 551 Broadway. 1872.

THE RADICAL. Published Monthly. February, 1872. Boston: Office of Publication 25 Bromfield St. \$5.00 a Year.

OLD AND NEW. February, 1872. Published Monthly. Boston: ROBERTS BROTHERS, 148 Washington St.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. February, 1872. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLER, Proprietor. No. 8 Beacon St. \$5.00 a Year.

THE LADIES' OWN MAGAZINE. February, 1872. Mrs. M. COLE BLAND, Editor and Proprietor. Indianapolis, Indiana. \$1.50 a Year.

MONTHLY SCIENTIST. January 15, 1872. LUCIFER A. SAWYER, Editor and Proprietor. \$1.50 a Year.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE FOR JANUARY, 1872. Washington: GOVERNMENT PRINTING OFFICE. 1872.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. FROTHINGHAM, exposes the debating character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—*Lecture on the Bible*, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no able, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Twelve copies One Dollar.

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No. 5.—*God in the Constitution?* Would it be right to incorporate Religious Dogmas into the United States Constitution? By Rev. ARTHUR S. BRADFORD. A very clear, pointed, and able argument against the Proposed Theological Amendment to the United States Constitution, which ought to be circulated throughout the country. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Twelve copies One Dollar.

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No. 10.—*The Bible Argument Against Woman Suffrage*, and Answered from a Bible standpoint, a pungent pamphlet by A. J. GARRIGUE, is for sale at THE INDEX Office. PRICE—Single copies Ten Cents; Twelve copies One Dollar.

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10:55 A. M. Cincinnati Express, stopping at all stations, reaches Cleveland at 3:45 P. M.
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MAIN LINE—6:30 and 10:35 A. M., and 5:40 & 6:20 P. M.
AIR LINE—9:50 A. M., and 5:35 P. M.
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Published by THE INDEX ASSOCIATION.

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VOLUME 3.

TOLEDO, O., AND NEW YORK, FEBRUARY 17, 1872.

WHOLE NO. 112.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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BY EDWARD ATKINSON.

[Fifth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, February 4, 1872.]

Had the list of lectures of which this is one been seen by me before the invitation of the committee had been accepted, this lecture might not have been given; yet I do not regret my acceptance, as I think it would be far better if the functions of the men of affairs and the men of thought were not so widely separated as they are. I trust that what I have to say will not be marked by too glaring a contrast with what you are accustomed to hear in this hall. It is even an injury to a business man in the estimation of some of his fellows to attempt an exposition of principles, that is, to propound a theory; he is at once spoken of by so-called practical men as a theorist and therefore, to be distrusted, in his judgment. Yet, as has been well said by another, these practical men most abound in theories and have one ready to fit every contingency.

The true difference between them and those whom they stigmatize as pure theorists is that they are simply empirical, not basing their own theories upon any general principle or upon any wide observation of facts.

To propound a true theory in regard to the affairs of men is but to attempt to formulate the abstract or general principles upon which men should act, and to combine in a general statement or rule the result of accurate observation. There may, of course, be true and false theories; and false theories of political economy have been among the most potent causes of the ruin both of men and of nations.

The false theory of political economy which once controlled nearly all nations was that the precious metals constituted the only true wealth, and that in all commerce what one nation gained another must lose. It may seem to you who do not closely observe the habits of thought among business men, that these old errors were long since controverted, and have ceased

to exert any influence, but you could not mingle for a single day, with the so-called practical men of our own city, without perceiving that while disclaiming any and all theories, and believing most earnestly that they act only from the dictates of experience and of absolute knowledge, they are, many of them, yet under the control of the most pernicious of all theories, in regard to the precious metals and to commerce, and only fail in producing disastrous results because the common sense of the mass of the people has gone beyond them, and checks their mischief before it has worked out its complete results. This gradual development of common sense cannot fail to be observed in all these economic questions; were it not for this, one might despair. We may hope that some of the fallacies in regard to trade, such as the dogma of protection, which now cause an unjust distribution of wealth, will some time disappear as the belief in witchcraft did, simply because they will become as absurd and will need no argument for their refutation.

It is generally assumed that these old errors entirely disappeared when Adam Smith refuted them and laid down the fundamental principles of a science, and this is so far true that it has been alleged that next to the Bible no book ever printed has exerted so beneficent an influence among men as Adam Smith's "Wealth of Nations."

It may not be said that political economy has yet been established and perfected as an exact science, and it is even now held that many of the problems which are treated under its name can never be brought within the domain of an exact science, it being claimed that these problems depend too much upon the varying influence of human passion and the human will. I cannot see why the same exception should not be taken to the science of jurisprudence, and I cannot doubt that hereafter certain general principles completely controlling the production and distribution of wealth, will be evolved and that political economy will reach the full authority of an inductive science based upon a sufficient observation of facts. While this may not yet be admitted as accomplished, it must be claimed that certain elements of a science have been discovered, and especially need attention and application to affairs in this country at this time.

In proof of this, it only needs to advert to a few of the events in recent history to prove how potent for evil have been errors in regard to the questions which lie within this domain—errors which are now being repeated by us. In our own history the causes of the revolution were, many of them, questions of taxation; a little later came the orders in council and the embargo; and yet later the question of the fisheries—all questions of political economy. At this time the Commune and the International, the labor question and the eight-hour law, are but problems in political economy, for the solution of which a general law must sooner or later be found, which, when found, will constitute a science and be accepted by all; and no rhetorical statements of the hardships of those who perform the drudgery of the world will in any manner hasten this solution, although they may hinder it.

Let us attempt to define the limits of this possible science. It relates to the production and distribution of wealth—of wealth, not in the limited sense in which this word is commonly used, as simply a name for the large accumulations of a few persons; but of wealth in the sense of subsistence and material comfort for the whole people—in the sense of the common weal, welfare or wealth of each and all.

If it shall be said that the department of thought which relates to such material and ignoble things as the daily supply of beef and bread, of clothing and shelter is but a "potato gospel" not worthy the attention of men of high purpose, our rejoinder is, that the potato gospel must precede the spiritual, and that it is of little use to preach to or to attempt much instruction either moral or intellectual for those who have not sufficient food or shelter, or who are arduously engaged the livelong day in the effort to gain them; and we also reply that the very thought itself of those who may regard our work with distaste; the very process of intellection carried on by one of the ganglia of their brains is but another material process—another movement of particles—another waste and supply of what we call matter. We claim that we who think cotton and cloth, food and fuel, are engaged in the same function as they whose thought is not so material, and that we are as needful as they to true harmony and the full realization of a higher life. Their thoughts are powers in the land and ideas may be the only reality, but unless some men give themselves up with all their force to building railroads, opening mines, constructing machinery

and operating the very printing presses by which these potent ideas are made to take a visible form, these very thoughts might fall as dead and be as quickly lost as though they had been spoken in the stone age or among the Bushmen. The scholar who thinks in the crowd and is of it—the preacher who knows the affairs of daily life—these are the true men; not those who separate themselves and ignore or affect to despise the material interests of the world. Sometimes I think it would be wholesome if the laity could preach honestly and frankly to the clergy. We are members one of another, and while some of us are engaged in callings that partake of drudgery, and where the dollar influence is immediately before us and not simply one step removed, others must do the work of thinker, preacher and teacher; but we are both the fulcrum on which their lever rests and the power which they would move by it. By ~~us~~ I mean the mass of men engaged in the work of material production, and who constitute the great mass of humanity. Is there no law or science for our function? Are we only to be guided by chance or simple expediency with no sure principles by which to test our action?

That such is the common idea, comes, I think, from the false estimate of material wealth which pervades the preaching—I will not call it the religion, of the day. Is it not because the idea is so wide-spread that the pursuit of wealth cannot be the pursuit of welfare, that we hear so much depreciation of the things of this world and so much denunciation of money as the root of all evil? The want of money and of that which money can purchase is the root of far more evil than its possession, and the pursuit of that which money stands for is the most potent and beneficent motor of civilization. No preacher can ignore this truth without implanting precepts which the necessary practice of his hearers will lead them to neglect and hence will come,—aye, has come,—the marked separation between religion and life. If the daily pursuit of wealth in which all engage,—for wealth is but a comparative term,—is stigmatized as a special snare, inconsistent with true spiritual welfare, then men will be only more or less hypocrites, and, having engaged in a calling for which they are more or less obliged to excuse themselves on Sundays, they will never learn that through them also the great creator and controller works for good ends; and they will also never learn that self-interest need not be selfishness. Now, to each individual it imports much what insight he has into the nature of his function in the world. I think no true man can ever have become possessed of even a moderate competence without sometimes feeling almost a sense of humiliation because he is among those *who have*, when there are so many who *have not*; and many a one must have felt that he would be more of a man if he could divest himself of his wealth and wrestle unaided by it with the world, to make and maintain his own position in it. Hence it imports much to him that he should know, not guess, that it is more needful that capital should be accumulated than that aims should be given; that possession and ~~use~~ are far more effective in removing want than private giving or public bounty; that however large his fortune seems to be, he himself gets only his board and clothing out of it. All else that he accumulates is of necessity a part of the common stock, and is lost or wasted even to him unless so kept in motion as to do a service to others. I intend not to defend the purely selfish, yet all things work together for good, and even the crowded shelter of the worst tenement-house, built and leased by the most pernicious man of our city, may give cover and keep in life those who would once have died of misery and want even for need of that poor shelter. How to give better shelter and more food, not in charity or under the force of statute-law, but with just compensation to those who furnish both; how to compel even greed and grasping covetousness to work toward the supply,—not of miserable hovels and insufficient subsistence, but of ample homes and abundant food at low cost to the mass of the community; how to make short hours of labor the rule because more profitable to ~~both~~ laborer and capitalist; are problems which a right understanding of political economy shall surely solve, and therefore is its study a condition of moral welfare.

To accomplish these ends is but to work out the true law of distribution which, when discovered, will become a part of the common law needing no statute provision, so sure and obvious will be its fitness to human need. It will surely not make the rich richer and the poor poorer than either deserve to be, as some of our statutes now do. We all remember when chaffering was the rule in all small or retail buying, and every purchaser was more or less cheated,

and every retailer failed occasionally. What was the one-price system but the establishment of a rule in political economy, by which each customer is well served and the retailers prosper and grow rich? This was one of the simple problems, but it took a long time to reach it. I suppose it was once a somewhat difficult problem to decide that two and two make four, and not five, but this was before Adam fell, in that Paradise which is preached about as if men must look backward and not forward for the ideal of life.

In the solution of the question between labor and capital which is assuming such portentous dimensions abroad, it will not suffice to defend the rich man because he gives freely of his abundance, or because his large expenditures yield much employment; neither will it suffice for the rich man to ignore the question as one raised by those who wish to enjoy leisure without themselves working for it; but possession in the abstract, of every kind of property including land, must be justified not only to the instinct but to the reason even of the unlearned and of those who have not. The man whose life is given only to vast accumulation must be justified and no effort made to interfere with his full liberty of choice in his pursuit, so that he does injustice to no one. This is one of the phases of our study. Another is, how to let the distribution of that same great estate effect itself, either through the wisdom or the folly of those who inherit it; without such undue interference by statutes as to cause the property which, in its accumulation, is a gain to the common stock to become an evil in its result. It is a question whether trustee settlements may not sometime be done away with, except for the physically or mentally incompetent, and whether liberty to dissipate wealth is not as necessary to the general welfare as liberty to accumulate and maintain it.

"The tools to those who can use them" is a true saying; and when the income of a great fortune is in the hands of one who misuses it in vice and luxury or who is a mere drone, but can not spend the principal because it is in trust, the tools are protected by statute in the hands of him who misuses them. That each man should work out his own salvation in fear and trembling may be as necessary in the material as in the spiritual world.

What constitutes the misuse rather than the use of land is another problem in our science which England must soon solve and which may sometime, though at a far distant day, press upon us. And, although we now ask for freedom from meddlesome statutes and deplore the constant attempts which are made to prescribe by statute the use which one may make of his time, his labor and his product, we by no means deny the right of legislation for the restraint of abuse, whether it be in regard to persons or things. And political economy may decide that it is an abuse of land to withhold it from cultivation for private enjoyment under any plea of ownership.

It is then fit that the laws which regulate the production and distribution of those material things that constitute wealth, without which existence and thought would be impossible, should be sought in the great harmony of the universe.

Suffering is ordained by him who created us for the training of our spiritual nature, but there is too great a tendency to confound with this necessary and fated trial of the spirit, that over arduous struggle for life, and for material subsistence, which is now the common rule, and to consider excessive efforts or labor as our necessary share of a primal curse; when we say our share we generally mean our neighbor's. We instinctively seek to avoid the struggle and to ward off our own share of the primal curse from our children, and as the world progresses we more and more succeed, yet no one seems to realize that the primal curse of digging and delving is being lifted by intelligence and invention, and not by conversion to any creed or in any large measure by statute provisions. I think the millennium of the political economist is as sure of fulfillment as any other, and it will come when through invention there is such sure abundance and such equitable distribution as to give all enough; and though this abundance does not in itself constitute moral welfare, it is safe to say that in its absence no general moral welfare can exist.

That the Creator of the universe can have placed men upon the earth to be swept away by war, pestilence and famine, for all time; that he has established a law for the increase of men at a rate more rapid than the possible increase of subsistence is to my mind an utterly atheistic and abhorrent doctrine on simple *a priori* grounds. Such a doctrine implies that he has ordained the permanent existence of pauperism and consequently of vice upon the earth, in which case the fatalistic philosophy of Islam would be far more reasonable than the belief in progress of the truly religious man. No! life shall not always be a mere struggle for existence to the man, as it is now.

If this alleged law, formulated by an eminently thoughtful and good man and now held in an unacknowledged manner by the mass of men, is not true, it follows that there must be a law relating to the production and distribution of wealth which shall cause war to cease; which shall abate the famines which even to-day devastate nations, and which shall remove from so-called civilized communities that pauperism which is the deadly poison and disgrace of our day, and from which even our own cities are not free. This law will be one under which men, constituted even as they are, shall of necessity conduct their affairs in such manner that while equal distribution shall be as distant as now,

yet equity shall so prevail that all shall have enough and none, save the sick and the absolutely incompetent shall need aid in charity.

Can this be done by special association; by special statute; by special ordinance? Consider only how utterly any attempt to subsidize this one city would fail if the attempt were made to provide for all its needs by statute provisions and regulations. It needs no argument when we affirm that each individual can procure his own supply of food, fuel and clothing in a far better and surer manner than the town or city corporation could supply them all. No organization could provide by special rules for the daily distribution that goes on through our shops and warehouses, and in our markets; imperfect as our organization may even now seem to be in preventing waste, although our warehouses seem to be each year more costly and luxurious—our plate-glass windows more extravagant and middle men more numerous, yet each generation sees the cost of distribution lessened and a less proportion of the annual product absorbed in the movement of the remainder. The end to be sought is that production and consumption shall come nearer each other and that friction between them shall be eliminated. The competition of trade tends to narrow the gap between producer and consumer and our apparently extravagant methods are intended to and on the whole do abate friction. Merchants and middlemen are paid by the community for removing, not for creating obstacles. They are now paid in part for overcoming the artificial obstacles created by law under the name of custom houses and legal-tenders. If all this appears to be a mere repetition of truisms admitted by all, apply these ideas to the attempts made under usury laws still existing in most of the States, to protective tariffs and to laws limiting the right of the laborer and his employer to make contracts on their own terms, mutually agreed upon; and ask yourself if these are not attempts at statute regulation in the matter of production.

If the attempt of the city to regulate the supply of coal, salt, fish, potatoes, lumber and clothing, would so obviously fail, surely causing a few to have too much, and perhaps many to suffer want; how can the attempt of the larger corporation, called nation, to regulate and control the supply of the same things avoid failing even more utterly? Yet this is what is attempted in the forming of a tax law known as a tariff.

If the interference of a city would cause an inequitable distribution, giving some a surplus and causing others to suffer—making the rich richer and the poor poorer—may not the same result be expected even in a greater degree when the nation attempts it? If Massachusetts were a nation by itself and under the plea of caring for her own farmers and manufacturers, her legislature should attempt to dictate whose eggs the citizens of Boston should buy; what beef should be roasted on Sunday; what potatoes should be baked for breakfast, and that home-made pest should be burned instead of Pennsylvania anthracite. I think it does not need much sagacity to perceive that Boston would not thrive, yet this is what the intelligent and excellent people of Boston attempt to do through their Representatives in Congress, and it is not to be wondered at that those who support the attempt deny the existence of any science in regard to the production and distribution of wealth. The letters of the alphabet of wealth are eggs, fish, iron, wool, salt, beef and potatoes. This is a mere potato gospel that I preach.

If the attempt of a city to prescribe the method of subsistence of its people would surely lead to corruption and sap the very foundation of justice and morality, can any other result be looked for from similar attempts on the part of the nation? Can we wonder at corruption or at the speculation and frauds which mark our day? The responsibility for the disgrace of such investigations as that now going on in regard to the New York Custom House, is upon those who promote the enactment of the statutes which have made the frauds possible. And even the greater crimes of the day, the public purchase of judges, the theft of millions of corporate property and the career of such bad men as those whose names now fill our papers, can be traced directly to the continued use of base money which is not an honest or true standard of value. Long after every pretext of necessity for such use has ceased—when our standard of value is a lie—its use must surely lead to fraud. When the United States as a nation say they will pay dollars to the bearers of their promise and refuse to pay them, they set the example of fraud and falsehood to all their citizens. Is there no call for an attempt to establish a science when bad laws under which it is attempted to regulate the production and distribution of wealth are making sinners faster than the preachers can convert them into saints?

Some of these laws may cause a greater apparent accumulation of property, commonly called wealth. The census may show that we count more dollars; it may be said that we are richer; but is that the end? Surely not. The accumulation of capital fairly earned is necessary, just and right; but it is only a means. In common estimation a great exhibit of capital is considered sure evidence of prosperity; this is far from true. Every great invention destroys capital previously accumulated at great cost. When we learn how to burn water, only think how much property will be destroyed in mines and railroads.

I suppose the true end of all this work we do as diggers and delvers—as merchants and manufacturers—the true object of all this production and distribution of wealth is the accumulation, not of capital, but of manhood, and when men shall have obtained that sure control over the forces of nature as shall make

each year's subsistence certain and ample, even the two or three years' product saved which now constitutes all our accumulated capital, will not be needed. Then there may be neither rich nor poor. Invention takes the place of capital and reduces its proportion to production. Invention implies intelligence and the substitution of brain for muscle. Intelligence implies manhood. The limit to the power of the tyrant capital which the communist and the labor-reformer so blindly seek to compass by force of law, shall surely come, but it shall come through freedom and intelligence, and by competition constantly forcing out of existence the costly processes for the use of which men pay the capitalist.

It appears to be the ordinance of the Creator and Controller that the Ego, the Will, the Spirit, the Soul, or by whatsoever imperfect name we attempt to define that immaterial essence which we know to be THE MAN, shall arrive at consciousness of itself and of its powers mainly through an effort to supply material wants and appetites. So far as I can comprehend the object of life in this world, this is its one purpose, the development of the individual, and all the customs and ordinances of society—all rules and all the provisions for the accumulation and protection of property—fall, in so far as they are not formed with a view to this end. In so far as statute provisions provide for the support of men by other means than their own skill and labor, they do harm to those whom they seem to aid. Protected *infant* manufactures always remain *infant*. The possession of property, commonly called wealth, and spoken of as the standard of a man's worth (thereby giving evidence of the corruption of our language), fails most ignobly unless it becomes the opportunity for broader and more effective work; and partly fails, even when made the means of alms-giving more than the means of removing causes of want. The accumulation of capital is necessary to the community exactly so far as its owners use it in such a manner as to increase general abundance; and as it can only secure an income by rendering some service to those who pay for its use, it is as important to those who have not as to those who have that capital should exist.

But as the prime motive for such accumulation is the self-interest of an individual the pursuit of wealth has become invested with a certain selfish aspect, as if what one gained and saved another must necessarily lose. This view of the subject has been the controlling one, especially in regard to the accumulation of wealth by different nations having dealings with each other. Hence there has been a prejudice against the study of political economy as being a selfish pursuit—a question of mere accumulation unworthy the attention of men capable of higher thought.

But it seems to me that since political economy claims to prove that the free and unrestricted pursuit of wealth, governed only by laws for the maintenance of justice and equity in our dealings, ensures to the benefit and welfare even of the poorest in the land, such a claim should challenge the attention even of those whose sole purpose is to promote moral welfare.

Until a very recent period it has been held by most of the legislators, of what are called civilized countries, that the material prosperity of one nation is inconsistent with that of another; and next to religious dogmas, this error has been the greatest cause of war and misery upon the earth. To you who are here it may seem a work of utter superfluity to make this statement at this time, and you may say it also is a mere commonplace truism. But let me tell you, there are more statutes upon our national law books to-day for the regulation of trade, based upon this pernicious error more than of any other kind; and public opinion is more controlled by it than by any other view of the matter if the acts of our members of Congress are to be taken as the exponents of the opinions of the people.

I have heard a Senator of Massachusetts (not Senator Sumner), gravely defend the repeal of the Reciprocity treaty with Canada, upon the ground that because Canada sold us some \$4,000,000 worth of goods in a year more than she bought of us, she impoverished us to that extent, and his vote based upon such gross ignorance has since increased the cost of subsistence, and therefore the pauperism and vice in this city of Boston. His vote has deprived the poor of food and shelter. He tries to restore these needs by advocating an eight-hour law.

I have heard a Member of Congress from this city affirm that the value of the coined dollar was created by the stamp of the mint of the United States upon it; and his vote, as it may happen to fall, may give us again an honest and true measure of value, or maintain yet longer in use the thief, called the greenback, to pick the pockets of the poor, and cheat the laborer out of the fruits of his toil. His vote on that issue may be the remote and hidden cause of fraud and violence such as we have lately witnessed.

I have heard rich and honorable merchant cite the alleged increase of pauperism in Great Britain since our present tariff was passed as a proof of our increased prosperity under it; it matters not that he was wrong in his statement of facts as well as in his principles; by his influence and that of his coadjutors, I believe it can be proved that the poor of our own city have found it more difficult to clothe themselves in comfort during the last few years. And yet other most sincere and benevolent men, as honest as any there are among us, would frame all our trade laws upon the ground that Great Britain is our *natural enemy*. Can there be a more abhorrent doctrine than this? But this is not singular. The writer whose claim has been most widely asserted to be the only

great political economist of our country,—whose opinions now control the policy of the state called the key-stone of our nation; I mean Henry C. Carey, has been led by the necessary logic of his system to affirm that a ten years' war with England would do more to promote the prosperity of this country than anything that could happen. When such a conclusion fails to challenge study, we may only rely upon common sense,—and thank God we can rely upon that,—to pronounce such a conclusion most pernicious and damnable; but it is at the same time dangerous to peace and welfare.

But these are mere acts of individuals,—let us consider a single historic instance of the injury done by an economic error and trace its effect to our own time—let us see if it is not to-day a cause of want in our city, and a possible cause of war to our country.

In the time of Cromwell, the Chief Justice of England and another were sent to Holland to promote a union of that country with England, but instead of being welcomed, they were mobbed in the streets of Amsterdam as regicides. The Chief Justice, incensed at this treatment, returned home and appealed to the prejudices of the English, alleging that the existence of Dutch commerce, then covering every sea, was inconsistent with the prosperity of England. By such arguments—he caused the first effective navigation act to be passed, whereby it was provided the commerce with England and her colonies should be conducted only in English ships. From this act grew directly two wars with Holland, and one with France, and I think it was during the latter that the debt of Great Britain first took a funded or permanent form. How much that debt has since been increased in the conduct of wars maintained simply from commercial jealousy, the student of history must decide, but I think the most limited study when undertaken as an investigation of causes, and not a mere memorizing of dry facts, will prove that matters lying within the domain of political economy have had more to do with modern wars than any others.

Now, can it be said that we have made much progress in intelligence or that our common school education is a great success when we tolerate upon our statute book, navigation acts modeled after those very acts passed in the time of Cromwell? With what effect? To say nothing of the malign effect upon the very commerce they are intended to foster and maintain, the existence of these acts and of others of like character constitute the barrier to the ratification by Canada of the late treaty between this country and Great Britain. And the existence of these acts and of a tariff on fish, coal, and potatoes are to-day possible reasons for preventing legislation to carry the provisions of that treaty into effect. The ratification of that treaty is one of the most essential measures for the moral welfare of the world, for it marks the first step in the substitution of arbitration for war. At the same time, the existence of these acts gives the opportunity for the unscrupulous demagogues of our own land to trade upon prejudice and ignorance in order to maintain themselves in place and power. Instead of abating useless taxes, the member for Essex Co. proposes to continue to deprive the people of New England of fish, and to prevent the legislation needed for the completion of the English treaty.

Like causes produce like effects. The navigation acts of Cromwell failed to build up the commerce of England; not until they were all repealed at a recent date did she become truly the mistress of the seas; while Dutch commerce, so long as it was free and untrammelled thrived apace. Our navigation acts live and our commerce dies,—and our highest fiscal officer asks you to add yet more to the onerous taxes which you now pay in order that it may be maintained by a bounty. It is not surprising that he is counted among those who do not believe there is any science of political economy.

When a few earnest men endeavor to call attention to these bad acts that mark our attachment to the semi-barbarous ignorance of our progenitors, they are denounced as the emissaries of our "natural enemy" Great Britain. What sort of Christianity is this, that proclaims aloud on the Sabbath day that God has made of one blood all the nations of the earth and on the Exchange maintains a cause of war, by denouncing our nearest kin as our *natural enemies*? If a Messiah were to come now I think he would surely turn such money-changers out of his temple. Is it anything but a sham that thus divorces religion and life, and fails to seek in the daily relations of men the great law of mutuality of service which is the divine harmony of God and the fundamental truth of political economy.

When we affirm that the present status is not right we are referred to the evidences of great accumulated property that lie all around us as if this was a complete justification. I do not intend to attempt to prove that there is any overwhelming amount of poverty among us, or that any man or woman in good health need to suffer if they choose to work,—but that it is not enough to prove genuine prosperity. It is as true now as in Goldsmith's day that

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Bad statutes may make men decay even if they inflict no actual privation. There is a certain aggregate annual product; a certain quantity of food, fuel, and of the materials which constitute subsistence and the addition to capital in each year. This quantity is not a matter of chance but is in exact proportion to the intelligence which may be given in that year to directing the forces of nature to the use of man. Of this aggregate it is believed that about nine-tenths are consumed in each year, and one-tenth constitutes the fund for the maintenance and increase of capital. This aggregate is measured by a statement in dollars,

and if the milk, butter and cheese which we consume, constitutes one-sixteenth part of our subsistence, that is to say, if of the annual expenditures of food, fuel, clothing, and material which enter into the cost of our living and of our construction of houses, mills, railroads, and the like, one-sixteenth part consists of milk, butter and cheese, then the annual product is \$8,000,000,000 a year in value. If it is a twelfth, our aggregate product is \$9,600,000,000 in value, the annual product of milk, butter and cheese, being well established at about \$500,000,000. The welfare of the community depends upon the just distribution of this vast aggregate and it is the distribution of it which constitutes commerce. Can this aggregate, not of money, but of consumable commodities be increased by legislation? The answer is obvious, it cannot be as it is only the result of the labor or effort of each person, directed to the movement of natural forces into a course which they would not have taken except for the action of the human will upon them. Can legislators direct this exertion of the human will which is not a process but a power more intelligently and by means of statutes whose only possible action is by force, than the individuals whose individuality as men, consists in the possession of this subtle essence called will; and whose manhood or development consists in learning to use it for themselves? The advocates of despotism and of slavery, have held that this was the function of Government, and they have been condemned. Those who demand liberty, ask that the law shall not restrict the individual will or action in its effort for subsistence, except in preventing injustice.

If then it cannot rightfully be attempted to control the human will in its effort to increase production and obtain abundance, what is the function of statutes in regard to distribution, or exchange, by means of which abundance is diffused, and each man renders service to his neighbor?

Its first function now fully admitted, is to establish the exact standard of length and weight, and to enact that any bargain made between individuals in pounds, yards or square feet, or in bushels, or quarts, shall mean the same thing to both; it says to each individual, you may or may not exchange a quantity of cloth for a quantity of wheat, at the option of any two of your number; but if you do the terms indicating surface and bulk, which you respectively use shall mean the same thing to both. But as time went on and direct barter became impracticable a new term became necessary, namely price, and the use of money also became necessary. Is not the same quality needed in money, as in weight or measure, viz. uniformity—this quality of uniformity of estimation or valuation was found in the so called precious metals, and they came into use as money. The sole function of Government is to stamp its mint mark upon equal quantities of gold and silver. It is as well decided as any principle in the physical sciences that to debase the coin, is to steal the results of labor,—to make the rich richer and the poor poorer. Thus far at least has the science of political economy become entitled to claim the authority of sufficient observation of facts for the establishment of rules. Is this principle regarded at this time in this country? Is our measure of value a just and honest one by which this enormous aggregate, possibly eight thousand millions in value, is exchanged? Is it uniform, or does it fluctuate from day to day? You all know. It matters not that the fluctuations are now small, the greatest fortunes are made on little margins—and the fortunes made on the fluctuations of the currency are made by those who have not earned them; are gained by the few at the loss of the many; not because the few have performed a service for the many which would justify their wealth. Our measure of value is a lie; a promise now allowed to stand with no intention to perform it. Distribution measured by a lie must be a cheat,—it cannot be honest, and it cannot fail to lead men to become false knaves. Under the necessity of war we did that which is equivalent to debasing the coin, only more hurtful. We enforced the use of a standard of value having no element of uniformity of estimation and with the necessary result. The rich grew richer, the poor grew poorer; it matters not that you may prove a great increase of wealth,—it matters not that you may prove that labor is in many cases even better paid than ever before; these things come from the immense improvements and inventions that have been made in the last ten years, in the processes of production and distribution; from the application of machinery to agriculture and from the extension of railroads, which ought to have made even man's subsistence easier to obtain.

In spite of this admitted gain, distribution is not just or equitable, because there is no just and equal standard by which it can be gauged. What is the necessary consequence? The workman perceiving that wealth rapidly accumulates in few hands, that extravagance, waste and luxury mark the time, while he must work as hard, and as many hours with nominally higher wages, and but little better subsistence than before, becomes discontented, slights his work, and seeks in strikes and eight-hour leagues the remedy for an evil the precise character of which he cannot define, and of the cause of which he is generally profoundly ignorant. When he seeks a remedy in legislation, he is met by capitalists equally ignorant, who oppose all statutes for regulating the hours of labor—not upon the true ground that such statutes restrict the liberty of the workman, and only give capital an opportunity to secure a larger proportionate share of a lesser annual product; but upon the general ground and false allegation that leisure and high wages *however* obtained by the workman, lead more to vice and waste, than to education and virtue. This farce is played over year after year before the com-

mittees of the legislature, and this evidence is repeated again and again by those very men who themselves have asked and obtained the force of a protective tariff to support them at the expense of the community in branches of industry for which they confess themselves incompetent when they ask the enactment of the law. It is not surprising that such men deny the science of political economy and call themselves "infants" in order that they may be put under legal guardianship and supported by a system of outside relief. The trades-union of the workman, is the complement of the trades union of the masters.

Why are such false ideas perpetuated? Is it not because we are all imbued with the idea that the accumulation of property is certain evidence of prosperity? In one aspect of the matter, as I have before said, there is more evidence of progress in the destruction of property than in its accumulation. A new machine may at any time be invented, costing much less than those previously in use, and utterly destroying their value;—and this is true progress, yet the capital in that business will not be counted as many dollars as before. When the railroad destroyed the turnpike and the canal, property was destroyed, when the steamer drove the clipper from the sea, capital was destroyed; yet each event marked progress because it removed friction and facilitated distribution.

It is not the number of dollars at which property is estimated but its power of production that constitutes its importance to the community—its power of yielding great results for little labor. Our statutes are mostly framed as if the accumulation and not the use of property were the main point, and prosperity is gauged more by the standard of what the few have saved than by what the many have to spend. And our laws for protection, technically so called, are framed, as if the labor was the end and not its fruits. Our statutes now tend to accumulate property on one set of shoulders and to accumulate labor upon another.

If evidence is demanded by a stranger of the prosperity of the country, he is first taken to the fine houses which adorn our city, and which are admirable in their way, where he will be most hospitably treated by honorable men who disbelieve in the science of political economy; he will next be taken to one of our great factory towns, and carried over acres of floor surface covered with looms and spindles; or in a neighboring city he will be treated with equal hospitality by rich, honest and honorable men, and from their houses carried to the mines and the iron works of Pennsylvania. In each case he will view property named in millions, and he will see many people apparently receiving good wages, and doing well, and fully protected in their right to labor. But let him look deeper and he will find that most of the owners of this immense concentrated wealth have sought the intervention of the force of law, to compel their neighbors to buy their goods at higher cost, at least while they are learning their business, than they could get them for elsewhere; he will next find that the employees in these factories are the only *proletaires* in the State—the only people whose children must be taken under the guardianship and custody of the state, lest they should be compelled to work the year through, and debarred even the common education of the common school. If he is carried to the mines of Pennsylvania, he sees in the village, that the guard house and not the school house is the prominent building, and that in no other part of the country are violence, lawlessness, intemperance and ignorance more rife. These mills, works and fine houses, swell our valuation, and would be evidence of true prosperity but they been the growth of free and unrestricted industry. If the stranger would seek true prosperity of the nation and the evidence of wealth in the welfare of the people he may find it scattered all over our broad land in towns and villages, whose entire property counts in dollars far less than one of the mills or iron works; where there is no great factory to be seen; where the largest buildings are the school house and the church; where none are rich and none are poor, but all are engaged in the true diversity of employment and actual co-operation which comes from liberty; where equitable distribution and abundant consumption give evidence of freedom from middlemen's statutes.

Now whether there is any connection of cause and effect between the violence and the strikes among mines and iron works, the overwork of children in factories, and the protective tariff, is a question of political economy, the solution of which is essential to the moral welfare of this community. Perhaps Daniel Webster was a pure theorist, when in 1820 he predicted the exact results which have ensued from the enactment of that system of law, called the American system, then so strongly resisted by New England as an unjust interference with her liberty. *It may be true that by means of that enactment New England counts more dollars, more churches, more culture, more art, more gentlemen, more operatives. Does she count more men and women? That is the only question of any importance.*

If rich men defend privileges which are not rights and maintain profitable abuses because they are legal; if banks stand in the way of specie payment; if factories make goods dear; if the maintenance of capital prevents the education of children; let those who bar reform remember that he who "soweth the wind, shall reap the whirlwind."

This is the thought which I would impress upon you at this time that while we defend wealth, we must make it synonymous with welfare. It may be true that great wealth is accumulating at this time; that even a large portion of the people are better off than ever before, and a larger proportion becoming possessed of their own houses; all this ought to be

what we mean by saying that Catholicism is the purest and most completely developed form of Christianity (we say nothing of the Greek Church, of which little is known in this country.) It has never been a part of our theory to deny the Christian name to Protestants. On the contrary, we regard every one as entitled to that name who can honestly make the Christian confession that "Jesus of Nazareth is the Christ of God." But there are Christians of all degrees of consistency, and in all stages of development. In our opinion, the Catholic is the only consistent and completely developed Christian; but the Protestant, from the Episcopalian down to the Unitarian, is a Christian also, though crude and inconsistent, provided he can make the Christian confession in good faith. If he cannot do that, he is no Christian, though he may claim the name never so stoutly.

In strict harmony with these views, we hold that the "Christian Church" need not be "one consentient organization." We regard it as the totality of all organizations which avow themselves Christian; and the definition of Christianity we accept from the Christian Church in this sense, not from the Catholic Church exclusively. All Christian sects or denominations, of whatever name, unite in making the Christian confession. This, then, is the common platform of all self-designated Christian bodies; and for this reason we regard it as absolutely essential to Christianity. We deny point-blank the right of any individual to originate a new definition of Christianity which shall leave out the Christian confession, or in fact to originate any new definition of it at all. Christianity has always expressed itself in institutions; and by its institutions should it be judged. Whenever a self-styled Christian sect shall discard totally the Christian confession, emancipate itself wholly from all dependence on Jesus or "the Christ," and without equivocation proclaim its allegiance to freedom of thought in the scientific sense of those words, then we will admit that the word Christianity can perpetuate itself in history as synonymous with Free Religion. But not until then. The attempts of individual rationalists to use the word Christianity in some other than the historic sense above indicated we consider to be utterly whimsical, sporadic, and of no lasting importance whatever.

In fine, the "Liberal Christians" have very solid "ground for their definitions and statements," so long as they plant themselves on the Christian confession. But the Unitarians do not do this unequivocally. Their organized bodies profess faith in Christ and faith in Freedom in one breath. If they dropped either of these contradictory professions, we should respect their position. If they had dropped the former profession at Syracuse in 1866, we should probably still have been one of them, though we should not now resume connection with any Christian body. But the Unitarians as a sect halt between two masters, and are faithful to neither.

In fact, Unitarianism reminds us of the little boy we read about in a very amusing child's story-book many years ago. He had done something naughty, and been sent up stairs to his own chamber with strict orders "not to set foot outside the door." An hour later, his mother went up stairs, and discovered the little fellow fast asleep on the floor, his chamber-door wide open, his feet just across the threshold, and the rest of his body outside in the hall. It strikes us that Unitarianism obeys its "Lord" in the same equivocal fashion. Its head and heart are out in the wide world, and it clings to genuine Christianity only by its heels. It is the most penumbral of all nominally Christian sects.

MORE PETITIONS.

The following lists of signatures to the *Conner* Petition have been received since our last issue.

Mr. John W. Tuttle forty-five names from Vincent, Ohio; Mrs. Sarah Colt sends fifty-two from Suspension Bridge, New York; Dr. J. V. Spencer sends one hundred and seventy-five names from Battle Creek, Michigan; Mr. Lyman Cross sends sixteen names from Washington Township, Lucas Co., Ohio; Mr. S. W. Haws sends twenty-one from Paris, Ill.; Mr. G. D. Sessions sends seventy-six from Mattawan, Mich.; Mr. Benj. R. Tucker sends seventy-six from New Bedford, Mass.; Mr. D. K. Boutelle sends two hundred and twenty from Long Lake, Minn.; Mr. S. T. Pomeroy sends one hundred and fifty from New York City; Mr. Milo A. Townsend sends Twenty-one from Beaver Falls, Pa.; Mr. C. B. Lynn sends twenty-one from Sturgis, Mich. (obtained at a lecture by Mrs. Mary A. Livermore); Mr. Phillip Baer

sends one hundred and fifty-one from Sauk City, Wis.; Mr. C. E. Chapman sends one hundred and fifty-three from Syracuse, New York; Mrs. A. H. Whipple sends sixty-five from Clyde, Ohio; Mr. Jacob Sprinkel sends eighty-nine from St. Joseph, Missouri; Mr. Wm. Jones sends eight from Yorktown, New York; Mr. Samuel Lydard sends ninety-two from Medina, Minn.; Mr. Austin Kent sends nine from Stockbridge, New York; Mr. Wm. Chestnut sends thirty-one from Osawatimie, Kansas; Mr. Chas. Leigh sends forty from Duquoin, Ill.; Mr. A. S. Carpenter sends twenty-three from Keene, New Hampshire; Mr. Erastus S. Pier sends fifty-three from Corning, New York; Mr. W. H. Crowell sends two hundred and twelve from Ashtabula, Ohio; Mr. Geo. W. Wood sends twelve from Washington, D. C.; Mr. O. K. Crosby sends fifty-seven from Athens, Penna.; Mr. A. P. Tilden sends twenty from Chardon, Ohio; Mr. H. G. Spencer sends one hundred from Evansville, Wisconsin; K. N. sends twenty-five from Havana, Ohio; Mr. J. Sternberger sends seventy-five from Bangor, Wisconsin; Mr. Jas. W. Sullot, sends thirty-five from Salem, Ohio; Dr. J. M. Blakesley sends sixty-one from Anita, Iowa; Mr. C. Wakefield sends thirty from Bloomington, Illinois; Mr. Dyer D. Lum sends seventy-seven from Portland, Maine; Mr. J. M. Holmes sends twenty-three from Harrison Co., Ohio; Mr. W. H. Downes sends eight from Birmingham, Connecticut; Mr. Ira Smith sends twenty-eight from Colebrook, Connecticut; Mr. B. F. Horton sends seventy from Dexter, Maine; Mr. C. D. Martin sends seven from Dakota Co., Nebraska; Mr. Joseph Frazee sends one hundred and twenty-eight from Defiance, Ohio; Mr. D. Sandman sends forty from Barre Mills, Wisconsin; Mr. J. H. Palmer sends ten from Cortland, New York; Mr. Wm. Hilles sends thirty from Mt. Union, Ohio; Mr. John Chappellsmith, sends two hundred and twenty-four from New Harmony, Indiana; Mr. Geo. Chamberlin sends two hundred and twenty-eight from Depere, Wisconsin; Mr. John Abbot sends one hundred and five from Naples, Illinois; Mr. Jonas Hilton sends fifty-seven from Norridgewock, Maine; Mr. D. F. Sweetland sends one hundred and eight from Hornellsville, New York.

IS IT FAIR?

Mr. Emerson says "to be great is to be misunderstood." With as much justice it may be said that to be honest is to be misunderstood; that to be sincere and truthful is to be misunderstood; that to be straightforward and veracious is to be misunderstood. The presumption is that men are cunning, sly, disingenuous and self-seeking. The spirit of partisanship has so seized hold on religious as well as political parties that nobody gets credit for frankness. It is the one quality that is continually laid claim to and never displayed. *THE INDEX* tries hard to be fair to every body; but it seems to be the only religious paper that does. The *Christian Register*, one of the most equitable sheets in Christendom, cannot be fair to Mr. Potter, but strains its ingenuity to convict his plain statement of some disingenuousness. To be fair would involve a concession and concessions are fatal to the claim of infallibility, and a paper, religious or secular, that did not assume to be infallible would forfeit its claim to denominational and to party confidence. A Unitarian who should be fair to a believer in Free Religion would be a wonder.

Radicals are not fair to radicals. One must be radical all over, or he is allowed to be radical nowhere. If a radical tries to tell the exact truth, and in so doing departs from the general track which the body pursues, suspicion of essential unsoundness falls upon him, and the name apostate is whispered. Both radical and conservative claim all they can and are anything but fair in the claims they make; the radical catching at every chance expression of the conservative in order to show that really he belongs to the other side, and the conservative catching at every random word of the radical to prove that he is marching under false colors,—as if one could not be honest without being dishonest, could not be fair without being foul!

No task is so discouraging as that of the teller of the truth. A radical preacher recently spoke what he thought a true and merited word about Jesus. He prefaced it by remarking that each prophet has his word of might; with this one, it was renunciation, with that, purity, with the other, justice, or moderation, or law, or harmony, or reason. Jesus' word, he said, was Love; and then he proceeded to illustrate his meaning by a few specifications of the

use Jesus made of this fine word. Least, however, what he said should be mistaken for unqualified eulogy, he interwove the declaration that in some respects, other teachers were greater than he; that the strong of will preferred Socrates; the aspiring, Buddha; the reasonable, Confucius; the heroic, Moses; that Jesus was for the burdened, the lonely, the sad, not for the resolute, the proud, the high-minded. And he closed his brief statement by intimating that, in the conduct of human affairs and the exigency of human society, justice was more than love, and was even necessary to preserve the moral order which love threatened to undermine.

There was a slight, perhaps, but sincere effort to place Jesus where he belongs in the rank of the world's teachers. Now what does a contemporary religious journal do but cull out the complimentary phrases, omitting all the rest, and print them as Mr. So-and-so's glowing tribute to Jesus! giving to all its readers the impression that the most radical of the radicals agreed with the most conservative of the conservatives in paying the highest honors to the "Master," and sustaining him on the throne he has so long occupied in Christendom. Is this fair? The writer meant to do nothing of the kind. He meant to say what he thought was due, no less and no more, quite indifferent to the effect it might have on the security of the "Saviour's" place on his mythological throne. The journal in question had no purpose to be unjust. It probably intended to be particularly kind and generous, to do the handsome thing by an antagonist, and propitiate public sentiment towards him, while at the same time it drew from him a confession in its own favor. But this especial kindness is no more fair than an especial curtness and crabbedness would have been. We want the truth by truthful means. Let us have that if we can get it! The sentimentalism of charity may sin against the truth as fatally as the bitter exaggeration of intolerance. Better than the zeal of partisanship, better than the tenderness that would soften and cover it over, is the truth that knows no partisanship and asks no glozing.

O. B. F.

FOUNDATIONS OF FAITH IN DEMOCRACY.

In the last century Jean Jacques Rousseau promulgated his renowned "Social Compact." His scheme is based upon a "state of nature" in which instinct is a rule of conduct and physical impulses with the law of appetite are controlling influences.

His natural men are brutes; and to secure "natural liberty" he instituted a brutish contract which he called his "Contract Social."

The *divine* element of human nature is no part of his natural men; so far as I can see, a skunk or any other offensive animal has the same inalienable rights that these imaginary men have, and to preserve which this shallow thinker, but brilliant sophist, sought to establish a social compact.

How something was to proceed from nothing he did not attempt to demonstrate, but with one leap he cleared the chasm between his "state of nature" and a "state of society," and being safely on his feet, discovered himself located in the realm of morals. Here he found that instinct is subordinate to reason, and the voice of duty succeeds the dictates of passion. Why he did not take another leap is not easy to understand. Had he done so he would have saved M. Comte much labor, for he must have landed in a state of social despotism, developed and advocated at a later day by that very positive philosopher. But Rousseau did not take it; on the contrary he proceeded at once to reconstruct society with special reference to the natural liberty of the natural man that he had brought with him. His theory of government is founded upon the selfish principle—it is pure self-interest. A given number of men voluntarily assume an obligation to protect each other against each other. The purpose of each is to promote his own personal welfare, and as in this effort conflict may arise, a defensive and protective alliance, called the State, is established. Society is a collective body and its sole function is that of a ubiquitous watch-dog ever on the alert to keep off intruders.

Rousseau found many readers and some disciples. Our own Jefferson, Adams and Hancock were familiar with his political and social theories; each one of them places his own value upon the new philosophy. None of them adopted it and all of them practically repudiated it.

There is, however, in the present day, a class of

thinkers who claim that the immortal Preamble to our Declaration of Independence, is an epitome of Rousseau's "Contrat Social;" and they are demanding the full development and rigid application of his principles in the administration of our government.

One notable representative of this class, in speech so plain as to leave no room for doubt, demands the repeal of all marriage laws and clamors for legal sanction of prostitution and debauch. A second class of political philosophers, composed of men who have lost faith in democratic principles, endorse this new construction of the famous Preamble, and say that the logic of the social anarchists is irresistible. They point in terror to Free Love or Free Lust, and cry out,—“Behold the consummate flower of your democracy! The tree has been growing these one hundred years, and, lo! it was the poisonous Upas our fathers planted! In the name of all that is good and true and pure and clean, destroy it root and branch.”

But there is yet another class of thinkers, who repudiate *démocratie*, but believe in American democracy, and justify their faith by an appeal to our Magna Charta. Their interpretation of it is based upon a conception of the “natural man” and of his social relations, radically different from, and opposed to, that of Rousseau. They begin by supplying Rousseau's fatal omission; they build upon the divine character of humanity. Man is fashioned in the image of the Creator. Born in a stable or in a palace—nurtured in a den of vice or trained in the school of virtue—God is ever in the man; and upon this primal truth the self-evident equality of all men is founded. On this principle society is not a mere compact for the common protection of a selfish individualism. With his first breath, the relations of the child to society begin; and only when he has drawn his last breath does the man under these relations. The individual has duties as well as rights, and society has rights as well as duties; and a recognition of this fact is essential to social welfare.

The rights, duties and obligations of the individual involve himself, his immediate neighbor, and so society. The term “rights” is relative; it implies the existence of other human beings, and it has no meaning except as it refers to social relations. Men come into the world with instinct, passion, intellect, will, conscience; and only by contact with humanity are rights evolved. “Inalienable rights,” therefore, as well as all others, imply social duties and obligations. The right to life, liberty and the pursuit of happiness, inherent in man, so far from proceeding from his animal nature, is based upon the great fact of his humanity; it is natural and inalienable because he is the natural child of God, and the fact of his parentage can never be annihilated. Existence, motion or action, obedience to impulse, when illumined by the light which “lighteth every man that cometh into the world,” become natural life, natural liberty, natural pursuit of happiness. The right to these is inalienable; and *this* is the right proclaimed in 1776; this is the corner-stone of American Democracy. It is a play upon words to argue that the grand declaration, “all men are created equal,” is not true, because one man has one talent, and another ten talents; it is an imputation upon the intelligence of the people, to scout at “inalienable rights,” because sometimes men are deprived of life, and their liberty is restrained by law. The men who wrote and signed the Declaration of Independence, and the “people” who adopted it as their own, were as cognizant of these facts as we are. They acted on the assumption that society is composed of human beings and not of beasts, and they believed, as they were entitled to believe, that the import of their words was so well understood as to render definition superfluous.

The declaration itself was a protest, not of individuals, but of a Congress of States against the tyranny of a distant government; the war that followed, developed great inequalities among men, and involved the sacrifice of life and the restraint of individuals; yet no one for a moment thought of charging the United Colonies with recreancy to their own principles. From the beginning, the interpretation of their Bill of Rights, by the people, has included a repudiation of the animal liberty of Rousseau and has indicated that the rights for which they have contended and which they will preserve, imply in intelligence, virtue, conscience, law. In 1787, with the declaration in their hands, and the words, liberty and equality upon their lips, they launched the constitution. Without hinting at a “contract,” but broadly recognizing the reciprocal rights, duties, and

responsibilities of society and the individual, they ordained and established the constitution “in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare and secure the blessings of liberty.”

There is indeed, not a scrap of evidence in the Declaration of Independence to sustain the theory that the function of government is simply to maintain inviolate a contract made between individuals; there is not a hint at individual absolution from social obligations, the broad democratic principle, reiterated by Abraham Lincoln in his memorable words, “of the people, by the people, for the people,” is unfolded, and with it the right of the people “to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.” The preamble to the constitution interprets and confirms the preamble to the declaration, and in it we find a wise combination of regard for the general welfare and for personal liberty.

Recognition of individual rights common to humanity must be the basis of all forms of just government; and the best form is that which secures the largest individual liberty consistent with social integrity. That is the rational interpretation of these two articles of faith in the American political creed; and it is the interpretation that will be sustained by the clear-sighted common sense of the people.

R. P. H.

EDITORIAL BOOK NOTICES.

A RUSSIAN JOURNEY (James R. Osgood & Co., Boston) is a graphic sketch, by Miss Edna Dean Proctor, of incidents of travel in the empire of the Czars,—or rather a series of short, bright essays on various points of interest in that vast domain. Each is prefaced with a little poem. The book is not profound; and it is not tiresome. One may read its pages as he looks through the stereoscope, not tarrying very long to reflect, but yet all the while hanging up on the walls of his “chambers of imagery” a series of pleasant pictures that will afterwards make any allusion to Russia and the Russians fresh and suggestive. A glimpse of St. Petersburg, Moscow and the Kremlin, the Fair of Nijni, the Kalmucks, the Cossacks, the Czar himself,—and, with a grateful “thank you!” to the fair artist, we turn to

THE REVISED PRAYER BOOK, a compilation by the Rev. Charles Voysey for the use of his congregation at St. George's Hall, London, where the clear, bold discourses are preached, two of which our readers have already found in THE INDEX. It will be difficult for those not used to the Episcopal church-service to do full justice to this book. Mr. Voysey has undertaken a very arduous task, and, we think, performed it with a fair degree of success. The best portions of the old Book of Common Prayer are retained with but little alteration; and we doubt if any fixed form of worship will ever again be framed comparable with these for simplicity, dignity, and spiritual vitality. The two new services added by Mr. Voysey, one “respecting our duty” and the other “of praise and thanksgiving,” are simple, beautiful, and elevated both in tone and expression; and it is high praise to say that they really harmonize with the retained parts of the older book.

To those, however, who feel themselves drawn into sympathy with modern religious thought, the difficulty is an increasing one, how to reconcile it with any verbal expression of the religious sentiment,—above all, with a fixed expression of it. The deepest worship of the age more and more clothes itself with reserve; and it is a problem which time only can solve, whether public worship of any sort will be perpetuated. To be frank (and we write with no purpose but to be frank), it appears probable that religion in its highest form will diffuse itself more and more over the entire life, and less and less concentrate itself into momentary utterance. Such utterance, at least, will be increasingly private—increasingly indisposed to take the form of definite language, above all in public assemblies. And yet, if (as we anticipate) the time shall ever come when the harsh, jarring of present religious convictions, caused by the open feud between science and all instituted religion, shall pass into the harmony of new religious convictions, based on a deepened, ripened, and universalized science,—if thus the conditions of a sincere public worship shall be once more realized in a new unity of intelligent yet spiritual faith throughout the com-

munity at large,—then we see no reason why the spirit of worship should not find social as well as solitary utterance. It is the mixed and discordant beliefs of liberal assemblies to-day that destroy the finer sympathies on which all sincere social worship must rest.

The long period of transition, therefore, which must intervene between the past ages of ecclesiastical faith and the far-off ages of scientific faith is especially unfavorable to social worship; and the tendency is very marked towards at least a temporary total discontinuance of it. “English Theists,” wrote Prof. Newman in a letter recently received, “do not know what to do with public prayer.” The perplexity is not confined to England. It is universal among all modern religious thinkers. Modern religion demands absolute freedom of thought; this renders atheism at least possible, and in many cases actual. Here is the root of the difficulty. How can the religious sentiment be socially gratified in the unsympathetic presence of those who do not respect it? It cannot well be. Yet, sooner than withhold cordial fellowship even from the most pronounced atheist, modern religion will waive the luxury of social worship, and content itself with the secret and profounder worship which takes no counsel and asks no sympathy of man. Worship is a delight, but brotherhood is a duty; and the deepest religion hesitates not long between the two. For these reasons we believe that public prayer will wholly fall into desuetude in liberal assemblies, until the wiser science of the future shall have re-created a universal faith in God, not on the basis of authority, but rather on that of the better instructed intelligence of man. To many this expectation seems chimerical, if not absurd. So be it. Our conviction needs no companionship. It is strong enough to stand alone.

[FOR THE INDEX.]

SPIRITUALISM AND SCIENCE IN ENGLAND.

LONDON, January 18, 1873.

There is a connection between the head and hand of a nation which our theologians are beginning to find out. The *London Times* recently declared, in an editorial article, that there are more people in London uninterested in any kind of Christianity than all the denominations put together can pretend to have converted among the heathen. Yet when a man of science gives a lecture on Sunday, it is hard to find a hall large enough to contain the people who attend, though they have to pay; whilst the churches which they attend freely are comparatively empty. The fact is, the working classes have abandoned Christianity, in more or less sympathy with the alienation of the great thinkers from it. The blow given to the prevailing religion by the simple announcement that Grote had left a bequest to endow a professorship in University College on condition that no preacher of any denomination whatever should ever be chosen to that chair was exceedingly heavy. The churches and chapels writhed under it, while in a score of so-called “infidel meetings” it was made the subject of demonstrative congratulations. Not long ago I was walking along the street on a Sunday afternoon when I perceived a group gathered around a street preacher. The man was much more vigorous and shrewd than his kind generally are; he was a Scotchman, and, like most Scotch preachers, had developed an especial ability for the falsification of facts. He seemed to be directing his remarks particularly against a number of infidels, who had been urging their objections to Christianity before my arrival. “Ah!” said the preacher scornfully, “you do not find these Christian evidences sufficient? You don’t? They were enough for such intellects as Locke and Newton, but not for you!” Presently one of the “infidels” replied: “The preacher has gone back just two hundred years to find great men who believed in Christianity. But something has been learned in two hundred years. Let him give us the names of great men—the successors of Newton and Locke—who believe in it now.” The Scotch preacher prudently discovered at that moment it was his tea time, and, excusing himself, disappeared.

I was reminded of this by seeing the faces of many of that same group of “infidels” at St. George's Hall, last Sunday afternoon, on the occasion of one of those Sunday lectures on secular subjects which have now become an institution in London. Every Sunday now we have two such lectures and a concert in a beautiful hall. The infidels have found a nest for themselves and their children—after a long struggle with the Sabbatarians—and their meetings on common and under railway arches on Sundays will become only the voluntary enjoyments of the summer. The subject of last Sunday's lecture was “Epidemic Delusions, with special reference to Spiritualistic Manifestations.” The lecturer was Dr. W. B. Carpenter. There were circumstances which gave great interest to the occasion. There is no doubt that Spiritualism has recently been brought under the consideration of the scientific world in a way in which dealing with it cannot be avoided. One man of respectable posi-

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M. D. C.

N. B.—Illegibly written articles stand a very poor chance of publication.

WASHINGTON, Feb. 5, 1872.

Geo. W. Wood.

DETROIT, Mich., Jan. 29, 1873.

These few must suffice, although many equally significant could be given. Not by the sneer that shows a false pride or a sceptical and unreasoning

Truly yours,
G. B. STEBBINS

SALEM, O., Feb. 1, 1872.

Yours truly,

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

THE GOD OF SCIENCE.

BY F. E. ABBOT.

(Sixth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, February 11, 1872.)

A year ago I had the honor to read in this Course a lecture on "The Intuitionist and Scientific Schools of Free Religion." Its main purpose was to point out the failure of what might be described as the intuitionist philosophy of religion, and to show that modern religion must, so far as its intellectual method is concerned, frankly plant itself on the basis of modern science. It would have been going out of my path to criticize the principles of intuitionism in their metaphysical or rather psychological aspect, which could not have been done without discussing at great length questions usually considered to be of a very arid and tedious nature. I was obliged to limit myself to a more practical treatment of the subject, and to deal with issues less abstract. But that the problems of God and Immortality have received no accepted solution by the method of intuition, and that they still await solution by the method of science, were points that I endeavored to make especially prominent and clear. The present lecture is in some sort a continuation of the former one; and it will be my object to contribute something towards an answer of the question—"What does science teach about God?"

"SCIENCE HAS NO GOD."

The first thought, perhaps, that may occur to you in connection with this question may be that science teaches nothing whatever about God. Scores of scientific men and hundreds of dabbles in science will vehemently assert this. Multitudes of Christian clergymen will echo the assertion, and add that the Divine light shines only from the sacred pages of the Bible. I do not at all dispute the truth of these assertions, taken in the sense in which they are made. If there is no God but that preached in the majority of Christian pulpits even at the present day, I admit unreservedly at the outset that science knows nothing, and will know nothing, of any such God as that. Thousands affirm him, believing themselves to be theists. Other thousands deny him, believing themselves to be atheists. But in all ages and lands there have been men whose ideas of God have been as high above the popular ideas of him as the Alps are high above the fife of France. Socrates, you remember, was arraigned before the Athenian dikasts for atheism, but he replied:—"Should I by my entreaties persuade or force you to break your oath of impartiality, I should teach you to believe there are no gods, and, even while making my defence, should accuse myself of not believing in the gods. But this

is far from the truth, for I believe, O Athenians, as none of my accusers believes." Philosophy has long cherished thoughts about the Divine by the side of which the teachings of Christian theology stand no higher than the barbarian notions of which Sir John Lubbock gives an account:—"When Burton spoke to the Eastern Negroes about the Deity, they eagerly asked where he was to be found, in order that they might kill him; for they said, 'Who but he lays waste our homes, and kills our wives and cattle?'"

An old woman, belonging to that Arab tribe [Eesa,] having a toothache, offered up the following prayer: 'Oh, Allah, may thy teeth ache like mine! Oh, Allah, may thy gums be as sore as mine!'" [The Origin of Civilization, p. 131.]

When, therefore, narrow-minded people blame me for using the word *God* in a higher than the popular sense, and attribute it to an unworthy desire of evading the reproach of atheism, I reply that I judge it right to let the great philosophical believers of all ages define it for me, rather than the little clerical believers of the day,—just as I let the great savans define the meaning of the word *sun*, rather than the ignorant people who know nothing of the revelations of science concerning its true physical nature. If the word *God* represented to my thought nothing that is really existent, I would discard it; and if the word *sun* represented nothing that is really existent, I would discard it also. But so long as both words stand for what I believe to be great and glorious realities, I must retain them both, and not permit the ignorance of the many to extinguish the knowledge of the few.

Scientific men, it is true, are very shy of the word *God*, and usually turn it over to the Church as exclusively ecclesiastical property. The Church has so long claimed a monopoly of religious ideas, and made such a bad use of them too, that scientific men have hitherto been nearly unanimous in declaring that they find no place in science. When, therefore, I speak of "the God of science," I would be understood distinctly as not meaning "the God of scientific men." Each of these must speak for himself, or, if he prefers, keep silence for himself. I intend only to draw forth from the great treasury of scientific truth a few gold coins which have been strangely mistaken for copper—to show, if I can, that science itself has already made discoveries which possess an unadmitted religious value, and to point out that the present tendencies of science are in the direction, not of atheism, but of an enlightened theism.

THE PHILOSOPHY OF SCIENCE.

In that singular compound of pompous pedantry, whimsical and erratic speculation, and genuine philosophical genius, the "Primary Synopsis of Universology" by Stephen Pearl Andrews, which claims to have discovered the universal philosophy of science, Prof. Agassiz is quoted as using the following language:—

"I believe in the existence, in the nature of things, of just such a science as you claim to have discovered; and in this I differ from most scientific men, who seem as yet to have no conception of Unity of Law, and who would therefore regard your whole pretension as Utopian. Farther than this, I believe that we are, just in this age, on the verge of making the discovery; and that somebody will make it. Whether you have it or not, I am of course unable to say. The presumption is strongly against any individual claimant. . . . Indeed, I doubt whether, if you have all you claim, the scientific men, so-called, will be the first to appreciate it. We are, he added, all *intense specialists*; and when the Unity Science comes in the world, it will be something so entirely aside from our fixed habits of thought, that I think it will find its first appreciators, probably, among men of enlarged and general culture, rather than among specialists in science."

There is, I believe, in these words of Prof. Agassiz, the true spirit of prophecy. Out of science itself must be developed the philosophy of the future; and not only do I agree with him in thinking that its first appreciators will be found outside of the circle of scientific specialists, but I also think that its authors will be also found outside that circle. No thorough specialist fits himself for taking comprehensive and genuinely philosophical views of science. But the world for half a century has been groping blindly to find this greatly needed Philosophy of Science. Auguste Comte believed that he had found it. Herbert Spencer believes that he has found it. Stephen Pearl Andrews (last and least) believes that he has found it. All are mistaken. That philosophy has not yet come. But when it comes, as come it must and will, it will embrace the totality of all known facts in the unity of an intelligible system, doing exact justice to each and ignoring none, organizing the sciences as one harmonious whole, and including under a single yet complex method all departments of human thought. When it comes, it will create sooner or later throughout the civilized

world a unity of intellectual convictions which has never yet been paralleled, even in the boasted "Ages of Faith,"—not, of course, a unity of all opinions, but a unity of fundamental principles and methods of thinking. And when it comes,—a Philosophy of Science whose basis shall be solid truth and whose law shall be unfettered reason,—then, I most profoundly believe, will the enlightened idea of God be so firmly fixed in the human mind that Christianity and atheism shall become alike mere traditions of the past. By this I mean that, if I misread not the signs of the times, and above all the signs of science itself, the Christian religion, all other special historic religions, and the various forms of atheism which these have polarized into existence, will be all educated by ever advancing and enlarging science into an interpretation of NATURE which shall do it equal justice both in its spiritual and its physical aspects.

THE METHOD OF SCIENCE.

But this philosophy, based on all known truth and vital enough to assimilate all truth that shall from time to time be discovered, must be dominated by a single method. What is wanted is not the discovery of a new method, but the expansion and universal acceptance of the method already crowned with such magnificent and triumphant laurels—the method of science itself. Observation and experiment, induction and deduction,—the recognition of all facts, inward and outward, and the application of every mental faculty to interpret them and discover all their bearings,—this is the method, already organized and of unquestioned authority in physical investigations, which is destined to become supreme also in every province of human thinking. The conquest of one dogmatic system by another is of trivial consequence; the pathway of philosophy is white with the bleaching bones of such systems. But the establishment of a new method is of vast moment, for it means the determination of a new road for the human mind.

We are now in the midst of a great conflict of methods. The "transitional period" of which we hear so much vague and vaporous talk (nobody seems to know from what or to what we are passing) is in fact the period of struggle between the old method of Christianity and the new method of science. Dogmatic authority, the Divine revelation of truth which must be accepted without doubt or question as the Divinely authorized basis of belief,—that is the old method once supreme throughout Christendom in the "Ages of Faith;" and it still holds away to a greater or less extent throughout the entire Christian Church. On the other hand is the new scientific method, only two or three centuries old, which submits every fact and every theory to the severest tests, first objectively by experience, and then subjectively by reason; and this new method is daily gaining ground upon the other. Nearly every great conflict of ideas in modern times, I care not how disguised by superficial issues, can be shown by thorough analysis to be the same eternal conflict of these two principles,—Authority or the Christian method, and Reason or the scientific method. The substitution of the latter for the former is the great reform now going on, and not to be completed until the last trace of dogmatism is wiped out from the human mind.

THE HALF-WAY HOUSE OF INTUITIONISM.

The intuitionist philosophy, which assumes God as a given fact, an original datum, a first principle from which all religion is a deduction, marks the border-land between these two conflicting methods. It is the last refuge of dogmatism. Granted its one premise, intuitionism obeys in all else the scientific method, or professes to. But this premise must not be questioned. If this is overthrown, it sees no escape from atheism. The being of God must be guaranteed to it by an immediate revelation, differing in kind not at all from the revelation claimed by the Church. The only difference is that this one, fundamental revelation is interior, made to the private soul by a transcendent or supernatural experience, rather than exterior, made to the whole world by a supernatural revealer. Thus the intuitionist philosophy retains the Christian method in establishing its one great premise, and adopts the scientific method in all other respects. It is thus "a house divided against itself," and it must fall. That I am not unfair in this criticism, will be apparent to any one who reads carefully the remarkable article on "Theism—Disaster in the Theistic Argument," contained in the *British Quarterly Review* for July last. I will quote some passages from this article, which I regard as the ablest and most philosophical defence of the intuitionist philosophy that I have ever read:—

"Finally, there is the argument which, when philosophically unfolded, is the only unassailable stronghold of the-

ism, its impregnable fortress, that of intuition. . . . It is simply the utterance or attestation of the soul in the presence of the Object which it does not so much discover by searching, as apprehend in the act of revealing itself. . . . It is not an argument, an inference, a conclusion. It is an attestation, the glimpse of a reality which is apprehended by the instinct of the worshipper, and through the poet's vision as much as by the gaze of the speculative reason. . . . The object of which we are in search is not a blank, colorless abstraction, or necessary entity. Suppose that a supreme existence were demonstrable, that bare entity is not the God of theism, the infinite intelligence and personality, of whose existence the human spirit desires some assurance, if it can be had. . . . It [the condemned theological argument] can never assure us [that those traces of intuition to which it invites our study proceeded from a constructive mind detached from the universe. [In this expression the old Christian idea of a God, outside of or above Nature is clearly assumed, without which, indeed, there could be no idea of intuiting him as an isolated "object."] . . . For the theist merely to proclaim, as an ultimate fact, that the human soul has an intuition of God, that we are endowed with a faculty of apprehension of which the correlative object is divine, will carry no conviction to the atheist. Suppose that he replies, "This intuition may be valid evidence for you, but I cannot see such irreproachable testimony, or evidence of innate ideas in the soul, or of a substance underneath the phenomena of Nature of which we can have any adequate knowledge." . . . We may close the argument by simple re-assertion, and vindicate our procedure on the ground that in the region of first principles there can be no further proof. . . . The very existence of the intuition of which we speak is itself a revelation, because pointing to a Revealer within or behind itself. . . . This, then, is the main characteristic of the theistic intuition. It proclaims a supreme Existence without and beyond the mind, which it apprehends in the act of revealing itself. . . . The intuitionist, on the other hand, perceives that a revelation has been made to him, descending as through an opened cloud, which closed again. . . . His knowledge is due not to the penetration of his own finite spirit, but to the condescension of the infinite. But we admit that this intuition is not naturally luminous. . . . When not lit up by light strictly supra-natural—because emanating from the object it discerns, all is dull and lustreless. . . . It will be found that all who deny the validity of our intuition either limit us to the knowledge of phenomena, or, while admitting that we have a certain knowledge of finite substance, adopt the cold theory of necience. [This is untrue, and shows a total ignorance of the grounds of scientific theism.] The assertion, therefore, that Nature, of which the physical sciences are the interpretation, does not reveal God by its phenomena, is as strongly asserted by the (intuitionist) theist as by the positivist. The God of (intuitionist) theism is no inference from phenomena, but, if we may so speak, a postulate of intuition.

On these passages, I wish only to say here that I object chiefly to the method they illustrate, as entirely irreconcilable with the method of science. The writer has no conception of scientific theism. For one, I frankly admit that I have no such intuition as he (or she) describes, as the subjective revelation of a supernatural object; yet I should be loth to possess a feeblish religious sentiment. The difference, I think, lies in the intellectual analysis and interpretation of experiences by no means monopolized by intuitionists, who usually express great respect for science, yet seem to feel that it would be a degradation to rest their belief in God on a scientific basis. They disparage "observation," forgetting that intuition is itself, only another name for "observation," and that, if they have an intuition of God, they must "observe" him. But a God that can be "observed," or (if the word is preferred) intuitively, as an "object," must be an object of sense,—the internal sense, it is true, but none the less of sense. In what respect is the internal sense, or the supposed intuitive faculty, superior in dignity to the external senses or common perceptive faculties? If God is an "object" of intuition, he is by that very fact an object of sense. The special intuitive faculty, admitting it to exist, is of a lower grade than the rational faculty by which scientific theism believes itself to know God. To me it seems a mere species of idolatry to worship a God that can be the "object" of any directly perceptive or sensuous faculty, whether dignified by the name of "intuition" or disparaged by the name of "observation"—both names really signifying the same thing. The understanding is derided by intuitionism as lower than the reason: but intuitionism reduces the reason to the level of a passively receptive faculty, a mere capacity of receiving sensuous impressions, and thus puts it far beneath the understanding, which is the active faculty of intellectual comprehension, the manifestation of mental vitality, the power of pure thought. I regard it as a nobler thing to comprehend than simply to behold,—a higher act to exercise the pure intellect than to receive impressions by any intuitive faculty, whether of outward or inward sense.

Is it possible that intuitionism suffers itself to fall into the perilous vanity which seems always to accompany the conceit of special private revelations? Not always, at least. But there is danger of it. The method is bad, radically bad; and it marks the confusion which now prevails between the Christian and the scientific method. Revelation has not yet given place to reason, but in intuitionism it has concluded a temporary compromise. In the end, however, this half-way house between the Christian method of supernatural revelation, and the scientific method of natural reason will be deserted, and stand only as a monument of half-developed thought. I feel more and more convinced that modern religion must, with a courageous faith, throw itself into the arms of science. In fact, science itself is meeting religion half way, by the confession of some of its most distinguished promoters. For instance, Mr. Alfred R. Wallace, referring to certain organic characteristics which he holds could not have been produced by natural selection, and which he thinks point to "the action of mind" among the forces which have produced them, says:—"I would further remark that this inquiry is as thoroughly scientific and legitimate as that into the origin of species itself. It is an attempt to solve the inverse problem, to deduce the existence of a new power of a definite character, in order to account for facts which according to the theory of natural selection ought not to happen. Such

problems are well known to science, and the search after their solution has often led to the most brilliant results. In the case of man there are facts of the nature above alluded to; and, in calling attention to them and in inferring a cause for them, I believe that I am as strictly within the bounds of scientific investigation as I have been in any other portion of my work." [Contributions to the Theory of Natural Selection, p. 335. Compare preface, p. viii.]

Without expressing an opinion on the particular cases referred to, I fully believe that Mr. Wallace rightly includes such problems within the legitimate domain of scientific inquiry; and I rejoice in the fact. So also Prof. Huxley, in his admirable little work just reprinted by Appleton & Co. with the title "More Criticisms on Darwin and Administrative Nihilism," says:—"By science, I understand all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions. And if any one is able to make good the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me that such theology will take its place as a part of science." [p. 25.] If faith in God is good for anything,—if it is based on truth,—I fear no harm to it from the broad daylight of science. But if, like the owl, it is a night-bird, and can thrive only in the gloom of a mystery that science cannot penetrate, then I want none of it. "The prayer of Ajax was for light." I know no better prayer.

NATURE AND SUPERNATURE.

Inquiring, then, what is the first great result of the scientific method as applied to the idea of God, I think we shall find that the old distinction between the natural and the supernatural, between Nature and Supernature (if I may use the word), which has been ploughed so deeply into Christian thought, is fading into indistinctness, and will ultimately disappear. The old abhorrence of matter which once made men even ashamed of having bodies, and created so profound a contempt for the whole material universe that it was counted blasphemy to attribute to God any immediate control of it, was the true root out of which this distinction grew. Nature was held to be matter, and matter was held to be undivine,—or, as the phrases were "inert," "brute," and "dead." This debased conception of matter, though pushed to extravagant lengths by Christian theology, is not confined to it. Even Plato, the "greatest of the Greeks," made it part of his philosophy:—"Those, therefore, who say that Plato thought that 'Evil was inherent in matter,' though expressing themselves loosely, express themselves on the whole correctly. Matter was the great Necessity which Intelligence fashioned. Because it was Necessity and unintelligent, it was Evil, for Intelligence alone can be good." [Lewes' History of Philosophy, I, 262.] So also Plutarch:—"Matter is that first being which is substrate for generation, corruption, and all other alterations." [Plutarch's Morals, III, 122.] But the dynamical theory of matter, which reduces all material properties (extension alone excepted) to manifestations of force, dissipates the crude notion that matter is "inert" or "brute" or "dead." Difficult as it is to arrive at any exact definition of matter, the belief that it is the source of all evil holds no place in modern thinking; and the decay of this superstition is the decay of the ancient distinction between Nature and Supernature. The tendency of science is wholly in the direction of that conception of Nature which identifies it with all that is real; and if God is real, he can no longer be regarded as a reality outside of or above Nature. This I believe to be the necessary, though not as yet universally accepted, conclusion to which the growth of science is leading the human mind. I have been especially struck with this fact in reading Prof. Haeckel's recent and most masterly work, the "Natürliche Schöpfungsgeschichte." In this the protest is strong and pronounced against the idea of a "personal" (i. e. a supernatural) Creator or God; yet I find little or nothing really in conflict with the idea of God to which I believe science is tending. Haeckel believes in the identity of all substance, advocates the doctrine of Monism, and declares himself willing to share the reproach of "pantheism" with Bruno and Spinoza, Lessing and Goethe. He even advocates the idea of a "spiritualization of matter" [die Besetzung der Materie]; and his work is a striking illustration of the modern reaction against all forms of supernaturalism.

The best thought of to-day regards Nature as the All. There is nothing out side of or above it, any more than there can be something outside of or above infinite Space. To insist that God is supernatural is to doom the idea of all Divine Being to a slow but inevitable extinction. Such appears to me to be the irrepressible decree of modern science. I accept the total abolition of the old dualism of Nature and Supernature as the first step in the advance of mankind from the theological to the scientific idea of God. This radical revolution or "change of base" in religious thinking is demanded by the substitution of the scientific for the Christian method. Its consequences must be indeed profound. But if any one declares that it is a suicidal step for religion to take,—that the abandonment of the distinction between Nature and Supernature is the death warrant of all high faith in God,—I reply that it is a step from lower to higher thought, an advance from superstitious to educated faith. Not to take this step is to ensure the triumph of atheism in the not distant future. Such, at least, is my firm conviction. But even if I am mistaken in welcoming this step, I see no help for it. The educated world is actually taking it, and coming more and more to regard Nature as all in all—as containing within itself the totality of all being. Whether I am

able or not to perceive the ultimate results of this passage from the Christian to the Scientific standpoint, the passage is inevitable; and without taking counsel of fear whether the increase of human intelligence may not bring old truths into perpetual eclipse, I address myself to the nobler task of learning what new truths I can by this added light.

THE TWO GREAT DISCOVERIES.

The present age has witnessed the establishment of two great principles in scientific investigation,—the principle that, whenever force disappears in one form, its reappearance must be looked for in some other form,—and the principle that, no matter what changes, or events, or developments take place in the universe, their causes must be sought within Nature, and not outside of or above it.

The first of these principles is implied in the great discovery of the "conservation and correlation of forces," or, as Herbert Spencer more aptly names it the "persistence of force." Through the labors of Rumford, Grove, Joule, Mayer, Helmholtz, Tyndall, Carpenter, and the other powerful minds whose combined genius has brought to light this grandest of all known laws of Nature, the great truth that the universe is a unit, long held by philosophy as a speculation, has been inductively established by science as a fact. Various as may be its manifestations, there is but one Power in Nature, uncreateable and indestructible, omnipresent, infinite, and eternal. Incapable of augmentation or diminution, appearing and disappearing and re appearing, it is the One in the Many, the Permanent in the Transient. Thus the old dream of a "creation" either vanishes altogether or merges into the modern conception of endless metamorphosis of the uncreated; and the birth of Nature, celebrated in all cosmogonies as a momentary supernatural event, becomes in modern thought an eternal natural process. If thus the miraculous "beginning of all things," so much relied on as a pet proof of the Deity, slips from the fingers of theology forever, none the less is the history of all things rescued from the contempt heaped upon it by those who see nothing divine in the common. Rash and eager theologians, like James Martineau [Essays, Philosophical and Theological, "Nature and God," 1866] and the writer in the Quarterly Review already quoted, have leaped to the conclusion that this one Energy pervading the universe is reducible to Will. But science disallows such hasty reduction. The analogies of the human will, like arrows shot at the sun, fall back without reaching the mark. Nature refuses to lend herself to such anthropomorphic interpretations, and insists that the debris of the old supernaturalism shall not be emptied into her domain as into a vacant city-lot. Nevertheless, in this magnificent truth that the universe is a unit,—that Nature is the eternal self-expression of infinite and omnipresent Power,—I cannot but discern the first grand element of that idea of God of which science shall yet be the architect.

The other great principle I referred to is implied by the law of Evolution—more particularly the law of genealogical descent which Mr. Darwin has shown to include, not only individuals, but also species. The nebular hypothesis of Laplace and the uniformitarian theory of Hutton were incomplete till supplemented by the Darwinian theory in biology. Sociology, history, ethics, philosophy, religion, all illustrate the same great law of evolution, as treated by all the best and latest writers; but the origin of species was the stronghold of supernaturalism until Darwin and Wallace had scientifically formulated the law of Natural Selection. The luminous vindication of the unity and universality of natural law which science owes to their labors in a region previously haunted by the nocturnal depredators privileged to prey on the common sense of mankind, has been the heaviest blow struck of late years at the effete theology of the past. The philosophical and religious value of the Darwinian theory lies in this fact, that it throws the light of reason into a corner of science itself whither the bats and owls had betaken themselves, fancying it sacred to darkness forever. A brave flapping of wings and ruffling of plumage and blinding of eyes has there been, since the daylight streamed unexpectedly into that nook! Henceforth science shall shine there also, and the surprised marauders shall stand as stuffed specimens in some museum of extinct superstitions. And no one shall mourn save those who believe that light is irreligious, and taxidermy a sacrilege.

The law of evolution brings into harmony the facts which had been disrupted by the belief of miraculous interventions in the course of Nature. The creation of the universe, the cataclysmal epochs of the earth's history, the birth of new species, had been the strongholds of supernaturalism. Now they are all razed to the ground. Not only is unity of Power a fixed fact hereafter, but also unity of Law. In the favorite phrase of Alexander von Humboldt, universal Nature is "ein lebendiges Ganze"—"a living Whole." That conception is the glory of science. It marks the triumph of intellect over its environment. It gives to human life a sublime ideal, and converts the Stoic's grand aspiration of "living according to Nature" into the highest law of civilized man. To bring human society and the human soul into unity with the great Whole of which these are parts becomes thus the chief end of the religion based on science; and when Bryant concludes his "Forest Hymn" with these elevated lines—

"Be it ours to meditate,
In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives,"

he expresses with great dignity and beauty the innermost spirit of the faith which, under the influence

of science, is silently shaping itself in the heart of the modern world.

THE FADING POLYTHEISM OF SCIENCE.

From these two great discoveries, namely, the unity of all natural forces as varying manifestations of one infinite, omnipresent, and eternal Force, and the unity of all natural events as parts of a universal process of cosmical evolution, two great truths are deducible which must powerfully affect the development of the philosophical science of the future. The first of these truths is that science is gradually passing out of the polytheistic into the monotheistic stage.

The main thesis of Materialism is that all phenomena whatsoever, whether in outward Nature or in the human consciousness, are explicable by the ultimate "properties of matter." These properties are eternal and undervived; they exist in and by themselves as inseparable from the various forms of matter; they constitute all that we know of matter, and must be accepted as ultimate facts, explaining everything else, but remaining themselves unexplained. "Nitrogen, carbon, hydrogen, oxygen, sulphur, and phosphorus," says Moleschott, "possess their inherent qualities from eternity." "Matter," says Dubois-Reymond, "is not a coach, to which you could fasten or from which you could remove forces as if they were horses. A particle of iron is, and remains, the same, whether it crosses the horizon in the meteoric stone, rushes along in the wheel of the locomotive, or circulates in the blood-globule through the temples of the poet. These qualities are eternal, inalienable, and untransferable." So Prof. Haeckel, of Jena, explains all phenomena as "the necessary consequence of active causes which inhere in the chemical combinations of matter itself and in its physical properties." In a very remarkable lecture [translated in *THE INDEX*, Nos. 42 and 43], Prof. Hering, of Vienna, includes memory among the inherent properties of organized matter, and refers to it the wonderful phenomena of the reproduction of parental forms; which, considering that memory is a purely intellectual function and cannot be classed among physical properties at all, is a strange begging of the question. His theory reminds me of the Svabhāvika school of Buddhists, one of whose opinions, according to Abel-Rémusat, is that "matter is eternal as well as its properties, which possess not only activity but intelligence." [*Mélanges Posthumes*, p. 156.] This conception of matter as the only substance, and all natural forces as the mere properties or qualities of it, is the essence of Materialism in all its thorough-going forms.

Nor is this conception of ultimate properties of matter confined to consistent adherents of the materialistic school. A semi-materialistic philosophy is indicated in what has been until recently the prevalent opinion among English scientific men, namely, that the "Creator" imparted to matter at the "creation" all its present properties by means of which all natural phenomena are to be explained. Dr. Buckland, for instance, speaks of "the properties adopted by the elements at the moment of their creation;" and the author of "Vestiges of the Natural History of the Creation" says:—"The Eternal Sovereign arranges a solar or an astral system by dispositions imparted primordially to matter." [p. 104 and 103, eleventh edition.]

Now this reference of all events in Nature to the properties of matter as ultimate causes constitutes what I might call the *polytheism of science*. It splits up primal Being into a multitude of independent, though unintelligent, powers, and attributes to their blind, hap-hazard conjunctions or collisions the production of the universe as it is. Between these various properties no relationship can be detected, because each is conceived to be an ultimate fact, isolated and unrelated. That carbon happens to have one set of properties, chlorine another, and so forth, cannot be explained on this materialistic hypothesis; but by the properties as they exist must all facts be explained. The only fundamental difference I can discern between this theory of the universe and that, for instance, of the Greek mythology, is that the latter makes the world ruled by a group of semi-intelligent powers, while the former makes the world ruled by a group of wholly unintelligent powers. The contrast seems to be in favor of the Greek mythology. Against materialists as such I have no prejudice whatsoever; and against philosophical materialism itself I have no objections on moral grounds. But against materialism as a philosophy of Nature I have the strongest objections, since it appears to me not to be a philosophy at all, but rather a degeneration of mythological religion. It is neither more nor less than polytheism in the only form possible in modern times. It renders impossible any high conception of the unity of the universe, any true appreciation of Humboldt's "living Whole," any deep insight into the real drift and tendency of modern scientific thought. I expect to be bitterly assailed for saying this, and absurdly charged with all manner of assaults on materialists as men, although I respect them according to their individual character, and have found them as noble as any other class; but none the less it is true that materialism, attributing all phenomena to disconnected properties of matter as ultimate causes, and making these the only gods it recognizes, is neither philosophy nor science, but rather a system of polytheism in which the deities have sunk into mere metaphysical entities or abstractions. I object to it only on intellectual grounds, as failing to satisfy the philosophical demand for unity. Instead of recognizing the One in the Many, it sees the Many alone, and therefore contents itself with purely superficial explanations.

THE NASCENT MONOTHEISM OF SCIENCE.

Out of this bewildering and baffling confusion of independent, unrelated, and ultimate properties of matter, which for long seemed the only alternative to Mosaic cosmogonies and arbitrary supernaturalisms, the great discovery of the persistence of force opened a door of escape. The properties of matter were metamorphosed into *affections* of matter, or "different modes of Motion," as Grove called them in 1842. All forces were resolved into one Force. A new view of matter itself was involved in this great change, which has been thus expressed by Alfred R. Wallace:—"It is surely a great step in advance to get rid of the notion that matter is a thing of itself . . . that force or the forces of Nature are another thing, given or added to matter, or else its necessary properties . . . and to be able to substitute . . . the far simpler and more consistent belief that matter, as an entity distinct from force, does not exist." [*Natural Selection*, p. 389. I omit some parts of this passage which may admit of more doubt.] In the great principle of the conservation or persistence of force, and the consequent metamorphosis of the old-fashioned "properties of matter" into "modes of motion," I believe that modern science has laid the foundation for a *natural idea of God*. No longer will it be necessary to seek him outside of Nature, or above it; science itself, in this overpowering sublime conception of a unitary Power commensurate with time and space, is becoming our guide to him. Henceforth the study of Nature in its entirety must be that "searching of the scriptures" from which so much has been hitherto hoped in vain. A principle of unity has been discovered that links the pebble at your feet to the remotest nebula of the galaxy, and the beating of the human heart to the twinklings of the stars. I am very far from saying that the simple unity of force throughout the universe is enough to constitute the idea of God. But this I do say, that the discovery of this unity has first made possible the development of a monotheism based exclusively on scientific grounds. I cannot follow even so cautious a thinker as Dr. Carpenter when he says that the "sense of effort" is the "form of Force which may be taken as the type of all the rest;" for I hesitate to push human analogies too confidently. It is easy to frame plausible theories, but harder to discover truth. I can only say now that the great discovery of the unity of all forces as modes of one Force sweeps away the foundation of materialistic polytheism, and points the deeper scientific thought of the age in the direction of monotheism.

THE INTELLIGIBILITY OF NATURE.

From the second great discovery of modern science to which I referred, that of the law of evolution, it appears that, at least so far as it lies open to human eyes, the history of the universe is a connected whole. The course of events is not an endless repetition, the tiresome and everlasting spinning of a top about its own axis. Studied by intelligence, Nature becomes intelligible. From the fiery chaos of the limitless nebulousity, beyond which science cannot penetrate, to the cosmos of universal beauty and use which surrounds us, there has been an orderly and gradual progression. It is as if there had been in the whole process a regular march of thought—the development of a universal idea, I say as if; for it would be unbecoming to say more, however strong may be my own assurance that the appearance is a reality. Supposing that Mind had forecast the history of Nature with the intent to bring about the present order of things, it is impossible to conceive a more magnificently successful execution of the plan. It may be impossible to demonstrate this; but he would be as rash a man as king Alphonso of Castile who should fancy that he could have designed a grander or more admirable fulfilment of the purpose to evolve a universe. I think it to be in harmony with a rigidly scientific method to attribute the existent result to the only cause that will really explain it—namely, the ever-present activity of Mind. How the one Force of the universe should have pursued the pathway of evolution through the lapse of millions of ages, leaving traces so legible by intelligence to-day, unless from beginning to end the whole process had been dominated by Intelligence itself, it passes my ingenuity even to conjecture. To say that it *must* have been as it *has* been, is to evade, not answer, the question. The question may be indeed unanswerable; yet when an answer lies ready to our hand, an answer which, if accepted, would illuminate so much that is dark,—it deserves at least the most respectful consideration from science itself. I ask no concession to sentiment, which should follow, not lead; for every mind of virile power must acquiesce in the treatment of purely intellectual problems by purely intellectual methods. But viewing the universe as the result of a process of evolution stretching back into eternity, and finding this process grow daily more and more intelligible, I believe that science will sooner or later recognize the fact that, in the nature of things, no better proof of the intelligence of the cause could be conceived than the intelligibility of the effect. The more law science discovers in Nature, and the more clearly it perceives the tendency of all natural law to ultimate in a higher evolution of the universe, so much the stronger must this proof become. Every new adaptation that is brought to light strengthens the argument; and when the last seeming anomaly shall have been resolved into harmony with the great whole, the argument will have become demonstration.

Moreover, so sure has modern science become that the system of Nature as a whole is thoroughly intelligible that conspicuous instances can be cited in which pure a priori deduction has led to the discovery of facts previously unobserved. When, for in-

stance, from the general analogies of the mammalian skeleton, Goethe inferred that the intermaxillary bone must exist in man as well as in the brutes, and found his anticipations verified by the fact; or when, from the law of gravitation and the perturbations of Uranus, Leverrier inferred the existence of an undiscovered planet, and directed the telescope of Galle towards the very spot in the heavens where it was found; or when Sir William R. Hamilton, from the mathematical consequences of the undulatory theory of light, inferred the existence, at four points, of luminous conical envelopes whenever light is transmitted through crystals having two optic axes, and thus led Dr. Lloyd to the discovery of conical refraction,—in all these cases the intelligibility of Nature was assumed and experimentally proved. That is, admitting that genuine facts are taken for premises, it is to be anticipated that the deductions of pure reason will be borne out by experience, even in hitherto unexplored regions of natural phenomena. Science will not always be blind to the enormous theistic value of such a principle as this. It shows that the laws of thought are also laws of being,—that Nature is intelligible because it is itself intelligence,—that man can comprehend the universe because both he and it are equally permeated by immanent mind. The moment that science fairly fronts the great problems of religious thought, which will never be solved again to human belief until science solves them, the unspeakable importance of such cases as I have cited will be duly recognized.

TELEOLOGY.

If what I have been saying is of real value, it will appear that the two great discoveries of modern science, the conservation of force and the law of evolution, must eventually give to it a vast impulse in the direction of religious inquiry. The one establishes the unity of the universe in respect to Force; the other establishes the unity of the universe in respect to Law. One Force rules throughout Space; one Law rules throughout Time; and the Force and the Law are themselves explicable as *one* only as *mind*. To this conclusion I believe that modern science is cautiously but surely approaching.

But I shall be met at once with the rebuff that these two discoveries, and especially the evolutionary theory as applied to biology, have forever disposed of the old argument from design. Prof. Huxley, in his "Lay Sermons" [pp. 301—304] argues that "teleology, as commonly understood, had received its death-blow at Mr. Darwin's hands." I admit it; for the argument from design is usually limited to the special adaptations of organ to function, for which a non-teleological cause is found in the law of natural selection. But the adaptation of the universal environment to the evolution of universal organic life admits of no such explanation. No cause has ever been assigned why the net result of all events taken as a whole should be what it is,—why all influences should so wonderfully conspire to develop a cosmos out of chaos and a magnificent fauna and flora out of proto-plasmic sameness,—why the system of Nature should work thus undeviatingly in one continuous direction. If it is said that this *must* have been, and could not have been otherwise, I reply that this *must* is the very thing to be explained. Nature *might* have been forever, for aught we know, a huge seething cauldron of warring elements, tending to no peace and productive of no result. Why *must* it have been what it is rather than that? Scientific men cheat themselves if they swallow that *must* as an antidote to the discomfort of puzzling queries. The queries cannot thus be quieted. There is a large teleology, not mousing about in petty details nor aiming to prove God piece-meal, but sweeping over the whole field of thought, which finds an answer to those queries in the idea of Infinite Mind. In a later paper quoted by St. George Mivart [*Genesis of Species*, p. 273], Prof. Huxley himself says:—"It is necessary to remark that there is a wider teleology which is not touched by the law of evolution, but is actually based upon the fundamental proposition of evolution."

The teleological and the mechanical views of Nature are not necessarily mutually exclusive; on the contrary, the more purely a mechanist the speculator is, the more firmly does he assume a primordial molecular arrangement, of which all the phenomena of the universe are the consequence; and the more completely is he at the mercy of the teleologist, who can always defy him to disprove that this primordial molecular arrangement was not intended to evolve the phenomena of the universe." The larger teleology, however, in which I believe, has nothing to do with "primordial arrangements of matter," and rests on dynamical rather than on mechanical conceptions. If the mechanist assumes "primordial arrangements," he occupies what the Germans call a "conquered stand-point." The teleology I would urge is the *unity of plan* which must result from *unity of force* and *unity of law*, if these two are made one in *mind*; and this unity of plan I hold to be a far truer explanation of the evolution of an orderly universe out of chaotic nebula than the arbitrary *must* of the pure mechanist.

NOT LESS BUT MORE THAN PERSON.

The question may be put in your thought—"Is this God of science, admitting that science is indeed tending towards the recognition of God, to be regarded as Person, or otherwise?"

A difficult question. Yet the difficulty is chiefly one of language. I find the word person so differently used that it involves one in misapprehension either to affirm or deny that God is personal. For this reason I hesitate to use the word at all with reference to him. In a strictly philosophical use of it, or at least in my own use of it, I should answer

organization. This is the working basis of all Evangelical churches in both hemispheres; it is the ancient fixed platform of Protestant Christianity; and it is the authoritative, contemporaneous utterance of the "modern" Church. Read it carefully, and then judge for yourself, whether we are unjust to "modern" Christianity in identifying it with the great system which from the beginning has been known as "orthodox." And, in reading it, do not forget that this is the Christianity that now begins to claim the right to rule this country in virtue of radical changes to be wrought in the United States Constitution. Shall that claim be allowed?

1. The divine inspiration, authority and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead and the Trinity of the Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the justification and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

"FOR CHRIST'S SAKE."

A writer in the London *Sunday Teachers' Treasury* tells of his success in winning the love of rough or insubordinate boys, whom others have counted hopeless; and adds, as to his peculiar "way with children," that has proved so effective for good:

"If I have 'a way,' it is a way the Lord has given me in answer to prayer—a way to work with, a way of intensely respecting every human soul and every little child Christ lets me help, for his blessed sake. 'You take as much pains for such an one,' I am told, 'as you would for the richest man in England.' Aye, verily, when the indications of Providence are that, in the Sunday school or elsewhere, a soul which Christ has died for is given to me for the time to help and take care of for him, immediately that soul is invested with sacredness. I cannot feel vexed with faults. I cannot jest with other teachers about amusing mistakes. I cannot stop short of feeling the utmost respect and consideration for the angel within them that is to be developed. I seem to hear the whispered command, 'Do this for me.' As those whom Christ loves and desires me to help for him, my scholars are clothed with a wonderful interest to me. I respect them. Human nature likes respect. It is quick to perceive it. It appeals through some subtle sense to the best capabilities within. By 'respect' I mean neither indulgence nor flattery; but gentle earnestness of treatment, with the most delicate consideration for each personal right. It wins. It develops self respect and leads to right action. Try it."

I know not how it is with others, but it fills me with a strange mingling of sympathy and repulsion to read such a statement as this above. It is like reading some reverie of a Roman Catholic or Mohomedan or Buddhist saint,—some Francis de Sales or Rabia or Ananda,—where the sublimest thoughts yet rest on some basis of theology so strange, that one shakes his head while admiring. It is like looking at the leaning tower of Pisa,—the strange angle at which it is set increases the wonder, but destroys the pleasure.

Nothing can be finer apparently than this man's dealing with children and with the ignorant. It reminds me of one Christmas Day when I heard Octavius Frothingham tell to the children of his congregation, in his own graphic words, the story of the "Luck of Roaring Camp." But the strange motive of it, in this good man's mind! To serve your fellow-men, not for their own sakes, but for the sake of some one whom he believes to have been more than man! To devote yourself to a poor and ignorant boy, not because he is your fellow creature and your heart goes out to him,—but because Christ desires you to help him! How is it possible to feel the same interest, when moved by this indirect appeal, as by a direct one? If I see opportunity to save a drowning man from the water, or from the worse destruction of crime and despair I certainly am not moved to do it for Christ's sake. God forbid that I should require so indirect a stimulus. It is done for the man's own.

Hue and Gabet, the Jesuit missionaries, travelling in Thibet found a kindly and affectionate population, always ready to help them, and always using the maxim "Are we not all brethren?" Cannot a Christian do as much, and for the same reason? Apparently not, according to this witness. "As those whom

Christ loves and desires me to help for him, my scholars are clothed with a wonderful interest to me!" Aye, and is this all? "No more, but so?" But truly noble souls, whatever their professed faith, find the most degraded man "clothed with a wonderful interest," not so much because Christ loved him as because they love him for themselves. When Wilberforce bade Clarkson think of his soul, he answered that he had no time,—that he could think only of the slaves in the West Indies. Those who would help mankind must do it from direct sympathy; if their hearts are warm, they have no time to send their sympathies round by the way of Christ. I don't believe that even this good man waits for that—except when he writes for the *Sunday Teachers' Treasury*.

T. W. H.

THE HIGHER LAW.

In a recent number of *THE INDEX* I gave it as my opinion that individual liberty is impossible unless there is an individual integrity behind it. To this statement I now add another. Integrity is the basis of all genuine liberty, whether personal or social, and therefore it is the true basis of a free government.

Let us imagine a community of profligate men and abandoned women, of thieves, incendiaries, and murderers. In such a community, authority sustained by force may preserve order, but it cannot secure liberty. On the other hand imagine a society composed exclusively of virtuous, intelligent, and wise men and women. In this Utopia both individual and social despotism are impossible; here, necessary officials will assume public responsibilities, the authority of a free people is vested in them and they will perform such public duties as are essential to social welfare, without the assistance of force, or, to speak more accurately, without resort to coercion.

Leaving our imaginary communities, let us now look at society in its actual conditions. Society is composed of good, indifferent and bad; intelligent and stupid; educated and ignorant; wise and foolish people; and, again, the good are not always intelligent, the bad are not always stupid, the educated are frequently both foolish and vicious, the ignorant or uneducated are often virtuous and sometimes wise. Notwithstanding this conglomeration of character, in regard to some matters, society is practically a unit; it is safe to assert with Mr. Mill that "some things are so assured as to be sufficient for the purpose of human life." In ordinary phraseology, they are called self-evident truths; but beyond these we encounter almost as many opinions as there are members of a community. Men differ honestly and widely in their judgment and convictions. For example, every one admits that unjustifiable homicide is murder, and that murder is a crime; but a homicide that is excusable in my judgment, is condemned by my neighbor, while the ultra non-resistant denounces all homicide.

Conflict of opinion and conviction, produce conflict of action; and if every individual attempts to enforce his own views regardless of those of others, and is not restrained, the effort will result in anarchy; if society, through government, undertakes to suppress individual liberty by deciding in every case what is best for each individual, the effort, if successful, must end in despotism. To avoid our Scylla and Charybdis, to preserve personal liberty, and to promote social welfare, is the function of government.

At present the simple statement of this proposition must suffice; for I desire primarily to call attention to the question inevitably suggested by it,—What is the duty of the individual where his convictions lead him into a conflict with society? Shall he yield to the demands of law, or shall he obey his convictions and suffer the consequences? There can be but one rational answer to such a question. Every man owes it to society no less than to himself, to be faithful to his own conscience; not that his convictions are necessarily right, but what the Quakers call the "light within," what the abolitionists designated the "higher law," is nearer to infallibility than any other guide that man has. However imperfectly it may assert itself, it is nevertheless, to each man, the central point of his character, and whether he shall be divinely human or a human brute, depends upon whether he builds upon it or buries it.

The Abolitionists saved this nation when they repudiated the government, refused to obey the fugitive slave law, and denounced slavery as a crime. Men who stultify themselves in obedience to law, not only sacrifice personal liberty, but undermine social free-

dom and invite social despotism. Had Daniel Webster succeeded in persuading us to "conquer our prejudices," we should have become a nation of slaves. The most dangerous class in the community is that of the indifferents; men who haven't time to give to town meetings, who refuse to act upon school committees, who absent themselves from the polls, who obey the law without question. They may seek to escape personal responsibility by a disbursement of "charities;" their names, unless they are too penurious, can be seen on any popular subscription paper; yet they put out "the light within," stifle the "still, small voice" and are the victims of their own selfish impulses. If this class should be compelled to construct a government, they would instinctively adopt Rousseau's "Contrat Social." And after hiring officials to run the machine, to see to the enforcement of the contract, would drop into the old ruts, glad enough to resume their selfish, occupations.

I am entirely aware that conceptions of duty often lead men into strange paths; into paths where thorns grow, and fortunately always will grow. I know that, as Mr. Frothingham has wittily said, "perspiration is mistaken for inspiration." Theological convictions in particular being based mainly upon superstition, lead to intolerance and bigotry, and, where the fangs have not been drawn, to persecution. The effort now in progress, to Christianize our government, is a case in point. But for all this, our personal and social salvation depend upon our faith in and recognition of the "Higher Law." A man with a wrong sense of duty is a far better member of society than one who is void of all sense of duty. The consciousness of personal rectitude is the best guarantee of good citizenship.

Force or coercion will always be an element of government, for we cannot hope to subdue all selfishness or to attain to an interpretation of the Divine Law, so enlightened and rational as to secure entire harmony of interest and unity of purpose; but the government based upon force is a despotism, while a free society is secure in its freedom only so long as it realizes the prevalence of personal integrity and constructs its government upon it.

If any readers of *THE INDEX* are inclined to charge me with dealing in platitudes, I ask them to look about them; and they cannot fail to perceive on the one hand a marked inclination toward social despotism, arising from a decreasing faith in the divine character of human nature; on the other hand there is a strong tendency toward social anarchy, from the mistaken notion that individual liberty means personal irresponsibility. At such a time we cannot do better than to re-assert our faith in the possibilities of humanity, and in the absolute necessity of fidelity to conscience. And with our re-assertion we do well to suggest in pronounced terms, the correlative obligations resting upon society and every individual member of it.

R. P. H.

FALSE TENDERNESS.

MR. EDITOR:—

You are not generally found fault with on that side, but I must say there seemed to me a touch of popular sentimentality to your commendation of Robert Collyer, a very pardonable, but not, it seems to me, wise or praiseworthy act of saving his children's playthings from the fire in preference to his own manuscripts or books. It seems to me an instance of a very common want of presence of mind in estimating the real value of things at a critical moment. Had it been necessary clothing for the children, or portraits, or the family photograph book, it would have had either the importance of great and pressing need or that of a treasure which could not be replaced. But of how much more value to those very children would hereafter be the books their father had studied and loved, or his manuscripts, than "the playthings of an hour."

As showing the natural tenderness of the good man, the story is pertinent to his beautiful "Study of Christianity," but otherwise is it not a little tainted with that superstitious worship of children, which I sometimes think is going to supplant all other forms of devotion, and destroy all our natural enjoyment in these little buds of human life?

E. D. C.

We advise those of our readers who contemplate ordering books by mail to notice the advertisement of Mr. Stebbins on our last page. Our own experience convinces us that they cannot do better, or find anywhere a more enterprising and obliging dealer.

LONDON TOPICS.

TO THE EDITOR OF THE INDEX:—

Sir,—Since I wrote last all the world of thinkers and Free thinkers has been thrown into a state of cheerful excitement by the appearance of a book entitled "Christian Theology and Modern Scepticism," (published by Bain, Haymarket, London.) The book is charmingly simple and straightforward, giving with singular accuracy the conclusions of New Testament criticism which have been arrived at by trustworthy students up the present time.

To many readers there is hardly anything new in the book, except its pleasant freshness of style and its quiet but determined endeavor to make the advocates of Christianity see what has been so long under their very eyes and noses.

The excitement, however, is chiefly if not entirely due to the fact that this book is written by a Duke. The Duke of Somerset has not only written it for the edification of his contemporaries, but has published it with his name in full. Such a stretch of condescension cannot be appreciated on your side of the Atlantic. That a Duke could be found to give Theology not merely a passing thought, but many hours of careful reading and careful writing is a wonder which *Mrs. Grundy* will not soon understand; but that he should absolutely draw public attention to his own heresies in a manner so certain to be successful is a shock to that old lady's nerves quite terrible to contemplate.

In England of course we like Dukes very much indeed; we have our private reasons for the estimation in which their titles and estates are held; but we are never so proud of them as when they throw a good share of their influence into a cause which has been hitherto struggling to survive the oppressive indifference of the upper classes of society. It has been almost a fashion here for some time to past to *taboo* the very names of Theology and Religion. Loungers at clubs affect the utmost unconcern for these matters as being only of interest to clergy and the shopkeepers. Of course this indifference is sometimes genuine, but more often it is only assumed as a cloak to hide real sentiments which any hint at being interested might betray one into exposing.

The Duke of Somerset—unless he be left to stand alone—will change all this. He will, by his irresistible arguments, force the present perfectly rotten condition Christianity upon the notice of his peers and all who aspire to be their friends. It is true he was not by any means unsupported in the House of Lords when he spoke in favor of the abolition of University Tests, but many of us set that down to a common weariness of theological disputes in connection with Education. By the way, our Education bill is such a miserable failure, so far. We want some sturdy Gallio to drive all the ministers of religion from the judgment-seat—to say to them: "Legislation will have nothing to do with any of you. You have have all the Sunday schools, what would you have more? We won't have you thrusting yourselves, your Bibles, and your Catechisms into the week-day schools while our children are being taught arithmetic and social science." But governments do not get stronger, I find. They are daily growing weaker and exist more than ever on concessions and petty compromises. Gladstone's team could never draw such a weight up such a hill as the *really needed* measure of Education would be in the teeth of theological rivalry.

I promised myself that I would say something this mail about our new movement in London. You will see by the enlarged circular which I enclose how many fresh adherents we have had since last October. It is significant too, that more money has been subscribed in four months for the purpose of establishing me in a Church in London than was collected in two years for my Defence fund. You will see also many new names of clergymen, which is a hopeful sign, though I have still the support of only two Bishops. Men of scientific eminence also openly express their sympathy, but neither Huxley nor Tyndall are religious enough to care about the movement at all. Sir Charles Lyell and Charles Darwin, *per contra* are a host in themselves.

More gratifying in one respect than anything else is the support I receive from the Jews. Nearly all Jews of any culture are much more Theists than strict believers in, and followers of, Moses; and my eyes glisten again to see them coming to join in our worship, and with the courtesy of their race conforming to our customs of uncovering the head and of kneeling in prayer. But then they have such a genius for worship, such an exalted taste in all matters of ritual and liturgy. Nothing can be more grand than their service at the Synagogue in Berkeley street.

It is quite possible that we may be able to organize a kind of league to remove or alleviate all preventible sufferings. A sermon of mine in which this subject was introduced caused such an amount of enthusiastic interest that the *Eastern Post* printed it *verbatim*, and 30,000 copies have been issued by the "Voysey Establishment" Committee. I send you one for reproduction in THE INDEX should you desire it. On the following Sunday I entered into the details of the scheme which seemed to give general satisfaction.

Our service is, with rare exceptions, greatly admired. There is just enough of the old 'Church' element in it to smooth the way for its acceptance with the Church people, and yet it is so free from Christology and other forms of orthodox tradi-

tionism, that it is enjoyed by many who have not attended any place of worship for years.

All we want is the modest sum of \$20,000, though a quarter of that would be a good start, to make our foundation sure. We only meet in a hall which is used for various purposes, and English people do like to have their services conducted in a place by itself—set apart for that purpose alone. Considering the strength of this feeling, it is a wonder that we get the congregations which assemble at St. George's Hall every week.

The attention of the public is now being summoned to the question of the State Church; and it is remarkable how opinions are divided amongst those who never thought of anything else but "Dis-establishment." But I will defer this subject till my next letter.

Very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., }
January 27, 1872. }

MORE PETITIONS.

The following lists of signatures to the Counter-Petition have been received since our last issue:

Mr. W. W. Moore sends one hundred and forty-three names from Milan, Ohio; Mr. C. R. Purdy sends fifteen from Poughkeepsie, N. Y.; Mr. Edw. G. Windegger sends eighteen from St. Louis, Missouri; Mr. A. G. Willey sends forty-six from Spencer Township, Medina Co., Ohio; Mr. W. H. Prentice sends sixty from Sheboygan Falls, Wisconsin; Mr. J. P. Robinson sends one hundred and twenty-seven from De Soto, Kansas; Mr. J. V. R. Wert sends nine from Groveland, Illinois; Mr. P. Thompson sends twenty-two from Saratoga Springs, New York; Mr. S. J. Sprague sends forty-six, but does not mention from what place; Mr. G. W. Clary sends seventy-five from Birmingham, Ohio; Mr. T. K. Peck sends forty-nine from Canterbury, Conn.; Mr. H. Denecke sends sixty-three from Maumee City, Ohio; Mr. John Flint sends one hundred and two from Webster, Mass.; Mr. John W. Griffin sends two hundred and seven from Dunreith, Indiana; Mr. Edwin Hedderly sends thirty-one from Minnetonka, Minnesota; Mr. John Hechtman sends one hundred and eighteen from Osseo, Minnesota; Mr. Edwin Farquhar sends fifteen from Aukenytown, Ohio; Mr. E. Holmes sends twenty names from Port Crescent, Michigan; Mr. John O. Skinner sends twenty-one from Warren, Michigan; Mr. James Forbes sends sixty-six from Dudley, Mass.; Mr. Allen Colburn sends forty-six from Boston, Mass.; Mr. W. P. Wilson sends eighty-seven from Battle Creek, Michigan; Mr. C. D. Miller sends nine from Marathon, Michigan; Mr. W. J. Tillotson sends eleven from Oneida, New York; Mr. D. C. Thayer sends one hundred and forty-four from Linesville, Penna.; Mr. William Barnsdall sends forty-three from Titusville, Penna.; Mr. Morris Einstein sends two hundred and thirty from Titusville, Penna.; from Holland, Ohio, thirty-six names; Mr. J. M. Cathcart sends forty-five from Bristol, Indiana; Mr. Geo. B. Berry sends sixteen from Stafford Corner, New Hampshire; Mr. J. Ulrich, Editor *Nord Stern*, sends seventy-seven from La Crosse, Wisconsin; Mr. C. R. Woodward sends fifty-five from Cairo, Illinois; Mr. Wm. W. Lobdell sends three hundred and eleven from Calhoun Co., Michigan; Mr. B. B. Smith sends sixty-six from Lansing, Michigan; Mr. Geo. Lamb sends twenty-three from New Cambridge, Maryland; Mr. A. Oberndorf, Jr., sends four hundred and seventeen names from Baltimore, Maryland, thirty-five of which were procured by Mr. V. Scheer, eighty-six by Mr. W. A. Danskin, thirty-one by Mr. Levi Weber, thirty-five by R. Miles Le Poer, thirteen by Mr. Theo. B. Fox, fifty-eight by Mr. Henry Scheib, twenty-four by Mr. H. Morris; Mr. N. L. Holstein sends eighty-four from Akron, Ohio; Mr. Jere. Brockway sends one hundred and thirty-one from Jamestown, Penna.; Mr. G. W. Pofinbarger sends thirty-two from Madison Co., Iowa; Mr. M. P. Hanchett sends twenty-five from Pompey, New York; Mrs. H. T. Campbell sends twenty-one from Jersey City, New Jersey; Mr. Geo. Thorndell, ninety-two from Syracuse, New York; Mr. R. J. Sanford sends one hundred and forty-four from Plymouth, Wisconsin; Mr. L. T. Womachs sends thirty-eight from Des Moines, Iowa; Mr. J. Merritt sends fifty from Spencer, Iowa; Mr. Edw. M. Mac Graw sends fifty-five from Plymouth, Wisconsin.

Sir John Herschel says ("Familiar Lectures on Scientific Subjects," p. 109) that the Comet of 1680, when in perihelion, flew round the sun with a speed of 1,200,000 miles an hour. But that is nothing to the speed with which some of our opponents fly round the main point at issue.

EDITORIAL BOOK NOTICE.

INSECTS AT HOME (Charles Scribner & Co.) is a fine octavo of nearly six hundred pages, devoted to the Entomology of Great Britain. The author is the Rev. J. G. Wood, F. L. S., who will very soon inoculate the intensest hater of bugs and beetles with a new curiosity to know more about them. He pays more attention to the habits of insects than to their comparative anatomy; but excellent chart-drawings and clear, simple descriptions in the text will give abundant instruction to those who feel tempted by so fine an opportunity to begin an independent study of insect-life. Scattered through the book are twenty full-page and finely executed plates, and seventy-nine carefully drawn wood-cuts, the latter including numerous figures and magnified representations of the separate organs.

Although a thoroughly scientific treatise, its subject-matter is such as to be exceedingly interesting even to those who have no special ambition to be entomologists. The strange fascination which life *per se*, even in its lowest forms, exercises over all but the superficial, and which renders an aquarium or even a globe of gold-fish one of the most difficult objects to pass by, invests the existence of these less imposing organisms with an interest quite as real as that which draws crowds to behold the monsters of the menagerie or the Zoological garden.

Who has never stood watching a spider in its web? Life is the magnet which attracts the living. What matters it whether it be in a Napoleon devastating a continent, or in a *Brosena cephalotes* darting on its humbler prey? In the speculator amassing a fortune for his heirs to squander, or in the *Necrophorus humator* burying a dead bird in the ground for its own larvæ to devour? In the American missionary pushing his impudent way into the heart of Chinese society, or in the *Blatta Orientalis* (domestic cockroach) invading the western world in ways no more unceremonious? In the poor shop-girl driven into a life of shame by her villainous employer, or in the poor Atalanta Butterfly caught by the Hornet in the foliage of the elm,—beheaded, shorn of its wings, and borne off to be devoured? In the rampant revivalist thrusting his hateful creed into your mind, or in the *Tabanus bovinus* (gad-fly) charging with loud, fierce hum, and sticking his lancets into your skin! Is it not all life, and is not all life the same eternal, mystery? There is many a wholesome sermon preached by the moths and flies, the wasps and fleas; and we know no better report of their discourses than this delightful book.—Price, \$3.00; for sale by H. S. Stebbins, Toledo.

The *Independent* of January 18 has an admirable and just rebuke of the spleen manifested by the *Liberal Christian* at the departure of Mr. Hepworth from Unitarianism to Orthodoxy. We are inclined to show no mercy to the inconsistencies, contradictions, and follies of the mongrel theology he has abandoned, and we think that, if he *must* be a Christian, he has made a change for the better. But, low as is our estimate of Unitarianism, we should be thoroughly ashamed if we had ever written one word against any Unitarian that could be compared for a moment to the venomous assault which the *Liberal Christian* makes on Mr. Hepworth. The faults it now bitterly condemns it helped to eulogize so long as he remained in the Unitarian fold. "Behold, how these Christians love one another!"

The following sapient reflections catch our eye in an old number of the *Liberal Christian*:—

"To-day men see truth in the New Testament which a thousand years ago nobody dreamed of finding there. It was all put there at first, of course, but spiritual things are spiritually discerned, and we cannot see what is too far removed from our present stage of advancement."

"It was all put there at first, of course!" What naïveté!

Unitarianism is as oracular as the famous Jack Bunaby, but the world is no admiring Captain Cuttle.

"Happiness is not the reward of virtue, but virtue itself; nor do we delight in it because we bridle our lusts, but rather are we enabled to bridle our lusts because we delight in it." This is the forty-second or concluding Proposition of the fifth Part of that miracle of intellectual construction, the "Ethica" of Spinoza. Is it true?

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

HOW TO REACH THE IMBUTED.

The difficulty of answering the objection so commonly urged by the opponents of Free Religion, that it is, as a system, ill-adapted to the needs of the ignorant and degraded, is sometimes felt and honestly admitted by those who are at heart its friends.

Some weeks since I sent a few copies of THE INDEX to a personal friend who is laboring as a missionary in a half-civilized community on our South-western border. Acknowledging their receipt, he writes as follows:—

"Of all absurd things that the imagination of man could conceive, the most absurd would be the expectation of getting any hold upon darkened, heathen minds by the pretty teachings of this new school of religious thinkers. To preach to these people of the Godlike powers and capacities of humanity, to set before them a pure life as its own exceeding great reward, would be just as sensible as to talk to them in Sanskrit. Your God spelled with two 'o's,' and your devil without a 'd,' may do very well for the cultured classes; but these must have something more salient. They must be told of a Deity whom they have fearfully angered, of a terrible judgment in store for them, and of one who can deliver them from it. Please say how you would bring your glittering generalities to bear upon the half-imbruted minds we have to deal with."

This is a fair specimen of the opposer's argument; and many a good radical, listening to it, is half ready to concede that, in first "breaking ground" with the very wicked, it may be excusable, if not absolutely necessary, to frighten them—even by the preaching of doctrines which the preacher himself only "constructively" believes.

How shall we answer this good brother? Shall we say that Free Religion does not claim as its most prominent direct object the conversion of out-breaking sinners, but the diffusion of truth and light among all classes, believing that education is better than conversion? That it believes that, for the very poor and degraded, soap, soap, and spelling-books are better moral agencies than tracts and sermons? That it believes, if a man has actually sunk so low that moral motives cannot avail with him, he is also out of reach of any truly religious ones, though he may be indoctrinated with a cruel superstition under the name of piety? That Free Religion seeks to multiply, and make more effective, plans for reducing the amount of poverty, ignorance and misery which drive so many to crime, and would make its halls of teaching and "preaching" so attractive that the haunts of vice should lose their allurements? This is the way it looks to a disciple; but if there be a better answer to such honest objectors as the one quoted above, will not some one "skilled in doctrine" please give it through THE INDEX.

H. L. B. B.

[This is a very important subject. We cannot at present do more than publish the above admirable suggestions concerning it.—Ed.]

ORTHODOXY STILL PREACHED.

SUSPENSION BRIDGE, N. Y., Jan. 2, 1872.

INDEX ASSOCIATION, TOLEDO, O.:—

Inclosed find \$24.10 twenty dollars to be applied in payment of the ten per cent. assessment on two shares of the Index Association, one for Hiram Colt, the other for Samuel Colt.

Though reared by parents both members of the Presbyterian Church, yet my religious belief has been for many years entirely contrary to that so assiduously taught me in early youth. Notwithstanding, for years I had contributed to the support of that church from fifty to one hundred dollars per year, in the belief that there were many who needed the terrors of hell preached up to them to restrain them from evil ways, and the bonds of the church to hold them to a life of reformation, as a drunkard needs a temperance pledge to hold him to a life of sobriety, or as a Mason needs to belong to the fraternity to enable him to do those acts of charity which, without the obligation he thus places himself under, he would not do. But less than a year ago I heard it announced from the pulpit, while in my accustomed seat in the church, that, were a man to lead a good life, fulfil all his obligations as a good citizen and neighbor, do as he would be done by, yet not do it for Christ's sake, God would feel insulted, and condemn him because he hadn't done it for Christ's sake and in accordance with his plan of redemption. Somehow I had not before thought that the teachings of Christ would justify the utterance of such a monstrous idea. To sit and hear the good God villified was more than I could bear. It was even putting the case in too strong a light for those that I thought needed a little damnation preached to them. At all events, it proved too much for my digestion, for I haven't since put myself in a position to receive a repetition of the dose.

I was deeply interested in reading the letter of Mr. Washburn in last week's INDEX. If Mr. Wash-

burn's letter interested me, the reply as deeply impressed me. His views were very ably and courteously set forth, but I could not but be reminded, in reading his letter, of a traveller who is approaching a city on an eminence with every avenue of approach clearly in view, yet will not advance a step till he has consulted a guide-book, a book which he cannot but see is full of contradictions and causes the utmost confusion among those who attempt to follow its directions. He insists that, because this book gives the views of one who was supposed to know more than any one else as to the modes of approach, we have no right to turn to any other source for information, and on this one point must throw ourselves back into the dead centuries. You, on the contrary, refuse to be guided by a book giving a hundred absurd and contradictory statements to one plain direction. Mr. Washburn leans upon another for strength to believe there is a God. You know there is, by the manifestations of his works. Mr. Washburn wants some one to point out the way to the higher life. You find the way by following God's laws. Yours is the highest faith. You are satisfied with what you see and know. Mr. Washburn is not, unless it tallies with what some one else has taught.

I thank you for the forcible manner in which you have stated the Free Religion faith.

Sincerely yours,

SAMUEL COLT.

[Mr. Washburn has sent a second letter in rejoinder, which shall be printed as soon as its great length will permit.—Ed.]

[FOR THE INDEX.]
A WEEK OF BLASPHEMY.

BY REV. EDWARD C. TOWNE.

One of the signs of general orthodox decay is the increase of contrivances of organization, designed to remedy the failure of individual action by an imposing show of united action. Instead of apostles preaching faith in God, we have a national convention to get God into the constitution, as one would get an invalid pauper into a hospital. Instead of abundant labors in the spread and improvement of Unitarian, or Universalist, or Congregational faith, showing great individual energy in many quarters, we have grand schemes of ecclesiastical organization, concentrating deficient energies upon a single inconsistent and useless demonstration. Methodism was once concerned with saving the world; it is now concerned far more with saving itself. Unitarianism used to stand for the diffusion of light; it has become anxious and fretful about the danger that its own light will be blown out. Universalism had for some time a career of noble contention for great convictions; it is now devoted to ecclesiastical fortification, and uses the spade instead of the bayonet. Congregationalism meant an aggressive host once; it means now one, and that one has nothing in particular to say, except to prudently intimate that in former days godly men sufficiently confessed the faith that was in them. So at least we must interpret the recent National Council formed at Oberlin, a body which frankly confesses that it is nobody, and which proves it by avoiding a confession of faith.

The great days when mighty orthodox voices were heard are past. Where the great Boston Council of Congregationalists was in session, a few years since, and the debate was upon affirming Calvinism, we saw Mr. Beecher and Prof. Park looking down upon the struggle from the pulpit. The former smiled genially on the war of words, and the latter threw in the weight of his official and salaried dogmatism in the form of a grim joke. He said, and with decisive influence at the moment, "A man who has studied theology and has read the Bible in the original languages, and is not a Calvinist, is not a respectable man." Spoken in simple seriousness these words would have been a lie in his mouth. They seemed to be taken as serious, but evidently there was meant to be fun in them, the form of falsehood gravely used for solemn fun. We looked directly down upon this memorable scene, where we could watch every countenance, and we saw distinctly in the manner, as well as in the words, of Prof. Park, that Calvinism had become a joke, if not an offence, in the house of its friends. No wonder the Oberlin Council had nothing to say for itself.

The worst instance of the appeal of an enfeebled faith to unwieldy and uncertain union is in the scheme for what is called a WEEK OF PRAYER—an entire week set apart, in which, with specified subjects of special petition for each day, orthodox Christians all over the world—such is the plan—attempt to unitedly exercise the power of prayer upon the mind of God. There is no proposal of a set preparation for this united tackling of the Deity. Forty days of penitence, reformation, restitution, and the like, to close with one vigil of humble petition, one solemn watch-night of penitent souls crying aloud to God, would be to some purpose. But this is not the plan. The rally is of all hands just as they are, to turn aside into the meeting house at certain hours of each day, during one week, to make one rousing effort to give God a big start, precisely like so many heathen seizing a rope to drag a monstrous idol-car. The idea of it is the brazen and blasphemous assumption that by all taking hold together God can be specially moved. And this is not the worst of it. We speak from actual observation of several meetings of the recent "Week of Prayer" and from extreme familiarity with orthodox methods. Ignorant and conceited en-

thusiasts have been allowed to force upon sober ministers and decent congregations methods of special religious exercise whose chief result is to work people into a fever of conceit and snuff, in which they grow far more in pious pretence, than in grace and truth. We saw, for example, a meeting conducted by Mr. C., in Mr. B.'s church. Mr. B. is a sober minister. Before us is a letter which says "Mr. B. told H. last Sabbath that by the world, Mr. C. would be called a rascal. Mr. C. preached, his first Sabbath, on Holiness, and said he should fight it out on that line if it took all summer, till the church were right,—then they could go round the city with trumpets, and the walls would fall down. Such a cry, loud and long, about Holiness [Methodist], and such a practice!" When we heard Mr. C. he related a scene commencing,—"When I was a wicked man in Milwaukee four years ago." Now Mr. B. not only had this carnal, brassy demagogue to assist him, but fell into his methods. Brethren and sisters were encouraged to make little speeches of mere spiritual titillation, to propound personal requests, and in every way to work one another into a condition of excited feeling. The most common sentiment was one of self-congratulation upon their good meeting. All took exactly the same tone, old reprobates of hypocrisy as much as the purest saints, and these last just as sentimental and superficial as the first,—every one grovelling in mere emotion, without other than the commonest thought, no prayer and no remark at all calculated to improve, only to excite and puff up, as if there was some great thing being done by them. Finally Mr. C. led the meeting in a closing, united prayer, the bold and brassy tone of which made one clear that there is some impersonal devil about at least. Even Mr. B. was so befuddled as to give notice that "probable no meeting will be held Saturday afternoon,—if God should come with great power a meeting will be held—but probably the Friday afternoon meeting will be the last." We never before refrained from bowing our head during the benediction, but on this occasion we did decline the Rev. C. "Rascal's" blessing.

"Our Christian people, and especially our Christian ladies say, 'Our object is to do good, and there can be no harm in a lottery for benevolent purposes.'" This reminds us of a little story in Lippincott's. A doctor was called in to see patient whose native land was Ireland, and whose native drink was whiskey. Water was prescribed as the only cure. Pat said it was out of the question, he could never drink it. Then milk was proposed, and Pat agreed to get well on milk. The doctor was soon summoned again. Near the bed on which the sick man lay was a table, and on the table a large bowl and in the bowl was milk, but strongly flavored with whiskey. "What have you here?" said the doctor. "Milk, doctor, just what you ordered." "But there's whiskey in it; I smell it." "Well, doctor," sighed the patient, "there may be whiskey in it; but milk's my object."—*Christian Union*.

A HIGH MORAL EXAMPLE.—Religious journals should note the high-toned and sensitive desire to do right, which even in far-off Texas leads a publisher to reject an advertisement which has the smallest scent of unrighteousness. We sent a Galveston paper the advertisement of F. J. Sage, "How to make vinegar." This is the courteous but firm reply which has come to hand: "We can't insert it on account of our agreement not to advertise anything that pertains to intemperance. This is not left optional with us."—*American Newspaper Reporter*.

The way to speak and write what shall not go out of fashion is to speak and write sincerely.—*Emerson*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10 1/4 o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending February 17th.—Louis Bristol, 10 cts.; S. Corner, 25 cts.; Vic. Burnham, 50 cts.; Joseph Singer, \$1; Henry G. Pollock, 15 cts.; Adolph Werner, \$3; W. P. Gardner, \$3; H. L. Green, \$1; A. H. Spencer, \$2; Joseph Frazer, \$5; W. B. Hearn, \$3; Wm. Green, \$1; S. F. Woodard, \$30; W. E. Lukens, \$1.10; R. R. Price, 25 cts.; Augustus Brenham, \$5.34; Sam. T. L. Robinson, 25 cts.; J. Q. Robinson, 25 cts.; Lucius A. Harbaugh, \$1; R. A. Skues, 75 cts.; Geo. Haynes, \$2; L. T. Womach, \$2; Wm. Wise-well, \$2; H. Thomas, 20 cts.; Jeremiah Brockway, \$1.25; L. A. Foster, 25 cts.; W. C. Wyman, 10 cts.; Wm. T. Harris, 25 cts.; C. M. Plumb, 30 cts.; E. E. Curtis, \$2; Abner Forber, \$1; Matthew Anderson, \$2; E. S. Miller, 25 cts.; M. B. Dias, 25 cts.; J. L. Bagg, 25 cts.; Rev. Avery, \$2; C. Polson, \$1; more, \$2; J. L. Bagg, 25 cts.; Jno. Casson, \$2; Wm. T. Stowe, 10 cts.; Rev. Clarke, \$2; H. A. Mills, \$1.10; J. D. Zimmerman, \$2; Chas. W. Cuyler, 20 cts.; Jno. B. Thomas, 10 cts.; Sophia E. Carter, 25 cts.; B. W. Keyes, 20 cts.; C. R. Purdy, 25 cts.; Miss S. E. Dunn, \$2; O. W. Cook, \$2; Jno. Gray & Co., \$5; Will H. Dennis, 10 cts.; Isaac S. Kaicham, \$2; J. S. Lambough, 10 cts.; Cyrus Wicks, 10 cts.; Lyman Clark, \$2; Geo. F. Hoar, \$2; Mrs. Matthew Starbuck, \$2; Chas. A. Miller, \$1.50; Elijah \$2; Wm. A. Alphonso Vorster, \$1; L. A. Gashoe, \$2.10; E. Walker, 20 cts.; Susan M. Hollowell, \$2; Jas. M. Walton, 20 cts.; J. O. Martin, \$2; A. Bruce, \$1; W. R. Moses, 5 cts.; Milo A. Townsend, 25 cts.; Michael Neal, \$4.25; Morris E. Steinale, \$5; Geo. W. Douthill, 10 cts.; Jno. Flint, 20 cts.; Jno. W. Griffin, 25 cts.; H. Heberling, 10 cts.; E. W. Brown, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

INDEX TRACTS

No. 1.—*Truths for the Times*, on Representative Papers from THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

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[904]

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1872.

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6:30 A. M. Day Express will stop at Kilmore, Fremont, Clyde, Bellevue, Monroeville, Norwalk, Townsend, Wakeman, Oberlin, Elyria and Berea, arrives at Cleveland at 10:50 A. M.
10:55 A. M. Cincinnati Express, stopping at all stations, reaches Cleveland at 8:45 P. M.
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JACKSON—11:15 A. M., and 8:00 P. M.
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TRAINS ARRIVE.

MAIN LINE—6:30 and 10:35 A. M., and 5:40 & 8:00 P. M.
AIR LINE—2:30 A. M., and 5:35 P. M.
DETROIT—10:40 and 12:01 A. M., and 6:05 and 9:00 P. M.
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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

THE RELIGIOUS IDEA IN HISTORY.

BY DR. M. LILIENTHAL.

[Seventh Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, February 18, 1872.]

We are living in an age of religious convulsions. Everywhere is heard the cry of either "forward" or "backward." The contest between the various opinions, churches and denominations is in a fair way of preparation. And the denominational peace we are nevertheless enjoying is not the result of the spirit which pervades the Church, but is caused by the will and power of the modern State, which keeps the assailants at bay.

Every steamer which arrives from Europe at our shores brings us news of the approaching storm. Rome has challenged modern civilization with all its progress and institutions. By the Syllabus and Encyclical letter she has anathematized the spirit of the nineteenth century. By the new dogma of Papal Infallibility she has thrown down the gauntlet in the face of all European States and Empires. "Back into the middle age!" is the command given to and by this powerful organization.

Enlightened and good men, from her own ranks, oppose this retrogressive and dangerous movement. The Old Catholics, as they style themselves, are making headway everywhere. Mutual excommunication is the order of the day, and the old spirit of bigotry and fanaticism is fairly revived. It is but a few weeks ago that the Mayor of one of the towns of Styria, a man who favored the Anti-Infallibility movement, was stabbed by a devout peasant in broad daylight, and in consequence of this foul assassination petitions have been presented by many cities to the Austrian government, demanding that the agitation of the clergy be stopped, and its members be subrogated to all the penalties of the civil law.

At the same time Bismarck, the Chancellor of the German Empire, during a discussion on a bill on Education, with his usual emphasis and energy has declared that the patience of the Imperial government is exhausted, and that active measures will be taken to repress the arrogance of the hierarchy. In Switzerland the Federal Council has forbidden the Jesuits either to teach in the schools or to preach in the churches of the various Cantons. And so the antagonistic forces are everywhere marshalling them-

selves in battle array, and nobody can foretell the results and consequences of the impending struggle.

And if we look to the other side, at the Protestant Church, we perceive another kind of uneasiness and restlessness. One part of the clergy, advocating ritualism, either consciously or unconsciously steers the ship toward Rome. Others again shift from one denomination to another, finding peace and ease nowhere; and from the enthusiastic Methodist up to the cold and thoughtful Unitarian, we find all shades of opinion, doubt and criticism represented. Hence international conferences are organized and convened in order to span the abyss and heal the widening breach. The right and majesty of the Church is in danger and must be vindicated; and, overreaching themselves and capping the climax, we have even in our free country the ludicrous but suggestive example of a National Religious Convention, lately held in Cincinnati, to which came two hundred delegates resolved upon abrogating the proud title of our land as the "home of the brave and the free;" upon selling the birthright of American liberty and equality; and by Christianizing our country to make it a sectarian one, in the sense of the Church.

Now people dislike religious agitation and theological controversies. "The facts of experience are not sufficiently in harmony with the theories of different religious bodies, to allow any sect or set of believers to appeal to them with unbounded confidence." Therefore people wish to live in peace and harmony together, untrammelled by the difference of their creeds, and, according to the saying of Frederick the Great, they assert,—"Let every one enter the gates of heaven according to the dictates of his conscience and conviction."

"Besides, the complications of modern society and the immense variety of interests into which it is divided have done much to distract the intellect and to prevent it from dwelling upon subjects which a less occupied people would deem of paramount importance." The people in general have more true religion than the Church, are more liberal than their creed, and more tolerant than their clergy. And if let alone they would soon establish that peace and mutual affection which is only disturbed by the dissensions of the clergy.

Thus we are on the eve of a religious crisis, and everywhere we meet with the most clashing phenomena and ever-fleeting opinions. While the unthinking masses in blind faith abide by the behests of the Church, some of the educated and thinking classes try to reconcile the contradiction between their creed and their better knowledge by asserting:—"God is Love; he will set all things right; let them take their natural course, and do not mix up religious affairs with the business of life or the discoveries of science;" others submit to the dictates of fashion and interest, and become downright hypocrites; and still others of a sterner turn of mind do not wish to play and barter with truth, but demand the abolishment of all religious institutions as the one and only drawback on the peace, progress and reconciliation of mankind. Some find uneasiness, uncertainty, restlessness, everywhere, and we look and search for the remedy which shall ease us in the present, avert all threatening disturbances and secure the peace of the future.

Now will it do to abolish all religion? Will that be the remedy we are looking for? Never! Never! History, ancient and modern, tells us that man will never get along without a God and some kind of worship. When the French Revolution of the last century had declared God to be dethroned and reason to be enthroned in his place, after a very short time our own Thomas Paine was the first who re-introduced some kind of worship into Paris; and Thomas Paine was neither a hypocrite nor a coward, but he had found out the decree of the National Assembly was in clashing conflict with man's nature and would not stand the final test.

For let us examine human nature and we shall find that every one of our faculties compels us to the acknowledgment of that infinite mind and power which man calls God. Pure intellect, yearning for and searching after the final cause of every phenomenon, in spite of all efforts and advance, sees everything expanding itself before the mental eye, like time and space, never to be reached, without bounds and without limits, and finds no rest till it appears before the ineffable, unfathomable mystery which no one can either analyze or understand.

Our affections, embracing as they do not only our family, our State, our country, but the whole human race, are never satisfied; we always long for something higher and better, and never feel this craving appeased, but when resting on the bosom of that universal love which comprises the whole universe.

Our free will—that faculty which puzzles all philosophers and theologians; that sphynx which still awaits the solution of its riddle—is curbed and restrained by the omnipresent eternal laws, which penetrate the material world as well as the moral world of human life and society; "which insist on being obeyed in all our actions and concerns; which we cannot alter, cannot modify; which will go with us and assist and befriend us, if we recognize and comply with them, and which inexorably make themselves felt in failure and disaster if we neglect or attempt to thwart them." Humbled we submit to their wisdom and power, and acknowledge that we are not the independent lords of our action, but are, as Lavater remarked, just as free as a bird in a cage.

Of course we try all means to unravel the mystery of the infinite. The human mind, craving after positive knowledge, knocks at every possible door to gain admission; but the finite mind cannot fathom the infinite, and there stands still to-day the old thorn-bush, ever burning and never consumed, and to all our questions—"What is thy name?" to all our entreaties,—"Let us know thy essence!" we receive no other answer but the one given in Exodus: "I am what I am." Whether Kant calls it the "thing in itself," or Fichte names it the "Being," and Schelling and Hegel 'the Absolute'; all these terms applied by the various schools of metaphysicians only testify to their inability of defining the problem, and Goethe was right when he said in his matchless Faust:

"Who dare express Him
And who profess Him,
Saying: I believe in Him?
Who, feeling, seeing,
Deny His being,
Saying: I believe Him not!
The All-enfolding,
Folds and upholds he not
Thee, me, Himself?
Vast as it is, fill with that force thy heart,
And when thou in the feeling blessed art,
Call it then what thou wilt;
Call it Bliss, Heart, Love, God,
I have no name to give it."

For

"Thou art like the spirit thou comprehendest—not me."

Hence all atheistic schemes will fail. They are against human nature itself. Man will always demand some sort of recognition of the infinite and some kind of worship. Atheism will not assuage the religious convulsions from which our age is suffering, and not establish that peace and harmony for which we are longing.

Hence we must look for another remedy; and in order to find the proper and specific one, we must first discover the root of the evil which is at the bottom of all religious strife and discord. And in trying to make a correct diagnosis, we ask,—what is the element that causes all this estrangement which sets creed against creed, which perverts the meaning of all history, and which nurses all bigotry and religious persecution? It is, in a few words, the supreme doctrine of the Church, that *there is no salvation outside of her domain, and that all and every one who preceded her or do not follow her are lost in eternal damnation.*

This fatal dogma, with all its obsolete paraphernalia of the fall of man, hereditary sin and vicarious atonement, is the final cause of all religious dislike and animosity—of all religious bloodshed and persecution. It was the mother of the Inquisition, with her sarcastic motto: "Burn the body, and save the soul." And under new forms, but with the same intent, it is still eating away at the vitals of society, disturbing its peace and preventing its reconciliation.

But the human intellect begins to revolt against this doctrine. We are no longer willing to abide by a dogma which teaches that all human efforts, all human excellence, all human virtue, love and charity is worthless and wanton if not endorsed by the Church. We do not look any longer at the various religious systems which preceded or follow Christianity as the work of the Devil, originated by the first sin and fall of Adam. We no longer look at the Eastern races as lost without salvation and redemption, and no longer regard them as having lived for thousands of years without morals and without virtue.

The time to look at the stage of human history either through the spy-glass of the Church or through that of her allies, the kings and aristocrats, has passed away. We now look at it in the interest of progressive humanity; we begin to discern the providential plan laid out for the education of mankind, and attempt to understand its meaning and to decipher its continuous development.

It is not long since we began to batter this breach on the solid and massive structure of the Church and her theology. It required the whole armament of

modern science and research to attempt this gigantic task. The deciphering of the hieroglyphics—the study of the Asiatic languages with their immense sacred literature—comparative philology and comparative theology, all yet in their infancy, had to contribute their mite. And instead of the pity or contempt which formerly animated us for all that was not Christian, we discern everywhere the might and wisdom of a mind which watches over the human child from its infancy up to the time of present manhood; we perceive man's gradual development and education; we give him credit for every step he has made in this slow process of evolution, and become inspired with that brotherly love which forestalls the peace and the final reconciliation of the human race.

Instead, as of old, of condemning the non-Christian world as nations and sects without any moral worth or merit, we have found out, as Froude, the great English historian, says, "that the moral laws have been apprehended among the higher races early and readily, long before Christianity taught its doctrines. They have perceived that if they would be men and not beasts, they must control their animal passions, prefer truth to falsehood, courage to cowardice, justice to violence, and compassion to cruelty."

"There is nothing to be found in this world," says Buckle, "which has undergone so little change as those great dogmas of which moral systems are composed. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you; these and a few others are the essentials of morals, and not one jot or tittle has been added to them by all the sermons, homilies and textbooks which moralists and theologians have been able to produce."

Sir James Mackintosh says:—"Morality admits no discoveries. More than three thousand years have elapsed since the composition of the Pentateuch, and let one, if he is able, tell me in what important respect the rule of life has been changed since that distant period. Let the Institutes of Menu be explored, and we shall arrive at the same conclusion."

I shall give but a few quotations. Confucius and Mencius, the great teachers of China, were the first to proclaim that all men were equal in political rights, and they were the first to announce that the object of the government was the welfare of the governed, and not the advantage of the ruler. For that reason the throne of China has never been hereditary.

Confucius gave nine rules for good government:—Self culture; love for parents and relatives; respect for chief functionaries; good relations with subordinate officials; fatherly love for the people; encouragement of science and art; welcome to strangers; friendship for servants; and "chou" or reciprocity. And when asked the meaning of the word "chou," Confucius replied:—"That one word is enough to guide the human life. The meaning is, what we wish should not be done to us let us not do to others." This golden rule of the Chinese was uttered 2,800 years ago.

The laws of Menu, concerning more the Brahmin caste of Hindustan than her lower classes, insist on speaking the truth, shunning agreeable falsehood, and are remarkable for the relation they recognized to exist between a sound mind and a sound body—"mens sana in corpore sano"—and the compassion they taught for lower animals.

The failure of Brahmanism to attend to the everyday life of the common people was the main cause of the appearance of Buddhism. It devoted its work to man, and spoke of eight degrees, that lead to perfection: Right belief; right judgment; right utterance or truth in all we say or do; right motives; right occupation; right obedience to duty; right recollection of past conduct and right meditation. And the five commandments of its creed were: Do not kill; do not steal; do not commit adultery; do not lie; and do not be drunken.

Buddhism has become for a vast proportion of the human race the gospel for the suffering; and inculcated the duty of the righteous to suffer for the welfare of mankind and to contest against evil.

Should we now, in view of such teachings and principles, still assert that these men were without moral worth and merit, that their followers were unable to accomplish any good and therefore lost and doomed without hope of salvation? We scorn such a proposition; we are ashamed and feel mortified at such an assertion; we treat it with all the contempt it deserves, in spite of the pretensions of all possible churches, and rather maintain that the elementary principles of morality, on which the welfare of mankind, the possibility of its social existence depend, have early and readily been discovered; "and that human history has been but little more than a record of the struggle, which began at the beginning and will continue to the end, between the few who are able to see into the truth and loyally to obey it, and the multitude who by evasion or rebellion have hoped and hope to prosper in spite of it."

And if we now turn from the moral side of the question to the theological one, have we any more right to declare all those millions of human beings who have never heard of Christianity, to be "lost and doomed to everlasting perdition?"

Only a fourth part of mankind are born Christians; and the other three-fourths, according to the dogma of the church, shall be lost forever! Every sense of justice and humanity in the human heart revolts against such an assumption; and still from thousands of pulpits we hear it preached every Sunday, that salvation can be effected only by the vicarious blood of Christ!

No, we know better. We know that man is the

only creature on this globe which has been ordained to work out its destiny. He reaches it only by gradual education, advancing from improvement to improvement; and in every stage of his education, he is, as the theologian says, responsible only for the light given to him. The theory of damnation and miraculous salvation is one of the biggest hallucinations that ever troubled the human mind.

Let us, merely in weak outlines, sketch the essence of the religious development. The religious nature of man is awakened as soon as his moral faculties. The mysteries of the physical and intellectual world which surround us; the problem of life and death; the riddle of good and evil, all demand a solution. But the metaphysical questions are not as easily answered as the moral ones, and hence the progress is a slow one, retarded by both natural and artificial obstacles.

For in every religious system we may easily discern three distinct phases; the first, when the truth, as far as recognized, is proclaimed and promulgated; the second, when, being too abstract for the vulgar mind, this truth is changed into symbols, and represented by them; and the third, when the meaning of these symbols is forgotten, and under the dogmatic form, to which a priesthood always tended, they become petrified and incarnated into articles of creed. This is the general history of all religions. But whenever man reaches a certain point in his mental progress, he begins to understand the change things had undergone; doubt and scepticism follow; the old faith dies away by fits and starts; and the morning of a farther era, of a new progress, of another religion is dawning.

It is a remarkable and highly interesting fact, that the Hebrew Decalogue, already three thousand years ago, warned against this labyrinth. It says in the first command, "I am the I am." In the second, "thou shalt not make unto thyself any symbol whatsoever;" for, it continues in the third, "if thou wilt do it, thou wilt surely transfer the name of thy God to vain things." Had the world appreciated and obeyed this solemn warning, it would have spared many mistakes to human progress.

In the age of symbols we again discern three great phases of evolution. They all begin with the worship of heaven; they next descend to the objects of the earth, and finally end with man and his relationship to both heaven and earth.

The time allotted to a lecture will not permit me to trace this fact through the religion of Confucius; through the Vedas of the Brahmins, through the teachings of Buddha and Zoroaster; let it only be added, that the deification of man reached its climax in Greece and Rome; and no sooner had the human mind discovered its error, than doubt and scepticism undermined the whole fabric; an organized hypocrisy took the place of religion; an hypocrisy which Gibbon so tersely depicted in the famous words—"The vulgar held all religions as equally true, the philosopher as equally false, and the magistrate as equally useful."

But such an organized state of hypocrisy casts the shadow of coming events before. The intent of the primitive truth had been forgotten or concealed in Eleusinian or other mysteries; the meaning of the symbol was no longer understood, and religion had degenerated into outward ceremonies, the laughing-stock both of the Augurs and philosophers.

A new religion had to dawn over the human race, and it came to the Western Continent in Christianity; to the Eastern division, a few centuries later, in Mohammedanism. It was a glorious, divine and providential mission which Jesus of Nazareth had to fulfil. He tried to emancipate his followers from the petrification of ceremonies, and so re-kindled in them the spark of spiritual truth and universal love. It was a glorious time, when he re-endorsed the Mosaic command "thou shalt love thy fellow-man like thyself" by adding: "this contains all the law and the prophets." He uttered a glorious word, when he said: "By me"—that means, by my teachings, away from your symbols—"to the Father." But he, the teacher of universal love, never dreamed of dooming to perdition all the generations which had preceded him, or did not belong to his church. For one of the noblest sentiments of the New Testament reads: "Glory to God in the highest; peace on earth and good will to all men."

He understood but too well that mankind had always aspired after the Infinite and Unknown; that it had tried to worship and to approach it by the most various ways and means; and hence he reiterated, as one of his most prominent teachings, the old golden rule: "Do unto others, as you wish to be done by."

But Christianity did not escape the fatal error the old religions had made. Indeed it is true, that the affairs of men pass in recurring cycles. The plain and sublime truth, taught by Jesus, was soon replaced by the symbol, and this again, in its turn, petrified into a sectarian creed. Determined to convert heathen Europe, the Church adapted herself, in her own ways, to the prevailing heathen notions; knowing that "it is easy to persuade common men to accept new names, if they are permitted to retain old things." And ere long there stood the dogma of the Trinity, of the fall and hereditary sin of man, and of the vicarious atonement. And having now a power and strength of which the Church did not dream in the beginning, she soon boldly assumed the all-absorbing government in heaven and on earth. And while the record of the heathen religions is not stained by the ghastly marks of religious persecution, the annals of the Church, preaching and teaching love and mercy, are polluted by blood-stains of fanaticism and bigotry.

But

"Tempora mutantur et nos mutamur in illis."

says the old Latin poet. The time for all these things is gone by; reason, common sense, justice and humanity assume again their right and power, and the Church with her dogma and theology is summoned before the tribunal of unadulterated and immaculate truth. We all feel it, we are again on the eve of a new era. Reconstruction and reform has become the motto of the age, and no decree whatever can silence the universal demand.

For we have now learned to understand that there is mighty difference between Religion and Theology. Religion is universal, while theology is exclusive. Religion is humanitarian, theology sectarian. Religion unites mankind; theology divides it. Religion is broad and universal; theology preaches love and practices bigotry. Religion looks to the moral worth of man; theology to his creed and denomination. Religion teaches the common Fatherhood of God and the common brotherhood of man; theology teaches a sectarian God and demands special privileges for its communicants and members both in heaven and on earth. Religion, in general, is the way in which God looks down upon his human children, while theology displays the crooked ways in which men look up to their God. And in consequence of this discrimination, we look forward to the time in which the spirit of true, enlightened religion, instead of the dry bones of theology, will unite and reconcile us all.

Yet such a change is not the abrupt movement of the day. Truth, says our Draper, reaches her full action by degree, and not at once; she first operates upon the reason, the influence being purely intellectual and individual; she then extends her sphere, exerting a moral control particularly through public opinion; at last she gathers for herself physical and political force.

And what can we do in the mean time, consumed in this gradual passage, to accelerate the coming of the new era we are hoping and longing for? Our duty is two-fold, as men and as citizens.

As men, who appreciate the importance of the pending crisis, let us remove all prejudice; let us lay aside all sectarian ill-feeling; and let us compare notes, how we may best assist in fostering and advancing the highest interests of humanity. This, I understand, is the intent and purport of the Free Religious Association; and I think it to be a good and proper one. "Stand firm and you shall see the salvation of the Lord," said Moses to his wavering people; let us repeat the word "stand firm" and we will surely contribute our humble mite to that time in which truth and reason will reign supreme, and humanity accomplish its sacred and glorious mission in all the departments of human life.

And as citizens let us bravely repel any encroachment of the hierarchy, whatever be its name or pretensions. Let us keep State and Church separate; refuse any assistance from the public treasury to sectarian institutions; watch over the holy interest of our free schools, that we may educate free and not sectarian citizens; and under the ægis of free speech, free thought, and free inquiry we shall preserve intact the sacred legacy which the immortal Fathers of our Republic have bequeathed unto us as the greatest boon for all coming generations—Liberty, as they understood it, Liberty, civil and religious, in the fullest and noblest sense of the word!

[For THE INDEX.]
CHRISTIANITY AND FREEDOM.

TO THE EDITOR OF THE INDEX:

Dear Sir,—I thank you for the hearing given to my letter. It is evident that we have not yet fully developed the question between us. I recognize in you an honest conviction, nor can I claim anything less for myself; yet, if you are right, my position is untenable, and *vice versa*. Let us then work out the question thoroughly in the name of that truth which is above us both, and which it is not for us to make, or choose, but with single minds to recognize.

First, then, let us take account of our agreements and differences, that we may not argue at hazard, but narrow the question between us down to its real centre, and there grapple with it. We agree, first, in our conviction of the right of the private judgment; second, that the ultimate standard of belief, scientific or religious, is the truth as it is, or Nature, if you like, using the word *pro sensu* to cover not alone physical phenomena, but all real existence; that Christianity and Jesus are to be judged on their intrinsic merits, apart from any claim set up by anybody for them. These, as I gather from your article, are your principles and method. They are exactly mine, nor can you be more thoroughly convinced of their truth than I am. They lie at the foundation of my position.

We evidently differ in the meaning we attach to the words "authority" and "master." Let me explain what I mean by these words. By "authority" in religion, I mean that inward power and influence arising from the actual possession of superior knowledge, insight, or goodness, analogous to what you recognize as a just "authority" in the department of science. I recognize it everywhere in life, in science, art, religion, and everything else, and when you say it does not exist in religion, it seems to me you draw an arbitrary line, a line not found in Nature. Authority is indeed a morally neutral word, meaning any kind of dominion, just or unjust. I used it in its good sense, specifically, of the authority of the "competent witness." There is an unjust authority in religion, as you show there is in science,—an authority

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Brought up at the feet of Orthodoxy, so called, if not a come-outer, a step-outer for more than sixty years, as I should be for sixty ages, under like circumstances, I have hardly read of such a strengthening plaster as your good INDEX, for myself. The mistaken opinion, on the part of the Church now extensively and honestly entertained, that the *truths* of the Bible are rejected by all who refuse to accept its *errors*, will necessarily, for a time, compel you to occupy the position of those who have to say—'We have piped unto you and ye have not danced.' But it can hardly be said in this day of free schools, free speech and free press—'The world has grown wicker.' It wags, it moves, it advances! The blacks are already emancipated; and it is time the whites should be."

"There have been times during the past year, when it has seemed to me that I could not keep to myself my enjoyment and appreciation of certain articles in your paper, and the thought suggested by them. Then I would begin a letter to you, but lack of strength and time, etc., would prevent its completion, and so you have not known how grateful one lonely Free Religionist has felt toward you, and how much good THE INDEX has done her, even though she could not communicate the treasures revealed to those about her, save by transmutation. I have enjoyed the recent articles on Free Churches, exceedingly, and wish there might be a Radical Club here; but Mr. — says there is not sufficient material for one."

"I attended some of the meetings of the Free Religious Association recently held in this city, and would have been present at them all if business was less exacting. On leaving the room one evening, I received a number of your paper. Being 'Orthodox,' I do not care to subscribe just now; and being in very 'so so' circumstances, I cannot afford to send you a full subscription for past numbers. But if you have any surplus copies of the numbers published this year, I should like to know what you can afford to sell me a set for. I liked a great deal (not all though) of the articles in THE INDEX."

"You will please find enclosed two dollars for THE INDEX, which suits my taste better than any liberal paper in the United States. You can count upon me as a permanent subscriber, as long as you are the editor. THE INDEX is well calculated to scatter the clouds of superstition that have so long made the world dark and gloomy. So soon as we get sufficient strength here, we shall start a Radical Club. We have plenty of material here now; but too many have the bad habits of Christians, and therefore think more of a few dollars and cents than of their soul's freedom."

"Through the kindness of a friend I have been favored with the perusal of two numbers of THE INDEX. I am very much pleased with the spirit and matter of the paper. We are hand and heart with you for freedom—freedom from every enslavement—a free social system, a free religion, and a free state. All who have felt the galling chains of slavery know their depressing influence, and each has his appropriate field of labor. Let not the head say unto the hand—'We have no need of you;' for there is work for all."

"I have read with much satisfaction THE INDEX from its birth, and wish to continue it the remainder of my time, which is drawing to a close. I have not seen anything during my time that meets my views until I got THE INDEX. I am now sixty-seven years of age. Shall end on THE INDEX track, right or wrong. The hereafter part is not my business, else Nature would have given me that knowledge. Enclosed find five dollars."

"I am not in sympathy, however, with your interpretation of Christianity, but I am not at all alarmed by it; for I do not think a few discussions of the truth will ever injure it in the least. I believe, however, that it is not what you think or what I think about Christ and his kingdom that will free this world from sin, but an earnest effort on our part to lead men to do the work necessary to gain an entrance there."

"You may set me down as a Free Religious Spiritualist. As such, I can and do feel that I am with you heart and soul in your noble efforts to free mankind from popular, but nevertheless lamentable slavery. I was delighted with your article on Free Religion compared with Spiritualism. I have passed the paper around until I have lost track of it. Can you send me another one?"

"I rejoice that one voice is heard crying in the wilderness of dogmatism, that religion is free, and not only free, but natural—capable of cultivation as is mathematics or music—something that gives not length alone to countenance and character, but breadth and geniality. May your subscription list increase, to the end that your paper may double its present dimensions."

not founded on Nature and intrinsic merit, but wilful, overbearing, arbitrary, scilicet, attempting to overawe and overrule the private judgment. That is a constant danger to be guarded against most jealously in every department of life, science, religion, and the rest. What I claim is, that there is in religion also, as in science, the *just* authority. If not, what do you call that power and influence which wiser and holier men than we are exercise upon us? I care little what you call it, and I should be glad to get a more definite word than authority; but I say there is such a thing, and I don't think you can deny it, and as it is a part of Nature, you have no right to ignore it. As to the limit of the authority which I recognize in Jesus, you seem in doubt of my meaning. I do not recognize absolute infallibility or absolute moral perfection in him. These attributes, it seems to me, belong to God alone, and the Jesus whose authority I recognize is a man of flesh and blood, living in Palestine, about nineteen centuries ago. The authority I recognize in him is the inward power and influence justly exercised over our spirits by his spirit, by virtue of its intrinsic excellence. My mind freely exercised declares it to be the truth that he is the holiest of all mankind known to me, and, as humanity is one, and the human heart one, that therefore his inward influence over my heart is by right superior to that of any other human being known to me. That is what I mean when I call him, not exactly as you quoted it, the "supreme master" in religion, but, as my letter had it, "humanly speaking, and within the range of my knowledge, the supreme master in religion." Thus the influence which I recognize in Jesus is not an imposed authority, overruling the personal judgment and conscience, but a freely recognized authority, springing from the consent and adhesion of my conscience, not opposed to my freedom, but growing out of the exercise of my freedom, and itself a part of my freedom. Mr. Potter, in his "New Protestantism," recognizes this distinction between an overruling and a freely recognized authority as you do in your article. Thus I believe in the earth's motion on the authority of astronomers, with Galileo in this particular point at their head. My faith in the doctrine of the earth's motion is perfect. I cannot shake it if I try; yet I have never demonstrated the matter, nor do I know how to do so. This authority is indeed subject always to the ultimate standard, the truth of Nature, yet it is a real power and influence. But does this authority limit my freedom? No, it increases it. By enlarging my knowledge of the truth, it gives just as much freer scope to my nature—it is itself a source of freedom.

Is the authority of Jesus, then, the same as that of Galileo? No, the analogy is suggestive, but not adequate. The authority of Jesus is like that of Galileo in its being a freely recognized and not an imposed authority, and therefore not incompatible with freedom, but the source of a larger freedom; but it differs from that of Galileo by all the difference between astronomy and religion, between earth, sun and stars, and man, eternity and God. We revere and love Jesus, and give him of all men the highest place, and his influence is of all human influences most powerful with us, because religion is the central and controlling power of the human heart, is the heart itself in its supreme relations, and the truths of religion bear, of all truths, the mightiest and most manifold results, both personally in our life and conduct, and publicly in human institutions. And religious faith is personal and indivisible. It cannot be patched up, a piece from here and a piece from there; it is the very personal spirit itself, one and indivisible; and while the highest faith may subordinate to itself all lesser faiths, doctrines, and systems, it can never be subordinated to them, and therefore Christianity, in its essence, i. e. the personality of Jesus, can never be superseded by any patchwork of other faiths. If superseded at all, it must be fulfilled by a higher faith, originating humanly in a personality superior to that of Jesus. All human religions have a human as well as a divine origin. Some religion is indeed natural to all men, but the best religion is natural only to the best man; the best religion is the best man in his supreme relations; yet as humanity is one, his religion is not his alone, but the common heritage of all his fellow-men within his influence.

With the word "master," you evidently connect base and slavish associations. It has to me, on the contrary, the most free, tender, and helpful associations. Those I count my masters, among my friends and fellow-men, who, possessing some excellence not granted in like measure to me, have shared it with me, have raised me by their knowledge or goodness to a larger freedom. Whoever gives me a thought, or truth, or inspiration, enlarges just so much the free scope of my nature, and in proportion as I receive the influence of his goodness, do I increase in freedom, and so the influence of Jesus in my soul is to my mind the very source itself of my highest freedom.

As to the words "authority" and "master," however, I set very little by them. I am very willing to waive them, and should like to find better words. I only want to make apparent the existing fact, namely, the relation subsisting, and as I think rightly, between Jesus and certain of us among his disciples. If I do not make that existing fact plain, it is for no lack of good will, but from the difficulty of the subject.

Let me, then, re-state my position. First, my mind declares it to be the truth that, of all humanity within the range of my vision, Jesus is the holiest person, the supreme man in religion. Do you deny that? If so, I ask you, again, to show us his superior. Can you ignore the question, whether he be so or not?

Do I understand you to say in your article that it is of little interest to you whether he be so or not? Of a matter of little importance to you or to mankind, who is the holiest of its members, who has the divinest character, when all mankind is one, and the actual possession of any vision of the truth or excellence of character by any one man places that truth or excellence within the aspiration and possible reach of every man within its influence? I think you do not mean that. I do not see how you can rightly ignore such a mighty question. Secondly, I affirm that the just consequence of this fact about Jesus, namely, that of all mankind known to us he is the supreme man in our supreme interest—I affirm that that fact rightly places him in a relation of the deepest and most vital inward influence with regard to us, bearing fruit in our personal hearts, and in the public heart, in our personal conduct, and in public institutions. Recognizing the mighty importance of this influence is what I mean when I profess, and feel myself bound to profess, my allegiance to Christianity and to Jesus.

If, then, you admit Jesus to be the holiest man known to you, do you deny the second point, the consequence? I have to be brief, and if you will say just where you differ from me, I shall be glad to sift that point thoroughly with you.

To sum up, then;—in religion, I affirm the individual centre to be the personal conscience, the human centre to be Jesus Christ, the divine centre to be God; and in the harmony of our individual, Christian, and divine life lies the highest religious life within our reach. Our religious life is enriched, indeed, by the life of all men whose influence for good reaches us, but among these Jesus is supreme, and, if we leave him out, we leave out the centre of humanity, as far as known.

This position is one of allegiance both to Christianity and Freedom. I think it is the position held, consciously or unconsciously, by a great many Unitarians, both of the clergy and laity, and by very many others; but I can of course only affirm it with full responsibility for myself. If there is anything in it not found in Nature, point it out to me, for I have but little respect for it as my own opinion; but as expressing what seems to me to be the truth of Nature, I cannot but yield it my entire allegiance.

Yours truly,

FRANCIS T. WASHBURN.

MILTON, Mass., Jan. 1, 1872.

London has had another Asiatic sensation. The Pagans are taking sweet revenge on their Christian benefactors by sending competent and cultivated men to tell them what the precise condition of Pagandom is. And the storytellers open one set of eyes to a culture and dignity and ability they were not prepared to see, while the story opens another set of eyes to an interior view of life in the East, which fills them with interest and wonder. The last affair of this sort was the lecture of Syed—which is a title equivalent to Baron—Ameer Ali, a young Mussulman, who lectured on Mohammedanism in India, giving a very complete and highly interesting account of the relations of the Mohammedans to the Hindus, of which they were once masters but are now yoke-fellows under British rule. Two hundred years have not amalgamated the two races, nor blended the two religions. The Mohammedans of India are divided into two great sects differing not on doctrine, but on legal matters—the Sunnites and the Shaites, which are further subdivided. The leading tendency among Mussulmans is to rationalism, and all sects would be satisfied if the ethical portions of the Koran were taught in their schools. Syed Ali warmly denied the charge to which the recent assassination of Judge Norman had given rise, that Islam is a religion of aggression, teaching the duty of war on other religions. On the contrary, it is religion of peace. It is a strict doctrine of Islam that every Mussulman must be loyal to a sovereignty whose protection he has in any case accepted, except in extreme cases of oppression to his religion. Islam denounces resort to arms against a *de facto* government in any case short of a prohibition of their religious observances; and in that case the oppressed are instructed to emigrate, unless they have strong chances of success. The Moors acted on this principle when they left Spain. There is no disloyal dream whatever among the Mohammedans of India of overthrowing the English Government there, however much they may feel aggrieved by its policy in some respects—with the single exception of a small sect of extremely ignorant fanatics in Lower Bengal, whom the leading Mohammedans have been foremost in denouncing. The speaker was earnest, graceful and persuasive, and the discussion that followed led not a few to reflect on the folly of trying to plant English Orthodox Christianity in Hindustan.—*Golden Age*.

A YOUNG POSITIVIST.

[From the London Punch of December 30.]

PARSON.—"What's a miracle?"

BOY.—"Dunno."

PARSON.—"Well, if the sun were to shine in the middle of the night, what should you say it was?"

BOY.—"The moon."

PARSON.—"But if you were told it was the sun, what should you say it was?"

BOY.—"A lie."

PARSON.—"I don't tell lies. Suppose I told you it was the sun; what would you say then?"

BOY.—"That yer wasn't sober."

ROME OR REASON,—WHICH?

A liberal-minded man of large experience recently said that the objective point at which religious reformers should aim their blows is the doctrine of Infallibility,—the doctrine that there is any infallible guide within human reach, whether it be supposed to be embodied in a Pope, a book, or a church. And this belief—the belief that there is, somewhere, a human representative of the Absolute Right invested with authority to overrule the dictates of individual reason and conscience—is certainly the root of the prevailing ecclesiastical dogmatism and superstition. The simplest and most logical form of the doctrine of Infallibility is that held by the Church of Rome; and perhaps the recent declaration of the Infallibility of the Pope is the most logical shape into which that church could put its belief,—though it may seem to many plain, common sense people like a *reductio ad absurdum*. It is of the Roman Catholic Church and its claims, and of the relation of its claims to American institutions, that I wish to speak in this article.

We in this country, removed several thousand miles from Rome and having had heretofore only a small and unimportant percentage of Catholics in our population, are liable to underestimate the power of the Romish Church. We are apt to think its long and tenacious hold of power nearer its end than there is any good reason for believing. We forget that in the census of the world the Catholics are reckoned at nearly double the whole number of Protestants. Nor do we sufficiently consider what an advantage the Church of Rome has over Protestantism by reason of its unity under one head and its perfect organization in one ecclesiastical system—an advantage which is by no means counterbalanced, as at first sight it might seem, by the superior enterprise and wealth of Protestant nations, since enterprise and wealth in Protestant countries are more secular and less readily drawn into the service of religion than in Catholic countries. It is to be hoped, indeed, that the new German protest against the doctrine of Papal Infallibility will prove another wedge of division in the Romish Church. But for the present that movement is only local and partial; and even if it amounts to a practical secession of a part of the German churches, the great body of the Catholic Church will not be disturbed by it for a long time to come. Making all allowance for difference of opinion and policy among the bishops and learned men of the Catholic Church, that church still has over Protestantism the immense advantage of unity, of numbers, of ecclesiastical prestige, of organization, of machinery, of facility in commanding and applying its resources, and of devotion to a single purpose,—that purpose being not so much the conversion of people to this or that doctrinal belief (a process which implies some dangerous exercise of the intellect) as the simple extension of its ecclesiastical sway.

In its conflict with Catholicism the sole advantage which Protestantism has over its antagonist is that its principle is more in accordance with the spirit and progressive tendencies of the age than is the fundamental principle of Catholicism. And when I say this I say it with the implication that the central, vital principle of Protestantism is not the assertion of some other form of infallible authority, but the assertion of the right of private judgment. It is this recognition of the claims of reason (though the recognition has been imperfectly developed in practice) that has given to Protestantism all its real life and power. And looking at these two great divisions of the Christian Church in respect to their influence in the world to-day, this advantage of possessing a principle more in harmony with modern thought is all that can be claimed for Protestantism over Romanism after three centuries of existence. As an organized ecclesiasticalism, the Romish Church is still the mightier power of the two. Whenever a new country is to be colonized or to be civilized, its missionary machinery, fixed yet elastic, is ready to be applied. Wherever a city is likely to spring up, it has a sagacious agent on the spot to mark the site of a future church. Whatever ecclesiastical work is to be done, the men and the money are always forthcoming to do it. The Papacy has eyes in every corner of the earth, and misses no opportunity for aggrandizement. As soon as China is reopened to foreigners, its priests are at the ports ready to step on shore, having in their pockets title-deeds of property which pioneer missionaries had acquired in the country centuries ago. The property in the interval may have many times changed hands, but the deeds had been carefully pre-

served in the Vatican at Rome, awaiting the future. As soon as the shackles of slavery are removed from the negroes in our Southern States, Catholic priests spring up there as if by magic to entice the new-born freeman into the inviting shelter of the great church, which at least has this merit, that it knows no distinction of race or color. In the Propaganda at Rome colored boys have been for some time in process of education for the priesthood, and it would now seem as if with foresight of this exigency. Thus do the sagacity and power of the Catholic Church extend around the globe. Its machinery is always ready to be put into motion.

And we in this country are beginning to feel this power of Catholicism in our civil and social life. The rapid increase of the Roman Catholic population in the United States in the last twenty-five years—the increase having been at a rate nearly double that of any other sect—has precipitated upon us some momentous political and social problems. In our larger cities these problems are already demanding practical solution. The principle of the Roman Catholic Church is *despotism*,—the utter subordination and subjection of the individual to the will of the church. Hence when it comes into contact with free forms of government and is strong enough to manifest its power, it is inevitable that friction should ensue. We in this land of all lands are believers in progress, in freedom, in the rights of individuals as against the claims of institutions, in the opportunity of the individual to secure whatever culture he can and make his own career in life. But to none of these things does the genuine Roman Catholic assent. We are believers in individual independence and self-government. The Catholic, if logical, is a monarchist. The American tradition is that people should think for themselves. The Catholic tradition is that people should be treated as children and surrender themselves implicitly to the guidance of the church. Said a Protestant lady, who had been attracted to the Romish church, to one of its bishops,—"I want to join the church, but I cannot convince my judgment of its claims." The bishop replied, "The church does not ask for the conviction of your judgment, but for the submission of your will." *Submission to its authority*,—that is the fundamental principle and claim of the Catholic Church. It is the supreme culmination and embodiment of the principle of authority in religion, as vested in some external representative rather than in the individual soul.

The Church of Rome has some great merits; it has done some good work in history. But none of its merits can counterbalance the danger that springs from the falsity of its fundamental principle. And the only way effectually to meet this principle and overcome it, is to proclaim its logical opposite and to follow it boldly to all its results; to declare anew and in full the old Protestant principle of the right of private judgment,—which the Reformation of Luther and Calvin proclaimed, but did not consistently carry out to all its legitimate conclusions. Here are the two principles which are contending for mastery in the civilized world to-day,—the principle, on the one hand, of external religious authority, of ecclesiastical sovereignty and despotism; and, on the other hand, the principle of religious freedom and spiritual independence.

The first of these principles makes the mass of mankind depend for their religion on what is told them by a priest or through a book. The second regards the soul of every human being as in vital contact with the eternal source of Truth and Right, and as receiving thence directly the primary elements of faith and moral life. The one says,—Here is an infallible rule of belief and duty ready-made for all time, to which human beings have only to square their opinions and conduct in order to be safe forever; the other considers human beings as living organisms, as finite incarnations of the vital essence of truth and love, and as evolving beliefs and virtues out of the substance of their own natures, just as the plant produces from and through its own living substance its beauty of blossom and wealth of fruit. The one brings to man a completed revelation; the other opens to his vision an infinitude of truth which can never be wholly revealed to any finite mind, but must forever draw it on into continually increasing light and assurance and joy. The one directs attention to the places where Almighty Power is said once to have been; the other finds the Infinite One in the present laws of the universe and in all human history, in the daily sunrise and the developing seasons, in the common mysteries of life and birth and

death, and in every ray of intelligence that enters a human mind and every throb of pure love that pulsates in a human heart. The one rests on something that human nature has achieved in the past under alleged divine guidance; the other holds that human nature is as capacious of divine inspiration as it ever was, and that infinite wisdom is pledged for its guidance in every age.

Can there be any doubt which of these principles is the better adapted to the needs of modern civilization, and which of them is the more likely to stand as the foundation of the future religion of America and the world?

W. J. P.

EDUCATION AND RELIGION.

When we escape from the belief in a supernatural origin of religious movements in the world, it is interesting to watch their course, and see how they blend with and influence and are influenced by the general currents of thought and feeling in every period.

Recently some discussions on the subject of Industrial schools before the Educational Committee of the Massachusetts legislature have served to show how the feeling about education is changing in the same direction as that about religion.

Formerly it was the opinion that the less religion had to do with earthly things, the better; and an educated man, also, was the last one to be selected for practical work.

The object of education was to make gentlemen and ladies; of religion to form saints and hermits. Now, when religion is conceived to be that spirit and temper of mind which will best fit us to lead a good life in this world, education is held to mean that training which will best fit a man to do his work in the world. One speaker at the State House expressly said:—"The object of education is to enable us to get a living." Would not that have been a strange reason for sending a man to Oxford or Cambridge a hundred years ago, except it were an ecclesiastical "living?" The needle and the jack-knife are now proposed as more important implements of juvenile training than the Westminster Catechism and the Ladies' Accidence.

Then, too, the theory of total depravity of boys is getting out of the school room, as that of men is getting out of the church. The old maxim was—"It is always safe to whip a boy, for if he doesn't deserve it now, he will soon." Now grave professors and Normal School principals propound the theory, that it is rather the school committee and the teachers who deserve a flagellation, for so ordering the schools that a boy or girl, acting according to the natural laws of youthful activity, must get into mischief.

This is a very severe test of learning as well as of piety. If every scientific theory has got to be tested in actual life, there will be no flaws that will escape the searching ordeal. The poor professor who used bravely to stick to his theory when the experiment failed, saying—"Gentlemen, such and such a result ought to follow, but it doesn't"—will have to find out the cause of his failure, and be sure of his results, whatever becomes of his theory.

The hearings at the State House, though very desultory and unsatisfactory so far as regarded methods of instruction or plans for schools, were still very valuable as showing the earnest interest of the community in the subject, and an entire unanimity of feeling in regard to the general direction which education ought to take, namely, a more practical relation to the every-day work of life.

And in spite of all the wrangling of the sects, the same tendency is observable in the great majority of the churches. The Catholic priests enforce the duties of industry, frugality, and temperance on their flocks; and unless you unfortunately hit upon doctrinal days, you may hear good statements of the importance of a good life and of all the popular virtues as an accompaniment of religion, in the churches of every sect.

This is the solution of the question how to make education religious. When both education and religion have one common end, the welfare of humanity, education will become more and more religious, and religion more and more intelligent.

B. D. C.

Virtue in the midst of vice, like the water-lily, converts the mud at its roots into beauty and fragrance.

EDITORIAL BOOK NOTICE.

MORE CRITICISMS ON DARWIN, AND ADMINISTRATIVE NIBBLISM (D. Appleton & Co.) is a little treatise by Prof. Huxley, containing a couple of his latest essays. They are marked, of course, with those graces of style which make all his writings so charming as works of art. But the merit of his writings is not chiefly literary. They are packed with thought, wit, and learning. The first of these two essays contains a pungent criticism of St. George Mivart, whose "Genesis of Species" is shown to be suspiciously similar to the article on Darwinism in the *Quarterly Review* of last July. Mivart strangely maintains that the Evolution theory is in perfect harmony with Christian theology, and quotes Father Suarez, a great Catholic authority, to prove his point. Huxley re-examines the subject, and convicts Mivart of the grossest ignorance of Suarez' real opinions. Rightly characterizing the Roman Catholic Church as "the greatest and most consistent of theological organizations," he shows that Suarez held to the belief that the work of creation was accomplished in six natural days, and had no views that can be harmonized with the Evolutional philosophy. He says:—

"When, Sunday after Sunday, men who profess to be our instructors in righteousness read out the statement, 'In six days the Lord made heaven and earth, the sea, and all that in them is,' in innumerable churches, they are either propagating what they may easily know, and therefore are bound to know, to be falsities; or, if they use the words in some non-natural sense, they fall below the moral standard of the much-abused Jesuit. . . . It [the Evolution theory] occupies a position of complete and irreconcilable antagonism to that vigorous and consistent enemy of the highest intellectual, moral, and social life of mankind—the Catholic Church. Elijah's great question, 'Will you serve God or Baal? Choose ye,' is uttered audibly in the ears of every one of us as we come to manhood. Let every man who tries to answer it seriously, ask himself whether he can be satisfied with the Baal of authority, and with all the good things his worshippers are promised in this world and the next. If he can, let him, if he be so inclined, amuse himself with such scientific implements as authority tells him are safe, and will not cut his fingers; but let him not imagine he is, or can be, both a true son of the Church and a loyal soldier of science."

It is refreshing to read this deserved rebuke to the pretence that modern science can be harmonized with Christian theology. The pretences are mischievous and demoralizing; and we welcome whatever shall put the truth of facts in its right light before the world.—Price 50 cents; for sale by H. S. Stebbins, Toledo.

The Radical for March contains—Theism, by S. Longfellow; One God; The State of Scientific Thought in England, by A. Jayram; Conquest, by L. W. J.; Prayers by Telegraph, by M. D. Conway; Thoughts upon Seasoned Books, by N. R. Waters; The Ideal Wins All, by G. S. Burleigh; Timothy Tot, by F. G. Fairfield; Notes.

A Radical Extra announces that about \$7,000 out of the required \$25,000 have been subscribed to the stock of the Radical Association. There is enough wealth in the country in radical hands to raise the whole amount easily. Let it not be said that the *Radical* expired from lack of goodwill. The persistent self-devotion of the editor and the great ability of the contributors should assure abundant support. Each share is \$10 a year for ten years. Take one, at least.

Subscribers who fail to receive their papers regularly will please inquire at their post offices before sending here. The fault is usually in the mail. There can be no mistake in the address, if the labels are once made correct; and subscribers should inform us promptly of any errors in these. All orders are attended to as soon as possible; but it is unreasonable to expect them to be filled "by return mail." Where so much work has to be done, each must wait his turn. Often complaints are made when the next mail brings an apology. Especially when orders are sent from a distance, time is required for their execution: and we find it necessary, in justice to our excellent business agent, to ask from our friends the exercise of a little patience.

"Buddha said: 'A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me,—the fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him.' (*A Catena of Buddhist Scriptures*, by Samuel Beal, p. 193.)

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errors.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE SIGN OF THE CROSS.

In far-off days of Egypt's prime,
When Nature smiled on arid sands,
'Tis told by men of ancient time
That priests inspired ruled o'er their lands.
These holy men the people taught
That death was gain and life was loss;
And, when in faith men eager sought
For symbolized hope, they gave the Cross.

Ostrife's priests are now unknown;
Strange men and gods call Egypt home,
But templed walls and shafts of stone
Still bear the sign of life to come.
Their priestly rites and judgment hall
The world now counts mere empty dross;
Yet Egypt's sons, both great and small,
Adored through life the sacred Cross.

Chaldean's sons, ere Babel rose,
With reverent eyes the sun adored;
He rays seemed friends, his shadow foes,
Who kept their steps or wrath outpoured.
The vernal cross again brought life
To triumph new o'er winter's loss;
And men, in trust that e'er from strife
The good survives, adored the Cross.

When fair Antartia held her sway,
And men of Tyro their ships sent far,
The magnet old made clear their way,
O'er trackless deeps a guiding star.
With trusting love they dimly saw,
Though winds might blow and waves might toss,
The compass told of higher law,
And men adored the saving Cross.

On distant shores by India's sea,
Ere Aryan left his Bactrian height,
The early race, though wild and free,
Yet looked with hope for lands of light.
In shaded groves and caves' recess,
They carved, on rocks now grown with moss,
The glad release from life's distress,
As symbolized in the phallic Cross.

The Aztec in the distant West,
Where blood like rain for gods was poured,
And victims new but added zest
To love, he gave the Cross adored.
And Moyses danced, with fervent prayer
To shield from sin and demons gross,
Their prattling babes with tender care,
Safe placed beneath the shielding Cross.

In ancient days, ere Switzerland
Had passed beyond the Age of Stone,
Where pile-built huts in lakes did stand,
This sign of life and hope was known.
The mighty Thor, the god of strife,
Ere Norsemen wept their hero's loss,
The serpent smote; and souls to life
Were raised by the old Runic Cross.

When sainted Paul stood forth in Rome,
With zealous faith in God's just cause,
To tell glad news of life to come,
For all who kept his Father's laws;
He told that Christ—the very God—
All souls to save from endless loss,
Had paid the ransom with his blood
By death upon the holy Cross.

"Salvation's plan" and "life to come,"—
"Redeemed by blood" from all our fears,—
Were twined to tales to men of Rome,
Outworn and grim with dust of years.
All down life's stream this sign has stood
For glad release from matter gross;
Though darkly dyed in martyr's blood,
The heart still throbs before the Cross.

This pagan symbol yet is dear;
Beloved by souls in ages past,
It tells of time that still draws near
When winter's gloom no shadows cast;
When Light shall rule the moral world
And quick restore all Nature's gloom,
And demons dark below are hurled,
When time shall reach its vernal Cross.

PORTLAND, ME., JAN., 1873.

D. D. L.

THE NECESSITY OF UNIVERSAL CONCEPTIONS.

HAMMONTON, New Jersey, Jan. 1, 1873.

MY DEAR SIR:—

In the *World*, the other day, I was delighted to read your "Truths for the Times." While I cannot say, with Mr. Darwin, that I "agree to almost every word," yet as it is so seldom that I can find any one who comprehends the necessity for universal conceptions, or how much grander is the conception of the inherent morality of human nature than any of the poor misrepresentations of the theologians, and as I think it but just that those who have risen to the plane of truth should know each other, and lend to each other the support of sympathy which we all so much need, I commence my new year by writing you these few lines.

Allow me to congratulate you upon many of the statements in your "Truths." For years I have felt the necessity for some organized plan of action, by which the results of science should be given the social influence which is their natural correlative; and to do this requires only that those who have arrived at the application of a scientific method to the study of life and its phenomena should mutually support each other. For myself I do not like the word *religion*. It implies a recognition of something divine, and this we have never seen, and cannot conceive. Let us discard the word, as we do the anthropomorphic conceptions which it represents. Proposition 39 I cannot also accept, for I do not understand it. The "still small voice of the private soul" to me

means nothing, and further it is as dangerous in science to profess to know what we do not know as it is in mechanics. We know nothing of the soul; how then can we say that it is private, or that it has a voice, or that this voice is either still or small? And what do we want, we who believe in man as a normal product of the natural forces, with this old jargon? Let us discard it as we have in politics the divine right of rulers, or in philosophy the abhorrence of Nature for *vacua*.

Excuse the freedom I take in these remarks. I make them only to show you where I stand myself. Allow me, however, to offer you my cordial sympathy in the work you are doing; and if you can accept it from me with the modifications, and my aid can in any way assist you in carrying it out, you can count upon my hearty co-operation.

I am yours very sincerely,

EDWARD HOWLAND.

FRANCIS E. ABBOT, Esq., Toledo, O.

THE BIBLE.

TO THE EDITOR OF THE INDEX:—

The Bible is in my opinion—in spite of the many fine passages contained therein—a book so full of contradictions and illogical conclusions drawn from a false thesis, that none of its relations are of any value; although its propagators—the priests—have in former ages contrived to fasten it upon mankind as the test book, by which their soul will gain heaven or hell for their eternal abode, according to the degree of credence they give to it. The priest's interpretation of it is in the highest degree absurd, for they will deny God power or foresight in order to retain a beloved dogma, which is calculated by them to keep man in awe of their power, as well as of themselves as preachers of his revealed religion. I have heard Catholic priests admit even to myself that God was not omniscient before the fall of Adam and Eve, our first parents, and this they did in order to retain their assertion of *man's free will*. On the same principle they would deny that God did not know that the sun would give light before he had created it. Such presumption and foolishness is really laughable, and I for one should enjoy it immensely, if it did not have such a deadening and weakening effect upon the intellect of those who believe in it, who, I am grieved to say, are so many. Nevertheless, many thoughtful men are breaking the bond which bound their soul and intellect—as it were—in a narrow cell, and are giving full scope to the reasoning power with which God has endowed them. This is a cheerful sign, and I hope the number will increase rapidly, so that the Free Religionists will be able to cope with the sects as regards numbers, as well as regards men of genius, of whom undoubtedly they have their share.

I have often noticed one passage in the Bible, which has always seemed to me to be very illogical and unsound. In Matthew, chap. IX, verses from 2 to 7, these words will be found:—"And they brought unto him a paralytic lying in bed. And when Jesus saw their faith, he said to the paralytic man: Son, be of good cheer; thy sins be forgiven thee. And immediately some of the scribes said amongst themselves: he blasphemeth. And Jesus, knowing their thoughts, said: why think ye evil in your hearts? For which is the easier to be said: thy sins be forgiven thee, or to say, arise, and walk? Now, that ye may know that the Son of man hath power on earth to forgive sins: He saith unto the paralytic, take up thy bed and go unto thine house. And he arose, and went to his house." (I must apologize for the quotation given above, as it will be found upon examination to differ a little from the words given in the common Bible; which will be accounted for, when I inform you that I am not in possession of that highly valued book, excepting that I had the New Testament in the Italian language, the above being a translation from it.) There is another account of the above miracle in Mark, chap. II, verses from 3 to 12. Also Luke gives an account of it in chap. V, verses from 18 to 28. Now what seems to me absurd is Christ saying: "arise, take up thy bed and go to thine house," as though that proved he had the power to forgive sins. Even if he performed the miracle related, it did not prove one jot more that he had the power to forgive sins, because it is simply impossible to prove such a thing, as it is not a thing which could be made visible. But even assuming that he could prove the assertion he made in a visible manner, the performance of the miracle did not show that he had the power, because it was an entirely different matter, and to say that because a man could do one thing he could do another (and that too more difficult and incredible than the other), would be illogical and childish. To make a rough comparison, it would be saying as it were:—"Because I could run as fast as a locomotive, I could fly up into the clouds." Now we know well, the first named thing is an impossibility for any mortal to perform, but assuming that he could do the former, it would not prove that he could do the latter. Therefore the passage quoted seems to me to be very unreasonable. It may be argued that Christ performed the miracle for the purpose of showing the people that he had power to do great things, and that the only way he had to substantiate his first assertion was by so doing; but even yet the latter act did not prove, in the slightest degree, that he had the power to do the former. Therefore it is not to be wondered at that it was disbelieved, as it could not be proved, although the people were astonished at the miracle. What do you think of my argument, Mr. Editor? Am I right or wrong? [Right.—Ed.]

If the question were to be asked, how does God act? I should without hesitation say, only through

Nature and her unchangeable laws. For if we see a man prosper and rapidly advance in any business he undertakes, none but fools would attribute it to God's special care and providence for him, because he might be a doubter in God; but men with reason would simply attribute it to his superior skill and tact in that line of business, which another man would utterly fail in, however pious and worthy a Christian he might be. In my opinion there is no such a thing as "the grace of God," except we understand by it the variety of talents God has given to each of us in a greater or lesser degree. Granting that to be the meaning of it, there is no difficulty in understanding it, because then one could say to another:—"You have more talent (i. e. grace of God in you) for preaching and mathematics than I have, for which you have great cause to thank God." All without exception could understand that, but as it stands now with its old recognized meaning, none but those calling themselves Christians can make anything out of it, and I should not be far wrong, perhaps, if I even affirm that they themselves know nothing at all of it, although it is their constant affirmation "that without the grace of God dwells in us we cannot be saved."

In conclusion, Mr. Editor, I fully agree with your sentiments on most religious topics, and can only wish your paper, THE INDEX, a most lasting and boundless success.

If you think these few words of mine are worth a place in your paper, I need hardly say how glad I shall be to see them in an early issue. Again wishing you all possible prosperity,

I remain, Mr. Editor,

Your sincere well-wisher,

HORACE WADHAM NICHOLL.

ONE MORE.

MR. ABBOT:—

Please affix my name to the counter-petition which you propose to send after the Christian one. I have no desire whatever to be compelled to worship at the shrine of Christ, neither at that of Moses, Mahomet, or any other. I propose to worship where I will, and what I will, or not at all, as my judgment dictates. Feeling morally bound not to intrude on the rights of another, I deny the right of another to intrude on mine. Intolerance I abhor, whether born in Rome or America.

A few years ago, when the slaves were liberated, I thought the battle over; but now I see that, as then we fought for the freedom of others, so now must we fight for our own. If the battle must come, the present will do as well as the future. The more of it that falls on us, the less will there be for our children to do.

Bigots see their time-honored dogmas perishing one by one. Priests see in the distance their fat living beginning to wear a lean look, and that men cannot be saddled and ridden as easily now as they could when the world was younger. They see humanity rising, and superstition ready to fall and bury them in the ruins. Hence one more heroic effort to prop the tottering thing. "Whom the gods wish to destroy, they first make mad." This Constitutional Amendment, aimed at in this age and in this country, would indicate madness incurable.

I hail the present basis of THE INDEX as eminently healthy and sound. (I feel a speck of sorrow that I am unable to make it more so.) But I have other ideas, I find, in regard to size, &c., than some of your correspondents have. I believe in a larger paper (if finances will justify), as size sometimes adds dignity, and those who really ought to read it are very often induced to do things by appearances. Also a greater variety of matter could be given, which would not only induce persons to read it, but would make it something of a family paper as well. Dry logic without any seasoning does not commend itself always to those just beginning to think. I wish to see THE INDEX such a paper that men, women, children and bigots will all find something in it to interest them, and in the reading find themselves being educated to common sense. I am not offering this as advice, but merely as a free criticism.

Yours in faith,

GEO. B. GILL.

COAL CREEK, IOWA.

REFORM.

The cry of the age is for Reform. There seems to be a universal and prophetic consciousness that, in Church and State, there is a higher attainable life, and multitudes are struggling towards it. The aspiration is glorious; but there is danger that, with the majority, it may miss its aim and utterly fail. The true end of Reform is the elevation of the individual life. The soul that is at war with its own evil tendencies, its own selfishness, its own sluggishness, may press forward in the full assurance of victory, for every faithful effort is itself a victory. This is genuine Reform. It is "the straight and narrow way" which a few shall find, which every earnest spirit, without external organization, without priest or creed, may find; but there is another department of the work that is vastly more attractive to the popular mind. This is external in its character. It acts through parties and conventions and seeks to elevate society as a whole; but thus far its work seems more destructive than reconstructive. It commences with certain bold negations. You shall find a man whose creed is of the standard length, but every one of its "thirty-nine articles" commences with—"I don't be-

lieve," and he finds others also who don't believe, and says to them:—"Upon this common ground let us be brethren." So long as they can find some musty superstition to combat, they may keep together and call themselves a party or a church; but they should remember that these musty superstitions, as they regard them, have long been the spiritual food of the race,—aye, nourishing food, and that, if these are destroyed before a genuine and healthful substitute is found, spiritual famine and death must ensue.

It will be said that the old ruins must be removed before the new foundations can be laid. This is true of an old building, but not true in Nature. Here the new growth forces out or consumes the decaying forms of the past, feeding upon and assimilating all that is good in them, but not awaiting their entire destruction. So in the spiritual sphere there is abundant material, abundant opportunity, for new formations, yet they rarely appear; and between attacks upon the past and merely external schemes for the future—schemes that do not touch the individual character,—the universal aspiration toward a higher life threatens to exhaust itself in fruitless words.

But true Reform awaits not conventions or churches or constitutional amendments. It awaits the willing spirit of an individual,—the silent resolve to a higher life,—the patient struggle against bad habits and evil tendencies; and wherever this unheralded work is going on, though it be in the heart of but one little child, there the new kingdom is established; there springs a growth that shall truly replace the decaying past. With this view, then, let us labor; first for the individual life, afterwards for external organization. So shall we realize the hope of a better day.

EDWIN.

DANGER.

EDITOR INDEX:—

Every lover of religious freedom from clerical interference and impertinence should be thankful to you for the space you gave in your opening paper of the New Year, showing up the danger ahead which is fairly inaugurated by the evangelical Christians, in suddenly ascertaining, in the eighty-third year of our constitutional history as a government, that we have been, through these long years, running the country upon a basis of fraud.

This discovery is fearful, and calls for a complete revision of our opinion of the great men whose memory all have been taught to cherish.

These Christian "Callers" all know the reason why the divinity of Jesus of Bethlehem was not mentioned in our Constitution, for nearly half of those great men, with Franklin and Madison at their head, did not endorse the theory.

In the speech of Mr. Martin, Attorney General of Maryland, as a member of the committee of 1787, it is said:—"That part of the system which provides that no religious test shall ever be required as a qualification to any office or public trust under the United States, was adopted by a great majority of the Convention, and without much debate."

The article finally adopted in the Constitution resulted from a wish entirely to separate church and State; and by this we learn—"Congress shall make no law respecting an establishment of religion, or prohibiting the exercise thereof; or abridging the freedom of speech, or of the press."

You publish the preamble proposed, acknowledging Jesus, a man who lived a short life in Asia, and departed after preaching about three years to a country in which he scarcely has a religious follower to-day, as "the appointed Ruler of Nations" for thousands of years afterwards; and also the outrageous clause—"We ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble." What becomes of the religious liberty which has always been the boast of America?

We have about twenty religious sects, besides a goodly number who call Toledo, Ohio, their conscientious hub, all the Hebrews of the country (who are about the only self-sustaining sect we have), the best part of the Unitarians, and that large body of men of whom mention is made by these Callers as having "no religion;" and they make up a large body of thinking people who never expect to get to Paradise by proxy, and who could not swear or affirm to such a Constitution.

These would all be ostracized by these Christians; could hold no office of trust; could not even sit upon juries. Their evidence would not be accepted even in court by these Pharisees, who would require all witnesses to take some such oath as this:—"You solemnly swear that your whole reliance is in the blood of Jesus."

It cannot be possible that many Unitarians, even so of the Hepworth-Osgood type, will lend their permanent aid to this movement. When they are "left out in the cold" by these revolutionists (for they are nothing else), they will regret the day when they ever gave it countenance.

The true reason of the movement is, these men fear that their control over mind is passing away,—that the intelligent public are having their own thoughts about religious matters.

You ought to have 10,000 names from the great city of New York, for we have large numbers of Lots (without his immorality) whose character is sufficient for the saving of the city.

J. E. H.

DR. HOPKINS ON DENOMINATIONALISM.—During the late meeting of the American Board, Dr. Hopkins, the President, addressed the large audience upon his sympathy with its undenominational character. "I would send," said the Doctor, "any evangelical man as a missionary, Lutheran, Presbyterian, Methodist or Quaker. I would not send a close communion Baptist, because he would not let me commune with him, and that would hurt the cause. Neither would I send a high church Episcopalian, because he would not let me preach, and that would hurt the cause." At this point the audience laughed very heartily, greatly amused by the Doctor's high regard for his own preaching, thus publicly expressed; though all before him, without doubt, would have confessed his estimate correct. He saw at once the source of their amusement, and as soon as the laughter had subsided, continued: "You do not understand me. I do not say that the cause would be hurt because he would not let me preach, but because he would not let me preach."—*Congregationalist.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICE.

Cash Receipts for the Week ending February 24th.—Toledo Printing Co., \$10; Joseph Friszy, \$1.50; Geo. Brenet, \$2; Dr. T. M. Cook, \$2.50; W. C. Flisk, \$3 cts.; W. H. Walworth, \$3; Benj. F. George, \$5 cts.; Jehu Mitchell, \$2; Jacob R. Benborn, 10 cts.; Joseph LeClere, 10 cts.; Henry A. Dean, \$2; J. M. Rowley, 10 cts.; Wm. Jabine, \$2; F. L. Hoemer, \$5 cts.; R. F. Horton, \$2; J. M. Holmes, 10 cts.; Geo. H. Kingsbury, \$2; D. C. Thayer, \$2; Armetia S. White, \$2; Wm. M. Gardner, 10 cts.; James Allen, 50 cts.; Thos. M. Johnson, 50 cts.; James Ford, 50 cts.; T. A. Worley, \$1; C. W. Newton, \$3.25; J. W. Fowler, \$1; Jno. M. Hunt, \$2; Miss Mary S. Osborn, \$2; Mrs. M. G. House, 20 cts.; J. S. Thompson, 50 cts.; J. R. Holmes, \$2; R. H. Ranney, \$2; Mrs. R. F. Townsend, \$2; Mrs. C. L. Henderson, 10 cts.; Joo. Hendrie, 10 cts.; L. S. Bacon, \$1; Julius R. Rose, \$2; Nicholas Jovanovich, 50 cts.; Benj. H. Watson, 40 cts.; M. A. Warren, \$2; M. Hellman, \$2; Walter B. Vanvart, \$1; Jas. C. Boyden, \$2; Jas. C. Boyden, \$1.50; James Ives, 15 cts.; Geo. Iles, \$2.50; L. W. Blakeley, \$1; D. \$2.90; H. Lockwood, 75 cts.; J. M. Lamb, \$1; E. W. Piko, \$2; C. S. Rowley, 50 cts.; Mary E. Hayden, \$2; M. S. Clark, \$2; R. Butler, 50 cts.; M. Welch, 50 cts.; E. B. Warren, \$4; A. R. Morse, 50 cts.; Marceus Wright, \$1.50; Mrs. H. W. Beach, \$2; Wm. M. Ogden, 50 cts.; H. Sprague, 10 cts.; Edward Atkinson, \$2.50; Mrs. Sarah B. Haynes, 15 cts.; H. C. Tuttle, 15 cts.; Delos Denton, \$2; Jacob Miller, \$1; Chas. Bonsall, 10 cts.; Dr. Jas. Fischer, 10 cts.

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N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

CHRISTIAN THEOLOGY AND MODERN SKEPTICISM. By the DILE OF NORWICH, E. G. New York: D. APPLETON & COMPANY, 549 and 551 Broadway. 1872. 16mo. pp. 128.

FATHER TAYLOR, THE SAILOR PREACHER. Incidents and Anecdotes of Rev. Edward T. Taylor, for thirty years Pastor of the Seamen's Bethel, Boston. By Rev. GILBERT HAYES, Editor of "Zion's Herald," and Hon. THOMAS RUSSELL, Collector of the Port of Boston. Boston: Published by B. B. RUSSELL, 55 Cornhill. San Francisco: A. L. BANCROFT & Co. 1872. 12mo. pp. 446.

THE NEW VIEW OF HELL. Showing its Nature, Whereabouts, Duration, and How to Escape it. By B. F. BARRETT, Author of "Lectures on the New Dispensation," etc. Philadelphia: J. B. LIPPINCOTT & Co. 1872. 12mo. pp. 216.

THE FINDING OF THE BOOK. An Essay on the Origin of the Dogma of Infallibility. By JOHN ROBERTSON, Coupar-Angus. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1870. pp. 109.

A DIALOGUE BY WAY OF CATECHISM, Religious, Moral, and Philosophical. By A. PHYSICIAN. 1872.

HOW TO COMPLETE THE REFORMATION. A Lecture by EDWARD MATTLAND.

AN EPIPODE IN THE HISTORY OF RELIGIOUS LIBERTY. By Rev. CHARLES VOTREY.

CHRISTIANITY AND EDUCATION IN INDIA. A Lecture by A. J. RAMMOY, of Mysore.

A REPLY TO THE QUESTION, "Shall I seek Ordination in the Church of England?" By SAMUEL HINDS, D. D., (late Lord Bishop of Norwich.)

ON PUBLIC WORKS. By a Lady.

ON THE RELATIONS OF THEISM TO PARTISANISM AND THE GALLA RELIGION. By Prof. F. W. NEWMAN.

[The above tracts all published by THOMAS SCOTT, Mt. Pleasant, Ramsgate.]

STATE CHURCHES AND THEIR MODERN APOSTLES. A Lecture delivered in Rev. Mr. Vickers' Church, Cincinnati, on the evening of April 3, 1870. By J. B. STALLIO. Cincinnati: Robert Clarke & Co. 1872.

THOMAS PAINE. An Anniversary Address delivered before the Radical Club of Indianapolis, in Washington Hall, Jan. 30, 1872. By T. A. BLAND. Indianapolis: J. R. RANDALL & Son, Printers, 33 East Market St. 1862.

A PLEA FOR SCIENTIFIC REFORM. A Letter to Rev. Theodore L. Cuyler, D.D., on the Attitude of Physicians and Scientists towards the Temperance cause. By GEO. M. BEARD, M.D. New York: 1872.

EQUALITY BEFORE THE LAW. Speech of CHARLES SUMNER on his Supplementary Civil Rights Bill, delivered in the Senate of the United States, Jan. 15, 1872.

PORTAL TELEGRAPH. Speech of Hon. JAMES B. BECK, of Kentucky, delivered in the House of Representatives, Jan. 27, 1872.

MEMORIAL OF ELIZABETH CADY STANTON, ISABELLA BECHER HOOKER, ELIZABETH L. BLADEN, OLYMPIA BROWN, STEPHEN B. ANTHONY, and JOSEPHINE L. GUNTER, to the Congress of the United States, and the Affirmation thereon before the Judiciary Committee of the U. S. Senate by ISABELLA BECHER HOOKER, ELIZABETH CADY STANTON, and STEPHEN B. ANTHONY. Washington, D. C.: CHRONICLE PUBLISHING COMPANY, 511 Ninth St. 1872.

THE RADICAL. Published Monthly. March, 1872. Boston: Office of Publication 25 Bromfield St. \$2.00 a Year.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

INTERPRETATION OF NATURE.

BY SAMUEL JOHNSON.

[Eighth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, February 25, 1872.]

They who described the master-piece of Phidias as "seeming to add something to religion itself," might with equal truth have recorded that a fresh "word of God" can never be other than some form of noble human art. Religion, whether as thought, feeling, or action, must employ the elements and laws of Nature. From the savage who carves his fetish with a bit of flint to the theist who puts his ideal into arts, sciences and humanities, from the uncouth rune scratched on rock or tree to the Ode of Wordsworth or the Beatitude of Jesus, the measure of spiritual vitality is in the insight with which these laws and elements are interpreted and the love with which they are used.

Thus responsive to our appeal, Nature must be of one essence with us. Such invitation to express our highest thought is the sign of infinite sympathetic Mind. It implies, too, that the oneness of Man and Nature thus mysteriously hinted is an identity of the substance, and therefore to be apprehended only by his ideal vision and aim. Even in rude ages it is religion that identifies mind with the elements. And the civilized man, in applying the term "Nature," as he also does, to his inward and outward world alike, means thereby no less than substance, the *genius of entity itself*. In this one term he blends ideal and real, God and man. It means the world of the scientist and the world of the seer, hospitable alike to fact and dream. When our poet-philosopher would take us to the root of thought and things, he writes of "Nature." When our theology and piety come out into mature liberty, they turn champions of this Name that stands for the Perfection of the Whole. It is our root-word for sincerity; for the fit and becoming; for the simple, genuine, graceful and free. It is our tribute to genius; it means the spontaneity of childhood and the perfection of art; it is the exponent of universality in every great step of human progress.

This ideal unity of man with his surrounding, which the word Nature expresses, implies that his actual relation as a progressive being to the order of

the universe is and remains substantially sound. And the laws by which this soundness is maintained, both physical and spiritual, are thus properly *natural* laws. To deny the ideal value of Nature, either in man or out of him, is simply the defeat of religion. It is easy to see why the theology which antagonizes natural and spiritual, as elements of his life, should also eternize misery. It treats the nature of man just as the nature of the world is treated, when it is held to be mere dead externality to mind. To deny that true relation to spiritual conditions is natural, is the same as if the farmer should deny the natural relations of his mind to laws of gravitation and growth, the very conditions under which he must live and work. In both cases, to dismember Nature is to demonstrate misery to be natural and eternal. This bad conclusion of the creed is in the bad premise.

OUR INTERPRETER OF THE WORLD IS THE IDEAL.

It is the highest ideal of man to realize his own unity with the universal order; and his interpretation of the sensible world, which represents the outward conditions under which he must achieve it, records the phases of this aspiration.

For the struggle involved in these natural conditions must not make us forget that, after all, the world means what we make it, and so awaits our best meaning as its own. Are not we its alphabet and key?

"We receive but what we give;

And in our light alone does Nature live.

Ours is her wedding garment, ours her shroud."

Where is our gauge of the world, but in ourselves? The primitive man reckons it on his fingers, measures it by his forearm or the palm of his hand. And the latest philosopher endows it with *real existence*, in spite of his doctrine of the "relativity of all knowledge," upon the warrant of his faculties alone. For what whispers to us that indispensable word *existence*, but the mind? Were there no infinite in our thought, there would be for us no boundless space for the worlds, nor endless time for their process; and where then were all our science and our song? The "unspeakable divine significance, full of splendor, wonder and terror," which man has seen in Nature, was the revelation of his own soul.

You see to what I would lead. To interpret is to refer things to an ideal standard. And it is by right of his *ideals* that man bids the world's meaning change and grow. This is what makes his childish fabled prophetic. Vishnu striding the earth and sky in two paces to disprove the claim of the demon of evil to own the world, Confucius announcing himself at his birth to be lord of the universe, the stars and the climes doing homage to the Infant Christ, Ulysses proving himself rightful master of his ithaca by bending the ancestral bow which foiled all pretenders,—are adumbrations of this eternal claim of the ideal in man to treat Nature as its patrimony, to exercise eminent domain over its meaning, supplant old faiths by new, and domesticate him more and more in the mastery of its forces and its laws.

I have defined this ideal as the aspiration to be one with the universal order. See how confidently it speaks in his earliest presentiments and in his latest science, repelling all implication that natural or moral evil can defeat this unity. Primitive Hebrew mythology bended the rainbow over a penal deluge, in token of an indefeasible good will even then discerned on the face of Nature. And our maturest reading of all natural strife and havoc is that these are incidental to development; that if the steps need bettering, it is because they waited and still wait for man.

No Syrian blood-offerings to fire could mar that cordial element which circulates through plant and star and human brain. It waited to shape the structures of our civilization. And now, if it turns a city to ashes, before these are cold its own steam and lightning have brought a world to the rescue. If it mows down best and worst, that very indiscriminate tendency to stay the superstition that calls elemental fury the outbreak of an angry God. Come closer to these austere lips of Nature, and we hear yet nobler responses. "Though my sunshine," she whispers, "is for the evil and the good, though my winds heed not whether it be saint or slaver that seeks a port, though my lightning never changed its path to strike a swindler's palace or a gambler's den, though my gravitation was never suspended to help a 'Messiah' save the world,—you shall not hold me reckless of the moral interests of man. Are you not learning that this very obduracy of my law to special justice is what guarantees everything dear to you in duty and desire? What transient benefit to good people could possibly compensate for the utter insecurity that would come in with the first miracle, even in their behalf; for the unreliableness that would paralyze all study of actual relations and uses?"

Opening our ears to this philosophy, science, we say, has not only justified Nature, but emancipated man. But where, I ask, could he have found courage for such a step, but in a prophetic impulse which preceded all sciences, and made them possible? His ideal confidence in his own inmost identity with the Universal Order is his inspiration. As it tempts our explorers into polar ices and tropic sands, so it made singers of the earliest seers, inviting their primitive Nature-Gods to sit as guests and companions at the home altars, and guard the graves; and making friends, like Indra and Hercules, out of the sun's grand round of labors for man. How penetrative that infantile reading of the bow in the sky! How passionate that pursuit of "life-elixir" and "philosopher's-stone," the struggling dawn of physical science! This ideal presentiment of harmony with the universe stimulated the quick sense of the Greek, so that he caught the rhythm of numbers in circling stars and human forms, and taught the world that pursuit of relation and trust in law which makes us masters of art and science, frees our theology, and inspires all our constructive work. This fine accord made Hellenic faith a worship of light and joy, so that Nature was ever the beautiful play of immortal mind, and death itself, as Nature's invitation, "a good hope" to Homeric hero and Athenian sage, as now to the bravest of us all. For, as one with the human ideal, it was Kosmos, or Beauty, and forbade doubt or fear.

NEGATIONS AND AFFIRMATIONS OF IT.

And when this happy acceptance of the order of Nature broke up in a terrible no, that rent man's life to its roots, had the universe all at once become his foe, that his faith in its name should fall? There at the beginning is the genial instinct of mythology, and here at the end the fearless insight of science, both interpreting it with homelike confidence. Yet for nearly two thousand years theology has been flouting at the very word, as if it meant the exact opposite of health and growth. Was Nature in fact what the creeds reported it, and have science and mythology alike deceived us? Not at all. *The interpreter was wanting, the only interpreter; the ideal faith of man in his inmost self.*

To a troop of merry children, a few red berries, strips of birch bark, or shining mica scales will suffice to make the woodlands shine. But if fret or quarrel arise, what poverty, what eclipse! An enemy possesses the woods and blasts their gifts. Here, in little, is the substance of that hatred of Nature which infects the creeds. The simpler races played with the day and the night, till a sense of sin carried its own misery into the spaces, and clothed the earth with penalty as with a pall. When his *self-contempt* undertook to read Nature, man's alphabet could spell out no meaning that was noble or sweet; and the friendly secret had to wait over, till his ideal was again at home within him. Christianity first pronounces the world under doom of destruction, and then world, flesh, and devil go into one category; until great Augustine comes at last to run the thought to its root, and say plainly that *human nature* is itself diabolic. For, with all its promise of help from without, Christianity took its tone from a condition full of misery, fear, and self-contempt. It offered itself as man's deliverance from himself and his world; hence its war on the very word "Nature," which means both these considered in their essence, and represents their ideal unity. That the best in this religion was a natural aspiration does not alter the fact, patent to any student of the New Testament, that it turned away at the same time from Nature in the senses and from self-reliance in the soul. And so the meaning of the world lay latent through all consequent reviling till man's faith in his own faculties, its true interpreter, should return.

Now we note, on the other hand, movements in history in which the ideal impulse begins in a sense not of shame but of self-respect; not in the fear of penalties or the suspicion of worthlessness, but in the ardor to discern uses and powers, and to achieve growth. And the sign of such a step is always a revival of respect for the word Nature. To this free impulse it means invitation and opportunity; unless soul and sense; becomes a name for human and divine.

Such ideal naturalism was reached eighteen hundred years ago in that moment of free impulse, not unlike our own, when the old polytheism was being put away, and Christianity had not yet been enthroned. The Roman Stoics had perhaps the noblest form of respect for man's natural relations with uni-

versal order that the world has ever seen. They sought to make him at one with this by making him at one with the equally natural conditions of inward and personal freedom.

"By paths of Nature," says Seneca, "man can become the companion, not the beggar, of deity."—"We are made for unity; what is done against each other, is done against Nature."—"Providence, nature, fate, fortune, are but different names for the same God."—"All things are fruit to me, O Nature, which thy seasons bring," said Marcus Aurelius, best of rulers and an imperial man. But it was a moment, also, of violent reaction against a sensuous Nature-worship, and self-abasement had become a passion. Men were seeking escape from themselves through some force that should antagonize Nature, within them and without. They cried out to be saved by *miracle*, because all familiar paths seemed to have proved ways to death. Spiritual demands always create their own supply. So that stoical self-respect had to give way to Christian self-abasement, for that age and for long ages to come.

The difference I would note was just here:—"Now, in this life," said the Stoics, "with laws, and liberties, and common mutual service in great public relations, we will build a city of God."—"Not in this life, not with these visible materials, not where men marry, and lay up treasures, and make governments, and obey laws, and look to bodily wants,—not like the Gentiles, but by hate of these natural relations, and by preaching the coming end," said Jesus and his disciples.

In this "gospel of the kingdom" the soul was in protest against its sphere—spirit and sense divorced—the universe rent. Disguised with his own past, man was laying the burden of his self-contempt on the constitution of the world, as if the evil were in that, as his tempter and ruin. So "Nature" meant *curse*. The Church of Paul and John knew no sadder word than that which our translators are substantially right in rendering "the natural man," meaning man in the order of Nature, the child of heredity, propensity and the law and drift of his own faculties. Christianity was held to be *supernatural*, in the sense of introducing a foreign element, to overrule and defeat these. It grew to be wholly ascetic, absorbed in the death of the body, the destruction of the world. For centuries it proscribed art, or caricatured it with haggard Christs and hideous saint-hood; and though human nature has continually protested even in the Church, drifting again to the side of beauty, yet church reformations, reaching to the primitive models, have usually consigned the fine arts to Satan. All through the Middle Ages the physical sciences were hunted down as the "Black Art." How the old instinct clings! Our own forefathers thought every charming bit of scenery was in league with the tempter, and gave it a bad name. The Puritan's horror of Nature, in man or out of him, is still so strong in his descendants that it would rather the faculties of laboring people should starve, than that they should be permitted the use of secular reading-rooms or the open country on Sundays, lest they cheat God of his time. Note that the Roman Catholic, which has strayed furthest of all churches from the primitive Christian idea, has the least of this jealousy of Nature and art. Yet Christian anti-naturalism was a step in the order of progress. It was inevitable that the sense of moral alienation, the plunge of the soul into self-contradiction and despair, the bitter dream that man was forfeit and life itself his foe, should gradually shape out for its relief a scheme of redemption by miracle; and that the remedy should bear marks of the morbid conditions which produced it, and which it had to meet. But this was not the only result of that stern experience which, like all earnest negations, was the stir of growth. There arose, also, a tender ideal longing for reconciling light on those inexorable compulsions and limits that made Nature the dark problem it was to faculties that must yet somehow come to good terms with it. And this longing could not be satisfied, still less silenced, by any scheme of mediation or tradition of miracle. Suffering, penalty, death—the inevitable in human lot—had always been the problem of thinkers and the burden of the heart, and more than the Christian's faith in his Incarnate God was needed for its solution. It had had its mythology and its art; its stern impassive Sphinx, its fate-tragedies, fates and furies avenging crimes on children's children. It had had its

"Woe of Creopora" line
And its tale of Troy divine."

It had had even its Church of Deliverance, in the "Mysteries" or Initiations, where immortality, providence and final good, were taught in mystic symbols to all thoughtful minds in the ancient world for a thousand years. There had been *personal* solutions, too, of these natural problems, such as Plato's vision of eternal ideas; and Socrates' serene reliance,—"If death gives me to divine society, let me die again and again;" and the manly Stoic sympathy with the order of Nature, "that dear City of Zeus,"—from Zeno and Cleanthes down to Aurelius the Emperor and Epictetus the slave. The pious trust of Jesus that all would be well with those who loved God and man also lent its aid in that reconciliation with the conditions of existence which man can never cease pursuing till it is thoroughly won.

Christianity, as I have said, had met this burden of inevitableness in what we should call natural laws by associating it with moral evil. These implacable conditions were explained as a doom, from which the Messianic miracle, breaking through them, and making them void, had provided the one way of escape. But the solution proved inadequate; first, because miracle did not come when it was wanted most; and

suffering, penalty, death had to be borne, instead of being set aside; and second, because injustice was done to these constant forces themselves, as conditions of human progress.

Only two paths could lead to the genial interpretation required. The imagination must reconcile them with the ideal; the understanding must explore them without fear. Hence two fresh directions of thought; to *Æsthetic* and *Moral Sentiment* and to *Positive Science*. And it is by these two ideas that Nature has been lifted out of that shadow, cast by man's moral depression, which forced Jesus to think the world under an approaching doom, and which Paul called our natural subjection to the law of sin. Out of that eclipse ascend the world and the flesh; realities, not to be supplanted, but justified by noble uses. Out of that eclipse come forth the inevitable conditions of life, transfigured; not to be miraculously escaped, but to be accepted, trusted, developed as our own. Lo, now indeed man has risen from the tomb!

THE REVIVAL.

It is in the Middle Ages that modern sentiment and science begin their interpretation of Nature. We see them there struggling into life; and there stands the Church launching its bolts at these grand prophetic brows. Inevitably so. They were living protests against the dogma that man should renounce Nature for a mysterious efficacy in the Christ. The singers and the scientists of those days, pioneers of our civilization, worked outside the Church, undermining its theology and its authority. And as every law announced by the one class and every inspiration followed by the other meant a rival authority in man or Nature over the Church, so all new prophets of Nature in physics, ethics or song were persecuted, and, as far as might be, consumed by fire down to the last paper shred they had profaned. Exiled Dante was the type of their fate. The Troubadours, minstrels of love, were religious reformers earlier than the Protestants, preachers of dogma; and their native province was desolated by the Inquisition. John Tauler and his humane apostles were forbidden to preach their infinite sense of God and faith in man. Savonarola thundered natural ethics against a Church that dispensed with all moral allegiance, and he was silenced at the stake. Giordano Bruno set up scientific reason against blind faith, proved immortality by natural philosophy, pronounced the world infinite and its laws eternal; and he, too, went to the stake. Roger Bacon lay ten years in prison, with the name of sorcerer. Galileo tortured, Leibnitz and Spinoza under ban, Villanova's body burned for having belonged to a student of science—I need not recount these birth-pangs of our modern consciousness. Itself plunged in sensuality, the Church held fast to its function of *protecting* man against his arch-enemy Nature!

Thus driven forth from the fold of authority, science had to face and interpret the facts for itself. Could anything have been more needful for an energy whose very motive force is the spontaneous delight of the faculties in discovering the laws of beauty and use? By this delight the self-respect which a day of inward schism and shame had smothered, was rekindled; the interpretative ideal resumed its sway, leading men deeper than ever into the reconciliation of mind and matter, the soul and the world.

Hence more honor than ever centres in the name of Nature, which combines these two ideas, and intimates their unity; always the sign of a sense of healthful progress, homefelt confidence in life, and free play of human forces; until the term expresses Religion and Development in one, and expels every theological phrase and implication which would discredit the definition. A sublime intuition expels the trembling impotent slave that passed for man from the religion of our time, and makes it an enthusiasm, a new creator—I mean the sense of right in the world, and of right to the world.

And modern sentiment learns to announce the *ideal law* of this home-right, in such language as Beethoven's: "I have mastered music by accepting her immutable terms;" or as Lessing's, "Let me not have the truth by outright gift; better than having it is the free pursuit and earning of it;" or as this comment of Schiller on Lessing's "No man must *must*." "Nothing is force in Nature's dealing with the free man, since before it comes to him it has already, by his choice of it as good, become his own action, or else he has spontaneously withdrawn his real self above the range of its control."

Not less clear its admonition to egotism and self-assurance not to spoil this magnificent gift of the new day.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, agreeing well,
May make one music as before,
But vaster."

MODERN SCIENCE.

The interpretation of Nature by Science is claimed as the distinctive achievement of modern thought. And how radical a religious emancipation is involved in the idea of development by law needs not here be explained. The time has past for the student to open his book of Nature by being sworn upon the text of Scripture, that he will spoil artless poetry to make Nature superstition. From the Adam of Genesis, or man who is not man at all, to the Christ and "Second Adam," or God-Man who answers neither to the idea of God nor to that of man, and the New Jerusalem, dropping like them straight down from the sky, a city that is no city,—the whole Bible world of historical construction by miracle contradicts all our methods of inquiry and grounds of belief. And with its external Shemitic God are disappearing his corol-

laries—plan of salvation, and pettiness of final causes, imported mediator, special creations, and all other intermittent shocks from outside batteries to the order of the world. Nevertheless we shall not disparage that element of aspiration which has been inter-fused with these now out-worn convictions, both in the Bible and the church; an inner substance, more lasting than their special forms, or than the blind belief they were held competent to command.

But what I would note is this. Science, superseding the stand-point of miracle and Bible, can not supersede the law that man's sense of harmony with the universal order depends on his faith in the faculty of ideal affirmation, and its power to bring truths transcending demonstration out of his inmost oneness with Truth and Beauty and Good.

Ever since Bacon summoned mankind to observation and experiment, scientific theory has tended to disclaim ideal interpretation. Yet as this herald himself was a very child of imagination and faith, so the actual basis and material of science comes to consist more and more of ideal forces, given neither in observation nor experiment.

From Bacon's epoch onward to "natural selection" and "evolution of forces," and the molecular mechanics of which science is now constructing Nature, what increasing effort to exclude ideal pre-conceptions, what growth of resource by the increasing use of ideal data! This fact alone may well suggest that an element so vital and constant should not be treated as if science were its maker, or even its absolute master, with power of life or death over its genius, which is in imagination, intuition and faith. This would be to bring in a fresh despotism, analogous to that of Bible, Christ and Church, and, I think, quite as intolerable.

And so, in my judgment, the next step in our interpretation of Nature should be this. Since science, according to Spencer and Mill, its best expositors, is *distinctly* concerned with the *order* of phenomena, tests knowledge by the understanding, and derives it from "experience" alone, it must be fully recognized that these marks evince its limitations, not its all-sufficiency. It does not quite meet the case to lay up "ultimate cause" on one side as "the unknowable," and then to give these methods and processes full swing to rule out, to explain, and to define.

Their explanations, it should be constantly borne in mind, do not yield the genesis of ideas, nor interpret the facts in which they deal.

I note that when Spencer, or Tylor, or Lubbock endeavors to show how such ideas as number, equality, or likeness originate in "experience," he is so far from describing their actual advent in the savage or infant mind, that the explanations merely re-state the ideas themselves, accounting for a thing by its definition. In fact these general conceptions involve a predictive, imaginative, ideal element, which presses to a point far beyond what is given in the outward data which awake it. Experience, as the scientific "genesis," or sole source of knowledge, itself needs a genesis. As Goethe has well said, "They who prize experience *exclusively*, forget that experience is but the half of experience."

As with origin, so with interpretation. To call organization a "re-distribution of matter and force" rides it of supernatural interferences; but it does not reveal the significance of Nature for man. To say that "organic development begins with homogeneous matter" may be historically true, and to say that man begins with a "Golden Age" may be historically untrue. Yet the one yields quite as incomplete a reading of the genesis of life as the other does of the infancy of man. To say that "instability of the homogeneous and multiplication of effects are the causes of heterogeneity," is to use phrases which account for a set of facts by re-stating them in a different form; but these phrases give neither their genesis nor their interpretation. Only the ideal can do this.

Let me illustrate the defect. For Lyell, Darwin, Spencer to put "insensible modifications of forces" in place of "special creations" seems to me a magnificent step, as *basis* for interpreting Nature. But what if science tries to act as sole interpreter with this idea? When Spencer describes it as explaining the suffering and wrong in Nature better than the other, because not involving, like that, a Creator inspired with malevolent purpose,—we can hardly assent; since there still remains the terrible fact of *their existence*, however explained, and no purely scientific observations will ever make this fact less awfully blind and dark. All the data require to be interpreted by the conception of what Spencer's principles declare to be wholly outside scientific knowledge, in the realm of "nescience;" namely, perfection of Mind or Soul, discernible by man neither as definite purposes nor in observed facts; and reconciled with these facts through his ideal imagination and faith alone. Because superstition has abused these fine organs of sight, are we therefore to give them over to the limits of the understanding for entire suppression? They are the eye that sees the inscrutable facts not only as conditions of finite growth, but as infinite opportunity; and pierces through depressing phases to a necessity of noblest ultimate meanings. If science deals only in what is realizable by the understanding, I do not see how it can of itself supply any other key in place of that definiteness of final causes which it justly sets aside. It simply yields us new facts of Nature, which we must still take to the intuitive faculty to be read.

I do not honor science less because it does not account for the order of Nature, nor supplant ideal interpretation. And I make this following statement, in what I believe to be its highest interest. If we conceive the laws of "evolution," "development," "genesis," "production" and the like as coming to

as through observation and experience alone, and give the terms themselves no meaning but such as these sources supply, and yet take them as sole data for the explanation and definition of facts, it will be to mistake the mechanism of the universe for its soul, and the processes of Nature for their substance. Such a result will be especially apparent in the attempt to define and test the intuitional faculty itself, the crown of the ideal realm, solely by these processes of the understanding. And however competent they may be to bring special intuitions to clearness or control their reading of Nature by facts—if taken as source and judge of the faculty itself, they must hide the essential meaning of its data for the imagination and the sentiments, and practically put them aside.

A strong drift in this direction attends the present special development of the physical sciences.

Two causes, the gravitation of the understanding towards facts that are most obvious, and the reaction of interest to a sphere from which theology had excluded it, have given these sciences such prestige that they are coming to be held competent to determine what can or cannot be known. And so man's ideal relations, made questions of physical research, of course get such definitions as this account of their origin can afford. Now physics must explore for origin in the direction of the elementary structure of bodies; that is, in a downward and backward direction. That is its proper function. What is the result of this method, or the assumption that distinctive science is the only source of knowledge?

The ascent of forms in Nature will be construed as pure production of greater things by less; and the terms which express this ascent made to imply derivation of largest result from least resource. Oak shall be explicable from acorn and man from beast. Now it does not harm us to find that man is the son of an anthropoid ape. That is one thing. But suppose this physiological progenitor is taken as accounting for man. In other words, suppose, in general, that the lower terms are to be taken as explaining the higher, then such spiritual affirmations as are grounded in what transcends our highest thought, either disappear or take emasculated meanings. An illustration will best show the effect of the method itself.

Thus Huxley, regarding consciousness itself as a function of nervous matter, is not prevented by his admitted ignorance of the steps by which the transition from nervous molecule to mental state is produced, from defining the moral consciousness by simple facts of pleasure and pain. He perceives nothing in the phrase "immutable morality" but the mere fact that man will always be capable of feeling certain things as pleasant and certain others as painful. Spencer regards the faculty of moral intuition itself as a product of organized experiences through concentric races, and refers moral feelings to physiological causes. And Darwin's notion of conscience is "the dissatisfaction felt from gratifying a passing interest instead of an enduring one." This strange masquerade of the conscience and law of right, through which I confess myself quite unable to recognize them, is simply a result of deriving the higher from the lower, and excluding ideal relations, after the method of physical science just described.

I do not, of course, ascribe to these writers the negations of the so-called "positivists," which they deny. Nor do I suppose them unaware that to run back to some primitive starting-point is not to find the ground of a fact in Nature; or that the ground of each fact is in the movement of the whole; or that the search for origin leads us at once into the mystery of origination itself, as instant and constant fact. Yet their full emphasis on historical derivation, after isolating ultimate cause as unknowable, none the less directly leads to definitions like those just given, which strip the intuitions of their vital meaning.

These are results of the physical method divorced from the ideals. But what I would here say of it is, that to expect it to determine the meaning or the worth of intuitions for which it cannot account, is to me as striking an instance of mistaken jurisdiction as is to be found in the history of thought.

Upon the very face, however useful as analysis, it makes no headway as a pursuit of origin, even in scientists of so admirable a breadth as Herbert Spencer himself. Perhaps I may misapprehend it as it lies in their minds. I am sure I do not misread the consequences of it in the current thought of the time, and as a practical habit or thought.

The phases which physicists employ to express beginnings have of course but a secondary and inferior sense. "Origin of Species," "Basis of Life," mean simply that a series of processes have been traced to some provisional point of departure. Back of the origin of species lies that of life. *Ecce protoplasm!* But this is also a vanishing point; and the piercing eye of the microscope already searches for *archigenesis*, or birth of life from the inorganic. And it is manifest that this line crossed, the hunt must go on till we find some bridge of atoms across the nebular dust itself to a new departure; yet it will never reach a beginning, for the simple reason that there is none.

And now what if it be supposed that this bee line of phenomena from cruder to cruder conditions yields all we can know of the ground and source of things; in other words that, so far as we know, the lower stage of its own force makes the higher? That ideal fact which gives the very substance of all cause is excluded. Could I be shown vegetable protoplasm passing into animal, or some form of ape life into life unmistakably human, what authority should I have for inferring that the one form ORIGINATED the other? Here are successions, conditions; the cause must lie deeper; since while a less may be the pure product of a greater thing, a process admitted to be an ascent

requires for its explanation the presence of resources as great at least as are represented by the higher term. And so for a continuous indefinite progress, a source is required greater than the greatest term conceivable. Thus the physical method of Vagt or Biechner, in so far as seeking adequate causes in the lowest germs, and presenting the protoplasmic atom as the real father of mind, reverses our conception of cause, as of power, and sweeps away their essential, with their ideal, basis.

The million-seeded tree is not the product of one seed; it is the concentration of heaven and earth: the child of what is infinitely greater than itself, not of that material atom which was cast into the ground. So let the ape, and welcome, have grown into the man. Yet man none the less involves not apewood merely, but at least as much greater spiritual force than his own manhood as is needed to explain the advancing spiritual element that is in it.

I do not criticise the physical method; only the attempts to read Nature by it without the ideal faculty. What does it discover? Simply that a continuous thread of conditions connects the lowest forms with the highest; albumen, nitrogen, carbon at one end, heroism and sainthood at the other. Yet not one step in the series is proved adequate to account for the next above it. Socrates and the "cytod" are alike unsolved. And one thing at least is evident to the sense of causality, that for this magnificent ascension there is required, and that constantly, and at every point, a higher form of force than historical generation supplies. Many times as much of the sun's creative heat comes from the invisible as from the visible rays, says science, so limited the range of her outward vision. But just as dark to her inward eye are the master forces that stir in every step of evolution. This is what I want to see emphasized.

THE INTUITIONS AND SCIENCE.

It is plain that the method in question can never elicit even a suggestion of Infinite Mind. The very process from greater to less forecloses this: the logic makes it a needless hypothesis. Even physicists who admit that ultimate force eludes their analysis will yet, if reaching for causes towards least developed forms of being only, naturally infer that this indispensable force which they cannot reach is the lowest and least developed of all; and this will be their idea of ultimate cause. It is not the downward, but the upward look that finds infinity, for the scientist or the saint.

So of immortality. If the lower accounts for the higher, we have metamorphosis of forms, transmigration of atoms, a ladder whose rungs drop and are replaced: but only these migrating atoms shall be undying. If mind be Biechner's "resultant of brain," then what the physical nexus accounts for, shall not its separation dissolve? If vital phenomena are only physico-chemical, where shall that inviolable thing we call immortality enter this field of ascending forms? Pile these flitting physiological atoms as you will, they shall never utter the words "immortal mind." "And what then?" you may say. "If this life be all, is it therefore vain?" By no means. But the fact I state remains true. The persistence of a physical atom or force is all this method can mean by "immortality."

And so of Duty. The explanation of the moral faculty, already quoted, derives it from the reciprocal relations in which two elements, the individual and the social, have been found to stand. But what if they do so stand? Can that give us a moral faculty, or a moral sense, the very force in us to which the relation must appeal? As well say that this faculty came by the sermon on the Mount or miracle of Pentecost. Does the mere observation of two associated facts account for that sense of absolute personal allegiance which goes with the word *right*? Of course this is left out of the definition. So thoroughly does the physical method of seeking the source of things in what is inferior to themselves eviscerate the ethical principle in the attempt to explain it. In fact all this analysis is but the laying open of a dead body; and an autopsy never yet showed the processes of life.

How should these three cherished elements of man's faith in the universal order, which the exclusive physical method of science is unsuited even for discerning, be subject to the decision of this tribunal? As they reach us by no such path, so they stand or fall by no such criterion. They are ideal elements, and do not come to us from the world of experience to interpret us, but from us to interpret it.

Nor do they come from science in any form, if science means the processes by which the understanding advances from definite data to definite results. These data are undefinable, immeasurable, impalpable. They are in the substance of our own personality, and rest on its authority, behind which we cannot go any more than one can raise himself in a basket by the handles or ply a lever without a point of rest.

In every mental act, we consciously or unconsciously assume this authority. To what else do the sciences make their appeal? What is it that sees, judges, names, interprets all their material—"evolution," "development," protoplasmic basis and physico-chemical process, and all,—but human personality and its spontaneities of thought? I do not find definitions of life as "correlation," or "combination," or "adjustment of forces" adequate. They leave out the chief factor, man himself. It is we that stand here, fathers of our conceptions of Nature. Do we pass for nothing in all this show, we the substance of it? What are time and space, the very conditions of its process, but idealities, through which things take their shape, relation, order, meaning for us? Do not bring physics to account for us, their architects. Personality is the

primal witness as it is the primal mystery; and all fruitful research into origin starts from this. No number of special experiences constitute the consciousness, or the moral faculty, which are generative forces of living mind. To suppose that no clear voice ever issued from this shrine, is to drop the ground of all process and all study of Nature. It is to forget, too, that the value of a pursuit depends on the worth of the pursuer.

Given in the personality is its ideal vision. It sees essential substance and cause; conceives it with greater or less distinctness as Infinite Mind, as sole basis for all its own possibility as mind, and as in some sense inseparable from it. And this intuition of God,—not a God, but God,—imagination, sentiment, all ideal energies in man have combined with the purifying toils of science to develop into the sense of all-pervading, all-satisfying Ideal Good, not limited by our desires or prayers, nor by our conceptions of final cause, nor introduced at intervals; but the transcendent ground and Indwelling Life of that whole order of the universe with which it is man's inmost necessity to become one. By the light of this developed intuition we read the religions of the past with happy recognition of a common desire. Moses, Plato, Antoninus, Jesus, Mohammed in their different ways are all striving to utter this word, *Infinite Mind*. They did not wait for science; they waited neither for Spinoza to grudgingly demonstrate to them that God is all, any more than for Comte to lay out the order of the sciences on an ideal plan, and then report that God, the Ideal itself, was nowhere!

Why should you go to physics, any more than to the Bible, to determine whether there is Infinite Intelligence? A God measurable by the understanding, dependent on the latest discovery for life or death, were not worth keeping. But come home to your ideal thought, you find somewhat implied therein, which makes loving, trusting, aspiration, to be freedom and joy. Were it not Mind that reached out on every side of this moral and spiritual personality of yours, I think you would hardly be alighting at better or dreaming of best. For it is by mind that mind lives, loving and pursuing what is like itself. Would our thought explore causes, if it were not of one essence with the Cause of causes? Do we not "think the world," as Malebranche said, "in and through God?"

Again as indivisible unit, self-identical through all natural changes, personality, once arrived at existence, affirms its own permanence. In this indivisibility Plato read that which makes men unconsciously act on the presumption of immortality. There are other ideal data to like effect. "We feel that we are more than a mere nothing which someone has animated." A quick sense of new birth haunts man, waiting its opportunity to thrill him as he wakes from sleep; coming to the young in parenthood; refreshing the old with dreams of returning youth. There is in him a profound attraction to life: ever associating deathlessness with the noble appreciation of its uses, with whatever moves his admiration, his affections, his largest good will; ever turning good men into guardian gods. A still deeper guarantee is in the home-sense of intrinsic relations with truth. These are not experiences only, but interpretations of experience, that reach beyond it. Nor do I see how science can touch the substance of the intuition, which does not at all define what we shall be, but simply associates as with continuity and permanence as an indefinable ideal, whose elements it is in fact our liberty, and not our bondage, to leave unresolved.

These are ideal data of the personality, relate to what transcends its experience, and stand by no other authority than what its dignity imparts. We need not overlook this value because there are those who, believing that this life is all, still find it a noble sphere, and who at the least escape the pettiness of doing or being good in it to save their souls in another. For the prophetic faith that would perpetuate personal opportunity to be left to the final decision of physical research or practical observation is to drop the very faculty by which these are made to point beyond themselves to personal dignities and uses.

So too the moral sense, which no analysis can pick out of physical causes, is given in that inherent relation of man to what is above his individual life; to the Infinite and Eternal—names which the ridicule of physicists will hardly strip of their initials so long as they yield such living meaning. It is man's ideal aspiration and vision which announces that all-preserving word Duty. It was not given in his understanding, nor taught him by the earth or sky. No exploration of these can prove that to be unreal the path of whose coming is not in them. They teach new duties and untouch old, but that which gives meaning to all their lessons must flow through them all.

INDISPENSABLENESS OF THE IDEAL.

I would emphasize this independence of the ideal element. A science of the intuitions would not give the intuitions themselves. It must assume the personality as primal spring of thought, and framer of the moulds in which thought must flow. Mr. Spencer has shown that we do not scientifically know our personality at all. Not the less must we accept these moulds. It is not on the authority of science that we accept the principle of causation. It is on the authority of this principle that we pursue the processes of science. The closer to our life a fact is, the less capable it is of demonstration. What is the scientific proof that I think, or that I am I? Or that I ought to do right? Or that thought implies subject and object? Or that I am justified, when a Darwinian has proved by social instincts that an action is for

universal good, in bringing in such a notion as *ought* to bear on the fact? These elements are unfathomable, indefinable, in a word ideal. How to trace and explain them we know not. But that we have them and others of like origin is the spring of constancy in all becoming desires. For moral and intellectual ascension depends on a certain presumption of free, sure space, as much as a bird's wing does on the open air. An absolute trust in what you have no need of proving, in what your own intellectual limits do not confine: in what must open out for you beyond your furthest flight. All great movements must have, like the lever, its centre of rest. And thus our intuitions of God, Duty, Immortality, however their meanings may change, are attested by the culture they condition, and remain the eternal alphabet of the world. I hold them as signs of an authority in the faculty that yields them, to guarantee the *substance* of its special affirmations, through whatever changes modify their meaning.

Through all the positive truth which science brings to guide him, man's ideal import continues to interpret Nature, not less than in his childish mythologies. We have seen how closely the reading conforms to the phases of this element in him. To his theological self-contempt, which excluded it, the world means satanic guile. To a physical method which ignores ideal data, it becomes void of hold for spiritual beliefs. And as this law is inevitable and supreme, as it is what he brings with him that must determine what he shall find, so it is by *eminent* right that his ideal self-affirmation pours through the process of the worlds that infinite meaning of which religion and ethics are expressions.

ITS POWER AND WORK.

It is not wisdom to deny this master of meanings. He, at least, is indispensable. No art of ours can paint autumnal woods. Yet does not our ideal hope and faith warm the hues of their dying leaves into flames of prophecy, and hear in the chickadee's trill in late October the bugles of returning spring? What do we mean by the "wisdom" that "day utters to day and night to night" but man's ideal world? What are the fables and proverbs of nations, the parables of the teachers, the imagery of the seers, but the assumption of his choicest meaning by Nature, to bloom for him in her terms and forms forever?

The imagination of man is the life and light of the world; transfusing Nature with sentiment and purpose, and mastering the doubts and fears that a literal rendering would teach, by "reading the earth from heaven and things below from above." This symbolism has authority in his being. The celestial paths and cycles have always made so large an element in it, because he is made for rhythm, and the return of his life on itself, in ceaseless renewal, reaches within him into infinite significance. Music, poetry, prophecy, progress, work out the instinct of rhythmic self-recovery and growth.

It is the courage of the moral ideal to claim Nature as its own that now dares to prove the world no penal prison, nor mere probational soil and contrast to another life, but invitation to the best motive and resource. Hence the imagination is only rendered the more nobly human by the science that supplants its fictions by pure facts. This exquisite apocalypse of the lens and the prism makes the old colors of theological heavens and hells too crude and trivial to interest us. Yet this very transfer of regard to the visible present world which science and art effect is directed by a moral ideal: a passion for the *right of things*, raised to intense devotion by finding actual Nature so much richer than the supernatural which it supplants; so that the very withdrawal from other-world anticipations as if this life were the only immortal life, holds a moral dignity that brings immortality itself to higher meaning.

Nature responds to the new confidence like a soul that has found its sphere. As it opens to this earnest sympathy and search for the real only, it seems hastening to be beforehand with meaning for the Idealism that centres in a supreme love and living service of truth. Make but this the ear that listens, and Swedenborg's correspondences shall seem but crude hints, mere play on a single string of this conscious instrument. What a recitative of pure loyalties is the tribute of each atom to the whole through adherence to its law; their polarity and balance of forces; the pulse of the earth to the planetary attractions, the solar storm felt at once in the magnetic thrill of every orb! In the still ordeal of the spectrum, where every infinitesimal yields its secret to the test of fire, and there is no escape for it from being sifted into pure essence and tenderest hue, waved by the flaming sword to its own place, and so justified at once by the sense of beauty and the law of right,—we greet the image of that constructive treatment of character, which seeks fit use and place for every element and justifies it thereby: a more ideal Judgment-Picture than Michael Angelo's, free of the old destructive wrath. Is not the free play of convertible forces, the dance of shifting forms which science traces, the very world for the æsthetic faculty to interpret by its own liberty and creative joy? The very world to stir this Ariel with hope to turn all ugly Callibans that lurk in Nature to nobler uses? Does it not belong to the finest sense of truth to read these delicate relations and fidelities of forces that seem to raise artists and lovers out of the stocks and stones?

So perfectly are the moral and physical laws coming to be bound in one meaning, under the common name of Nature, dear to poet, philosopher, believer, again in the maturity, as once in the childhood of man. Representing this unity, freed from superstition and re-enforced by scientific method and resource, it opens its new gospel. Leave better worlds till they come, and make this world better than the

best of them ever seemed. Buy no otherworld policies of the ecclesiastical brokers, but greatly insure mankind by your ideal personality here. Let alone supernatural redemption, and work out natural: work straight into the earthly elements, artists of your human ideals in virtues and institutions. Your kingdom is of this world.

Your key to Nature is invariable law. Forget not that its basis and guarantee are ideal: that this very step of the mind from observed successions to invariable rule requires a predictive vision beyond experience: that it is a mystery of the personality, and demands that we hold that in highest honor. The universality of Law is itself an intuition: the understanding could never have found it in any number of special instances; and yet this is the white light itself out of which science unfurls all her rainbows of analysis. And wherein lies the *prestige* of Law? In the assumption of an intelligent being that this is the method best suited to perfect Intelligence. Or do we lift this perfection of Law in God above definite volitions and limited purposes? It is because, beholding the reach and mystery of thought in ourselves we find it most becoming to infinite intelligence to be thus unconfined. Our sciences all rest on bases that do not exist in observable Nature, but are supplied by these mysterious steps of the ideal interpreter within us. Where in actual Nature are the equal units of the calculus? Where the geometrical forms? The circle, line and point? Where the molecules, the axes of crystallization, the axis of the earth? Where the true pendulum that measures seconds at the pole? And where the ether wave, of which it takes hundreds of trillions, entering the eye at once, to make red light?

THE PERSONALITY AS INTERPRETER.

Everywhere we are led back to the dignities of the personality. What are eye and ear and brain but its pensioners? Can lenses and bone-labyrinths and fibre batteries explain the joy of man in the beauty of the world? Hearing itself is but a response to a hearer, seeing to a seer. Every step in physical science goes back to its conditions in a prophetic faculty, and man seems to have been divining it all through the ages. We love to note the fine foreshadowings of modern discovery in ancient mythology and science, which multiply as we grow free for better acquaintance with them. But we are not apt to consider how much it means for each of us that Pythagoras, without an experiment, should have known numbers to be the secret of the world whose relations and proportions we are now reading off as chemistry, botany, astronomy; or that Kepler should have been listening to the chime of planetary movement within him, long before the music could get itself clothed for him or us in the actual laws of celestial mechanics.

And beyond all this, is not the very perception of Nature in itself a mystery of intelligence? This first step of consciousness puts you where the physicians cease to guide. You become, here at least, the transcendentalist who has no place in their systems. For seeing is after all *thinking* the thing you see. And the problem of the world recedes into the profounder problem of mind.

In claiming for the personality the ultimate right of interpretation, note that I make this demand in behalf of the ideal in man, his power of moral and spiritual recognition, his aspiration to unity with the Universal Order. In other words, not in behalf of a petty individualism, but against it. Nature is not explicable as mere highway and freight, meat and cupboard, lights and fuel, or as otherwise ministrant to private plans and desires. She bids us die, for one thing; and we did not plan that. How helpless our love of life before one little heave of a bit of the earth's crust, or a drop less of ozone in the air! The law that wastes a myriad seeds where it brings one to perfection, and destroys whole races to make way for others, can be interpreted only by the key we bring with us as beings divinely capable of disinterestedness. Read by this ideal, the law of death says, "Yield the form, and let the substance use you for its ends." Give yourself like seed and species to the whole, and let this painful transiency sift out, as it will, all but that which is fittest to endure. Only Duty can yield the reconciling light. That is no spiritual science which would rule out discipline of self-denial, loyalty and patience, that stand for us in the very *mystery* of death. It is but idolatry of self-indulgence, whose cravings are not competent to measure the serious purport of Nature.

Go into the forests. See what immeasurable destruction awaits the delicacy of leaves and flowers; what wasting beds of pine-needles, that but just now stood ranged in orderly lines to give the wind a voice, perhaps unheard; and how the very fungi of an hour are overspreading dead trunks with frailest mimicry of the convolvulus and lily in their shapes and hues; and what golden rain of sunshine is sifting through the foliage in millions of exquisite fugitive images, of which you can see but one or two!

What can this mean, if Nature is but a mechanism of human economies and utilities? But trust your ideal of an Infinite Beauty, freely filling all space and time with the best and fairest, by its own inward law, and your book of Nature grows clear. You will know by participation what it means to work out your highest *human* art for its own sake, and leave it without asking who shall record it, or whether it shall live or die.

The transmutation of forms and forces confirms that oldest persuasion that "all things are in flux." How read between the vanishing lines? By bringing that ideal *Reverence for the Permanent* which enables you to perceive through all this evanescence a constancy of beauty and use. How find the moral unity that shall give coherence to this dioramic show?

By your ideal *Reverence for the Universal*, the One in All; sole key to the meaning of invariable laws, and interchangeable forces, and the ascending chain of forms: to the religions and the sciences: secrets of Darwin and the Vedas alike.

Bring your ideal of sentiment, and Nature, no longer automatic rules, is gifted with a heart. Science, opening up the drift of destructive forces to universal good, the antidotes and compensations, the wise precautions, the fitting uses, preaches inheritance of providential care. There is even persuasion to noble living in the competition of lightning with sunshine for service to the arts and charities of life. A somewhat deeper trust in the moral intuition and science will have slain the superstitions that death is a penalty for sin, and that the pain of collision with natural laws is a scourge of wrath. It will be held a folly to ascribe to "Christian revelation" whatever in Nature has made men good or happy, and then shudder in homilies at her insufficiency to cheer or comfort, at the "oppressive silence," the "whelming vastness," the "dead unconcern." It is not Christian revelation that authorizes our trust in the order of Nature. It is the freedom of the ideal to interpret it that finds its vastness no drawback to the minute providence of its laws. Only a reverent love of the infinite makes the Parsec at home in the presence of the stars he adores. And the eye of an orthodox Christian scientist that measures their enormous spaces wants just the same eternal light behind its own. To ideal reason and love, an African Sahara, waiting but the prick of its sands to break forth everywhere into a garden of life, becomes the symbol of all our social deserts, now awaiting but the artesian wells of beneficent science to prove Nature everywhere greater than the religions of the past have dared to dream.

The freedom of the moral and spiritual personality to interpret Nature is rapidly ripening. Neither Church, Bible, nor exceptional Christ can longer postpone its self-reliance. No reverence can be won for Jesus by disparagement of man nor for Christianity by defamation of intuition or of science. If the symbols and analogies of Nature do not satisfy doubt, still less can any witness brought to supplant the universality of law. But not the less is it of moment, in view of an absorbing faith in consolidated external machinery for making and developing human forces in the name of science, to affirm a yet higher personal emancipation. It is no better for us to be sworn to a utilitarian than to a biblical rule and squire. I would emphasize the truth that science does not originate and cannot finally test man's spiritual intuitions. They are his faith in his own ideal nature. If he doubts them, least of all is it by physical analysis that he can reach their track. It is vain to seek the living among the dead. We may see life issue from larval clouds and crumbled rocks, but we shall search these sepulchres in vain to reach the mystery of its origin, to learn how it came there, or how long it shall endure. On relations with the Infinite there opens no daylight, but as Intuition is accepted as man's primary guide. Then Nature starts into symbol, flashes with confirmation, becomes their fit atmosphere and soil. It feeds the high desire, bears on the sacred song of the soul. It is no longer the taunt of man's insignificance, but the nurse of his self-respect. For the world but shadows forth the sacrifice, the patience, the freedom and the growth that are predestined to him in the laws of his spiritual being.

SPECIAL NOTICE.—No more copies of the bound volume of *THE INDEX* for 1870 (Vol. I) can be furnished. They are all disposed of.

We are frequently indebted to friends for clippings from newspapers containing interesting articles, paragraphs, &c, which we should not otherwise see, and which we should be sorry to miss seeing; and we desire to express our thanks for their thoughtful kindness.

A friend asks a reply through *THE INDEX* to certain questions concerning our lecture on "The God of Science." We should gladly oblige him if we could do so in a reasonable space; but the subject is such as to require a detailed treatment. In fact, it would require a volume rather than a small journal like this. We were unable to use a title of the material we had accumulated, and were obliged to confine ourselves to a mere outline sketch of our thought. Our friends for the present, at least, must excuse us from attempting a better exposition of it, though we are painfully conscious of the inadequacy of the lecture as it stands.

The *Jewish Times*, of New York city, has our sincere thanks for urging its readers to fill up lists of signatures to the counter-petition, and for promising to send them to *THE INDEX* to be joined with the rest. We have already received many names of Jewish citizens for this purpose, and take especial pleasure in the knowledge that they are thoroughly devoted to the cause of civil and religious liberty. The Jews have an absolute right to enjoy their own religion in this country unmolested and unhampered by political disabilities; and, as a class specially interested in the preservation of the Constitution as it is, it is especially fitting that they should join in the great protest against the machinations of those who would pervert it to the service of religious intolerance.

The Index.

MARCH 9, 1872.

MRS. WOODHULL'S LETTER.

On returning from our recent journey to New England, we found among numerous other articles sent for publication a manuscript from Mrs. Victoria C. Woodhull, which had been received nearly a week previous. We publish it at our earliest opportunity as an act of justice, believing that she has a right to be heard in her own defence, and in the same journal in which her theories had been criticised. Without at all presuming to speak for Mr. Hallowell, who is quite able to speak for himself, and who, we know, would be the last to complain of our publishing the paper, we think it best not to wait till he replies to it (in case he wishes to do so), but to express our own opinion in the same number of THE INDEX that contains it. We ought not, however, to omit saying at once that Mr. Hallowell made no declaration or insinuation against Mrs. Woodhull's personal character, but avowedly abstained from doing this; and that he made no pretence of speaking as "one commissioned from on high."

In this respect we shall tread in his footsteps. If anything is repulsive alike to our taste, our inclination, and our moral sentiment, it is the tendency to assail persons when principles only should be under discussion. Against Mrs. Woodhull we have no stones to throw—a vile and mean warfare worthy only of the basest of mankind. More than that, we are strongly inclined (knowing nothing of her personally) to respect her as a woman brave even to heroism in facing an adverse world, and faithful in a rare degree to the duty of uttering convictions honestly held. We doubt not that she obeys her own conscience, and has a right to meet the world's gaze unflinchingly. Shame on the pious dastards who cannot even fight a woman without resorting to foul play, and must eke out the feebleness of their logic by the clamorousness of their abuse!

But we must add that, if Mrs. Woodhull should avail herself of the "liberty" she claims, and should exercise the "rights" she demands, we could not respect her. Our respect is based wholly on the supposition that her womanly instinct is truer than her unwomanly speech—that she is an enthusiast for an idea with which her practice is totally inconsistent. She presents the sad spectacle of one intellectually fascinated by an ideal far below the law she lives by. Her action is higher than her thought—almost as melancholy a defeat of the true end of life as if her thought were higher than her action. The highest respect belongs to those whose thought and action harmonize on the highest plane. It is painful to base respect on the assumption of a "noble inconsistency;" yet it is only through this assumption that Mrs. Woodhull can maintain herself in the esteem of right-minded people. If indeed she practised what she proclaims (which we disbelieve), she could command no higher tribute than that of pity.

It is necessary to say this, because there can be no condemnation of her theory so absolute as to say—"No pure woman or man could live by it." Just so far as it acquires power over conduct, to that extent it must demoralize and dehumanize. Let us briefly see what her theory is, as she herself states it in her present letter.

1. The right of every individual to perfect freedom, the right of every individual to be protected by society in the exercise of perfect freedom—this is the double basis of her theory. From this double principle it follows, as Mrs. Woodhull correctly infers, that no individual should be permitted by society to tyrannize over any other individual, or to "impose himself upon non-consenting parties." The "perfect freedom" of each, therefore, is limited by the prohibition of all infringement upon the equal rights of others. In all this there is nothing new. It is the merest A B C of republicanism.

2. The inference she draws is that any "two persons may do whatever they may agree to do, in their individual spheres." True again, both in logic and in fact, provided the words "in their individual spheres" are properly understood. If, however, two persons agree to do something which interferes with the equal rights of other people, Mrs. Woodhull's own premises require her to admit that society may lawfully

prohibit it as a crime against other people, i. e. against society. The mere fact of their mutual consent cannot alone establish the permissibility of an act, unless the consequences of the act terminate in and with themselves. If the consequences of the act, whether direct or indirect, immediate or remote, affect third parties, then Mrs. Woodhull cannot evade the admission that the permissibility of the act by society depends on something more than the mere mutual consent of the two parties themselves. It must be shown that no harm can result to third parties before society's right to interfere can be denied. If, for instance, A and B agree to take a walk together, society has no right to interfere; but if they agree to break into C's house by night to steal his silver, then society has a right to pronounce their act a crime against itself, and to prohibit it accordingly.

3. Now Mrs. Woodhull makes explicitly an application of her own inference which is false in logic and abominable in morality. After saying that her "declarations permit two persons to do whatever they may agree to do, in their individual spheres," she presently adds, as if it were the same proposition in another form—"My theory permits any two persons to contract sexually." This is a complete begging of the whole question—what logicians call a *petitio principii*. The question in debate is whether the sexual contract concerns only the two persons "in their individual spheres." Society by its marriage laws says emphatically *no*; and it is for Mrs. Woodhull to prove society wrong, and not thus quietly to take her own views for granted. If she wishes to convince reasonable beings, not to say moral beings, that her theory is good, she must set herself, with all the intellectual power at her command, to prove that the sexual contract concerns only the two parties to it. Society has always held that rights of children, and rights of property, and other rights, are vitally affected by it. Mrs. Woodhull will have all the work she can attend to, if she enters fairly on this discussion. She has proceeded on the assumption that nobody is concerned in the sexual contract but the two parties themselves; and this is the glaring absurdity of her whole theory.

The only argument she offers in support of this position is conveyed in the question—"Suppose society does not know of the act, are its rights invaded?" What a plea! Is a secret murder no crime, because secret? What sort of moral vision can one possess to hint for a moment that the moral quality of actions depends on mere publicity? The sexual contract involves vaster interests than those which depend on the mere preservation of external decorum; and it is the right of society to demand that the interests of children, of property, of public order and civilization, shall not be passed over in silence, as they are, by Mrs. Woodhull and her sympathizers. So long as society believes that such interests as these are at stake, it will not be convinced that the sexual contract lies wholly "in the individual spheres" of the two contracting parties. And Mrs. Woodhull will be wise carefully to note this fact.

4. Furthermore, she expresses a commendable but most illogical objection to the practice of promiscuity. She protests against "debauch." Why should she? That she does so is an amiable weakness, a most illogical yielding to the womanly nature that revolts against the foul corollaries of her theory. To protest against debauch, whether in Greene Street or in Fifth Avenue, implies that she, quite as much as Mr. Hallowell, "sits in judgment" on other people. By her own theory, it is none of our or her business what other people do "in secret." She has no right, by her own principles, to condemn debauch any further than to abstain from it as a mere matter of taste, as she may abstain from onions, or curry, or sour kraut, or anything else she dislikes but never think of protesting against. Her protest embodies the very "condemnation" she condemns. We accept it as the voice of her heart, bearing testimony against her head.

The debauchee, however, will say to her:—"Mrs. Woodhull, you concede to me a perfect right to do what I please in private, if I forbear to insult public decency in public places. You protest against the public opinion which interferes with this right, as a species of tyranny of society over the individual. Yet you protest against all real exercise of a right which you are so forward to claim for me. You join with my oppressors in sustaining the tyrannical public opinion which condemns debauch, and thereby help to inflict a penalty on the debauchee for practising what you declare it to be his right to practise, uninterfered with by society. I demand, therefore,

that you suppress your protest and mind your business. I am acting only in what you admit to be my 'individual sphere.' By what right do you intrude with your protest into my inviolable privacy?" In saying this, the debauchee has logic, if not politeness, on his side. If Mrs. Woodhull proposes to follow out her own theory unflinchingly to its legitimate conclusion, she must withdraw that protest, and cancel the feeble warning that even she herself utters against the black ocean of licentiousness sure to follow her own success.

Instead, therefore, of falling into a panic with Mr. Wasson, and admitting that Mrs. Woodhull carries out the logic of "natural liberty" with such terrible fidelity that there is no remedy but to give up the very idea of "natural liberty" itself, we say emphatically that she does not comprehend the logic of natural liberty at all, but falls into flagrant logical absurdities. We have no notion of being frightened out of faith in natural liberty by any such perverse and brittle logic as hers. The remedy is to hold her more strictly to logic, and compel her to prove the principle she now tacitly assumes, namely, that the sexual contract concerns only the two parties to it. She cannot prove this. The sexual contract involves the birth of new beings, who are third parties to the contract most vitally affected by it; and such monsters as Rosenzweig and Madame Van Buskirk, with the nameless crimes against society of which they are guilty, are the logical consequence of her theory. It is because we have absolute faith in the power of truth to conquer error, without favor of wind or sun, that we are willing to publish in THE INDEX the strongest statement that Mrs. Woodhull can make of a social theory we utterly abhor. Adultery, seduction, abortion, prostitution, which this theory treats solely as crimes of individuals against themselves or of society against individuals, are crimes of individuals against society as well; and it is perfectly safe to encourage discussion of these and all other kindred points. For Mrs. Woodhull we have no condemnation, believing her to be sincere in her theory and both logically and practically faithful to it; but her theory, which, if adopted by women in general, would increase ten-fold the army of common prostitutes, is as false to the logic of natural liberty as it is abhorrent to the moral sense of mankind, and deserves nothing but the unsparing and outspoken condemnation of every decent man and woman.

MORE PETITIONS.

The following lists of signatures to the remonstrance against the Christian Amendment of the United States Constitution have been received since our last issue:—

Col. J. O. Martin, Indianapolis, Ind., sends three hundred and thirty-six names (others still to be forwarded); Mr. Lewis Kurtz, Augusta, Kan., sixty-one; Mr. B. B. Scofield, Woodhull, Ill., twenty-two; Mr. Geo. M. Scott, West Liberty, O., forty-nine; Mr. A. C. Smith, Wellington, Kan., forty-five; Mr. S. Townsend, Baltimore, Md., twenty-eight; Mr. Alvin Hoyt, Burr Oak, Mich., twenty-two; Mr. Gilbert Knapp, Margaretta, O., forty; Mr. J. W. Cogswell, Springfield, Mass., forty-one; Mr. W. A. Stewart, Newcastles, Pa., sixty-six; Mr. O. C. Clogston, Montpelier, Vt., ninety-two; Mr. Erwin Byington, Elgin, Ill., one hundred and fifty-three (one hundred and twenty-seven from his own Watch Factory); Mr. J. W. Wright, De Sala, Iowa, thirty-seven; Mr. C. W. Loomis, Leeds, Mass., thirty-four; Mrs. Sarah R. Crawford, —, thirty-eight; Mrs. E. M. Spalding, Duluth, Minn., fifteen; Mr. Max Pracht, Cincinnati, O., thirty-two; Mr. F. M. McDonagh, Council Bluffs, Iowa, one hundred and thirty-one; Mr. Henry Austin, Mt. Airy, Iowa, forty-two; Dr. Wm. Jordan, Port Huron, Mich., forty-five; Mr. J. M. Mays, Covington, Ky., forty; Mr. H. L. Green, Syracuse, N. Y., forty-seven; Mr. B. S. Davenport, Lockport, N. Y., forty-five; Rev. G. F. Whitfield, Eureka, Wis., thirty-three; Mr. Jacob Gelhart, Atwater, O., ninety-four; Mr. J. L. Newell, Port Huron, Mich., ninety-nine; Mr. Orlando Davis, Ithaca, N. Y., one hundred and thirty-eight; Mr. J. C. Lyons, Fond du Lac, Wis., eighty-one; Mr. H. J. Morrison, Centerville, Kan., thirty-two; Mr. W. D. Warren, Wellington, O., forty-two; Mr. G. Maxwell, Mazonia, Mich., forty-nine; Mr. A. H. Baker, Centre, O., twenty-seven; Mrs. Elmira Wilson, —, ten; Mrs. J. G. Kinley, Richmond, Ind., forty; Mr. W. B. Lewis, Mound City, Kan., forty-three; Mr. Geo. Molnar, Franklin, Pa., one hundred and eleven; Mr. David Wright, Des Moines, Iowa, one hundred and twenty-three; Mr. C. D. B. Mills, Syracuse, N. Y., twenty-nine; Rev. J. M. Barnes, Snowville, Va., thirty-three; Mr. T. Magee, St. Paul, Minn., seventy-seven; Mr. C. B. Cartwright, Hutchinson, Col., forty-four.

Please send for INDEX EXTRAS containing the Counter-petition, and interest your neighbors in getting signatures. The work is going bravely on, and we return heartiest thanks to all our friends for their efficient co-operation.

SECTARIAN CONSOLATION.

Rev. Mr. Dall, the missionary of the American Unitarian Association in India, has recently joined the Brahmo Somaj. The fact has proved a most tempting target for Orthodoxy, and Orthodox newspapers generally have seized the occasion, and evidently with great zest, for newly showing up the weakness of Unitarianism. Their assaults are none the less sharp for the touch of humor that mingles with them, as all round the circle of the Evangelical editors the charges are wrung on the fact that the only missionary that the Unitarians have among the heathen, instead of converting the heathen, has been converted by them. The charge is not exactly true; for, though there is little doubt that Mr. Dall's views have become more liberal since he went to India, he distinctly announces that in joining the Brahmo Somaj, which is not pagan polytheism, but a Theistic church, he has renounced neither Unitarianism nor Christianity.

But it is clear, nevertheless, that this action of Mr. Dall has not a little annoyed his Unitarian brethren at home. It exposes the fact, which Unitarian journals are anxious to cover up or to explain away, of the close relationship there is between the vital principles of Unitarianism and natural theism. It shows how easily and logically those principles of rational inquiry, which have always been the boast of Unitarianism, will, if allowed full freedom, pass over the bounds of a religion alleged to rest on specific and supernatural claims to authority, and enter the domain of the religion of natural reason and intuition. It is a practical act that illustrates the logical connection between Unitarianism, Theism, and Free Religion too, as steps in the march of the Protestant principle of free inquiry. Hence the annoyance the act causes to those who do not wish to see these steps, or will not believe that they are there, or, having a suspicion that they are there, try to look very earnestly the other way and to divert also the attention of other people from them. What the Unitarians will do with Mr. Dall remains to be seen. They have not yet had any explanation of his course directly from him. The Executive Committee of the Unitarian Association have just voted to continue his salary to the first of July, expecting by that time to have the matter fully explained.

But in the meantime the Unitarian *Christian Register*, for the "mistake" and "Indiscretion" of Mr. Dall, and for the consequent thrusts of the Orthodox, has discovered a most ingenious mode of consolation which is worthy of note, though not perhaps, on reflection, to be recommended. In a recent issue it derives great comfort from the belief that, whatever Mr. Dall's error, "he has rendered a great service to the world by unmasking the narrowness and bigotry of these Oriental theists;" and it is still further consoled because, by this "unmasking of Oriental bigotry" to the full sight of the world, a lesson of warning has somehow been given against the Free Religious Association in America, which has in some way, according to the *Register*, had its bigoted purposes unmasked too, and stands "before the world now as an anti-Christian sect, organized for propagandism of their own peculiar dogmas." But let us give the *Register's* mode of consolation, which it entitles "A Lesson from India," in full:

"Whatever may be thought of Mr. Dall's discretion in joining the Brahmo Somaj while acting as a missionary of the American Unitarian Association, he has rendered a great service to the public by unmasking the narrowness and bigotry of these Oriental theists: But for the treatment which Mr. Dall has received at their hands, the world might have supposed that they welcome to their ranks all believers in God, without requiring them to renounce their Christianity, their Judaism, or their Mohammedanism. Now, however, it is declared that their theism is anti-Christian, and no Christian is to be admitted unless he lowers Jesus to the level of Confucius and other great and wise teachers.

When the Free Religionists organized in this country, it was proclaimed that men of all denominations would be welcomed to their ranks, without the least repudiation of their cherished convictions, and, at first, they succeeded in obtaining a few representatives of various sects to speak from their platform. But it has since become very evident that the Free Religious Association, like the Brahmo Somaj, withholds full hospitality from all who do not virtually renounce Christianity when uniting with them. Their organ, and most of their officers, have ceased even to profess to be merely theological inquirers. Their court has decided against the claims of Christianity. Their jury has rendered a verdict of guilty in the case of the arraigned system of faith. The Free Religionists stand before the world now as an anti-Christian sect, organized for propagandism of

their own peculiar dogmas. It is in vain that they continue to invite Christians to enter their enclosure. Individual Free Religionists may do so in perfect sincerity, and with no purpose of insisting that membership of the Free Religious Association implies withdrawal from the Christian Church. Yet this is the drift of the main body. It is a hostile camp to which no Christian can go without having his flag fired upon by the Free Religious organ and most of its leaders. Then let all men choose between these antagonistic organizations, for 'No man can serve two masters.'

It must be admitted that there is a touch of the heroic in this mode of getting comfort for denominational trial. It borders a little upon the old Hopkinton idea that one should be willing to be damned for the glory of God. In substance the argument is—No matter how much Mr. Dall may have to be condemned; never mind the assaults and ridicule of Unitarianism by the Orthodox for the defection of its one missionary; there is ample compensation of glory for him and for the denomination, in the fact that by his going down he has rendered a worldwide service in exposing the rotten but dangerously enticing pretences to liberality of the Brahmo Somaj and the Free Religious Association. We may imagine the *Register* pleading before its Orthodox judges:—"We confess all our sins, sentence us as you will, but before we go away to our punishment give us credit for having in our fall knocked off the masks from these whitened sepulchres."

But it is to be feared that the *Register's* method of consolation, though it may be respected for the heroic element in it, is, after all, not sound either as to facts or logic. We do not exactly see where the "unmasking" comes in. As to the Brahmo Somaj, it appears to be true that some of its members have not given to Mr. Dall so cordial and fraternal a welcome as they might have done. But in explanation of their coldness towards him there is one fact that ought to be remembered. Mr. Dall joined their organization with the purpose, hardly concealed, of proselytizing them to his own religious views,—of using his missionary position, machinery, influence to this end. We do not mean to say there was anything insincere, underhanded, or even shrewd in his course. On the contrary he seems to have been singularly frank, and of childlike simplicity, in what he has done. A year ago or more, as the writer of this article distinctly remembers, though the *Register* is oblivious of the fact, Mr. Dall, in a letter to Mr. Lowe, then Secretary of the Unitarian Association, told him that he was thinking of this step and gave his motive for it,—which was that he might thereby increase his influence with the members of the Brahmo Somaj, and be able, perhaps, to bring many of them to accept a liberal Unitarian view of Christianity. He said also that he was convinced that the best field in India for a Unitarian missionary was presented in the Brahmo Somaj. His correspondence with the *Indian Mirror* since he joined the organization discloses plainly the same motive.

Mr. Dall is, as he would probably call himself, a Christian theist. He believes in the prophets of all the religions. Nor does he accept the teachings of Jesus unless they are confirmed by the spirit within. Yet he believes that Jesus is so immeasurably ahead of every other religious teacher that he is in some sense the ideal representative and leader of the human race, and that the religion he taught, or pure Christianity, is the absolute religion, or true theism. He thinks that the theism of the Brahmo Somaj, which he can conscientiously accept as far as it goes, is on a lower plane than this Christian theism, but is a natural preparation for it; and that by becoming a member of the Brahmo Somaj he can help his fellow-members along and up to the higher platform of his views. But coming with this thought and purpose, it certainly is not strange if the Brahmos should regard his movement with some suspicion and coldness. However pure his intentions may be, he is not really with them with his whole heart and spirit; he does not put himself on an equality with them; he comes as a proselytizer. Nor can they be justly accused of bigotry, if they have looked behind his act to the motives which he has had the candor not to hide, and have reminded him, as self-respect would demand of them, that on their platform they cannot admit the superior claims of his position. From their point of view his position is a sectarian one. For it is to be remembered also, that the Brahmo Somaj claim that their theism is already higher and broader than Mr. Dall's; that Christian theism or Mohammedan theism or Hebrew theism is preparatory to the Universal theism, in which all relics of the dis-

inctive authority of the specific religions are outgrown and left behind. If this is to be "anti-Christian," then the Brahmo Somaj is so, and has always been so. It has certainly never been willing to call itself "Christian." It is anti-Christian to just the extent that Christianity is anti-Brahmo Somaj,—that is, to just the extent that Christianity is regarded as having a claim to divine authority not possessed by other religions. If the Brahmo Somaj did not say this, they would stultify their whole history and position. At the same time there are many persons connected more or less with the Brahmo Somaj who have not yet taken this distinct ground of Universal Theism,—many who act with the organization who are not members. The line of membership is not drawn with strictness. Liberal people of other faiths, Mohammedan, Jewish, Christian, attracted by their rational views and free fellowship, attend their meetings and find themselves at home. And it is not to be supposed that any change has occurred in this respect,—notwithstanding that the *Christian Register* thinks that their treatment of Mr. Dall has opened the eyes of the whole world to their "narrowness and bigotry."

Still more defective are the *Register's* facts and logic with regard to the Free Religious Association. In the first place, it overlooks the important fact, which has more than once been pointed out, that the Free Religious Association and the Brahmo Somaj are not parallel organizations. The Brahmo movement, as an advance out of the native Hindu religion under the influences of reason and free thought to the broad and high platform it occupies, and as an effort at social reform, has had a great interest for the Free Religious Association; and there has been fraternal and edifying correspondence between the two. But the Brahmo Somaj is a church. It builds meeting-houses. It seeks to maintain public worship. It has all the machinery of a religious denomination. And, greatest difference of all, it has a creed; a creed of but one article—"faith in Theism"—but still a creed; and though the fact of membership, or of signing this article, is not very much regarded among them, yet this Theistic faith does make the central bond of their organization, and is their distinguishing doctrine which they aim to propagate. But the Free Religious Association is not a church or a sect; nor does it represent any church or sect. The *Register* continually calls its supporters a sect and wants to make them so; but they will not follow its bidding. The Association has been urged to help local societies, but it will not. It will not send out preachers nor build meeting-houses nor institute any sectarian machinery. And it has no creed, not even of one article. It does not call itself "Theistic," nor "Christian," nor "Mohammedan," nor by the name of any other specific form of faith. It is simply the representative of free thought applied to religion. It urges this principle, in its various aspects, by conventions and publications, and then leaves it to work in the sects and churches and society by the various methods through which a principle of so broad application must needs operate. With such a great difference between the Free Religious Association and the Brahmo Somaj, it would be difficult to see, even if the Brahmo Somaj had been showing itself very naughtily sectarian and narrow, how from its conduct any lesson of warning can be logically drawn against the Free Religious Association.

But the *Register* asserts that the Association has actually fallen into this pit-hole of bigotry; that it began with a fair show of liberality but has degenerated into a society of Anti-Christian dogmatists, "withholding full hospitality from all who do not virtually renounce Christianity." The *Register* has a way, in controversy with its Orthodox antagonists, of asking them to make good some of their charges against the loose views of Unitarian preachers by specifying names, time, and place. So we might ask it to apply its own method to this part of its argument. Of the present officers of the Association, will it name those who have announced themselves as "anti-Christian," or even those who have actually or "virtually renounced Christianity?" "Their organ," it says, "and most of their officers have ceased even to profess to be merely theological inquirers." Will it name those who ever professed to be merely inquirers,—to have discovered nothing worthy of belief? Or those who are not as much inquirers to-day as they were when the Association was formed? By the "organ" of the Association it doubtless means THE INDEX, for it has repeatedly made that misstatement. (If the *Register* does not know, it ought to know that THE INDEX is not the organ of the Free Religious Association any more than the *Register* is the organ of the Unitarian Association or of the

National Conference). But this aside, how can it charge THE INDEX with ceasing to be an "inquirer," at the same time that it is satirizing its editor for waiting for a belief in God and immortality until science shall bring the proof? Finally, will the *Register* name the "peculiar dogmas" which the Free Religious Association is engaged in propagating? It would be very interesting to the members, without doubt, to have these "dogmas" drawn out *seriatim* into articles.

As to the statement that "their court has decided against the claims of Christianity," it should be said that the Association, as such, never accepted "the claims of Christianity" more than those of any other religion, and has never passed upon the question. It does say by its fundamental principle, as it has always said, that "the claims of Christianity," as of every other religion, must be determined by rational investigation and thought. But as an Association it does not give a decision. That would be to establish a creed. It says to individuals, "Take all the evidence, use your own reason, and decide each for himself according to the best of your study and ability; and, on this mutual regard for each other's free thought and belief, let us found our fellowship,—striving together after higher truth and life." If this attitude be "anti-Christian" or anti any other religion, then is the Association antagonistic to such faiths and has always been. Persons who are not willing to submit the claims of their religion to reason will very naturally feel that the Association is *anti* to them,—that it "fires on their flag" and shows other forms of inhospitality. But persons of whatever faith who believe that their faith can substantiate itself in the court of free reason and who have no fear of the result, will feel themselves at home on the platform of the Free Religious Association. Of such its membership consists. Of such its real constituency consists, whether they come to its platform and into active membership or not. It has representatives and workers in all the sects and faiths,—though all of them do not know for what they are working. But all who are working for free thought in religion and for a more fraternal fellowship are working for the Free Religious Association. The *Register* itself is sometimes its "organ."

W. J. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A LETTER FROM MRS. WOODHULL.

TO THE EDITOR OF THE INDEX:—

The Principles of Social Freedom is the most dangerous of subjects upon which a superficial mind can enter for discussion. Nevertheless, many such do enter and succeed in demonstrating their capacities, or rather lack of capacities, while they appear to think they have demolished their antagonists. Such a writer appears in THE INDEX of Feb. 3.

I make the plain and broad assertion that that writer has not yet delved deep enough to reach foundation. He has descended only half-way, where he sees one side of the matter which is involved. I also make bold to observe in advance, that even his failure to comprehend what he thinks I do not comprehend will become clear to him, if he will go with me as I review the already very "deliberate and thoughtful survey of her subject" which I have made.

At the outset I desire to say, it is always unsatisfactory to reply to a newspaper article in a subsequent number of the paper, since each paragraph ought to be compared with the attention it receives, standing together. But I will reply as concisely as possible, and first to paragraph one.

To assume that our sisters in Greene street are "fallen women" is to prejudice the whole case, even before it is entered for trial. I claim no right to sit in such judgment. R. P. H. may be commissioned from on high to do so. But I have learned that "with whatsoever judgment ye judge it shall be measured to you again." If R. P. H. really has the competent authority to step into Greene street and say to those he finds there—"Get ye out of this place and go where and do just as I permit you" (of course he will supply their wants), why, he is just the person the world has been looking for, for these many years. I suggest that he come to New York from his home in Massachusetts, or, if more convenient, go to North street in Boston, and begin to practice his commissioned authority.

I remember, however, a certain conversation, recorded in a highly respected book, which may not be altogether inapplicable in this case:—"And he said to the woman, Where are thine accusers?" Also, "Neither do I condemn thee." I prefer to teach as much as I may, rather than to attempt to command and condemn. R. P. H. is more fortunate than I, since he speaks "as one having authority."

To paragraph two I reply: Most certainly I do protest against the continuation of all sorts of debauch, and believe that society, rather than its victims, is the more reprehensible. Against debauch in Greene and North streets, I am as earnest as against the same in Fifth Avenue and Beacon street; but not more so.

I protest against ignorance in social and moral conditions in the same way that I protest against intellectual and physiological ignorance. And more, I believe all of them are to be remedied in the same manner, by education and growth. When we shall be able to legislate intellect into people without other adjunctive means, then shall I think it possible to also legislate morality into them.

And right here I impeach society for its utter neglect of the true manner in which to do away with what it chooses to denominate prostitution. A legal standard of morals and religion will never effect the desired ends. Now I ask R. P. H. if the proper way to abolish prostitution is not to remove its cause, rather than to legislate regarding its effects? If he answer this, he may then proceed with a little more clearness of conception about "duties and rights," and about mental in contradistinction to moral deficiency.

While, as to personal character, I know nothing of R. P. H., I am quite certain he is no better informed in regard to me. I therefore suggest the propriety of leaving that out of the controversy, both as to statement and insinuation. There is sufficient to discuss of which we have knowledge, without lugging in subjects of which knowledge is improbable. I re-affirm, then, that the people—the women if R. P. H. please—who inhabit Greene street, have as good right to remain there if they so choose, as he has to remain where he chooses; or I where I choose. Will R. P. H. dispute that? Let him show counter-authority. It is an easy matter to deny a given proposition; but it is quite a different thing to substitute another to take the place of the one denied. R. P. H. may not have acquired that experience. That is his misfortune; not my fault.

To paragraph three I reply that it is also easy to make assertions; sometimes not so, to maintain them. I call upon R. P. H. to make good what he asserts in this paragraph, or acknowledge that he has proceeded beyond his depth. Against his inconsequent assumption I oppose the plain fact that in knowledge alone is there safety, while in ignorance there is always danger. Where and from whom does R. P. H. quote "deceived enthusiast"? I am an enthusiast; but it remains to be proved that I am deceived. I forgot, however, that I am dealing with a person commissioned by a higher power than I claim as my inspiration. He may be able to prove me deceived. Perhaps, however, he had better wait until it is done before assuming that I am.

To paragraph four I reply: R. P. H. was never more mistaken than when he affirmed that I base my theory of society upon my faith in individual liberty as he understands it. I base my theory of society upon the right of the individual to perfect freedom; but that is only one-half the base. With that only, the theory would fall of itself with no assistance from R. P. H. As I said before, it is because he perceives only this half that he falls, like the drunken person, thinking it is the ground that has left its place instead of himself his uprightness. If every individual is guaranteed perfect freedom to exercise all his powers and capacities, every individual is also thereby absolutely restrained from becoming a despot, from imposing himself upon anybody else, unless he first find a consenting party. Then it is no imposition, but a perfect exercise of the liberty of two consenting persons. Can R. P. H. see the other half of the basis now? But lest he may not, I will exhibit his previous failure to comprehend it.

The example which he supposes demolishes my theory is one of the best possible illustrations of its truth and beauty. If the woman should proceed as he states the case, does he not now perceive that she would not be following her individual freedom, but imposing herself upon non-consenting parties?—which is individual despotism. So it turns out that his attempt to burlesque my declaration of individual rights becomes the weapon of his own discomfiture; since his illustration proves, rather than disproves, my theory.

My declarations permit two persons to do whatever they may agree to do, in their individual spheres. They do not permit one party, first, to compel another to accompany her, and afterward to submit to her demands against his will. My theory permits any two persons to contract sexually; but it does not permit them to make exhibition of themselves to unwilling spectators, nor to insult public decency in places that belong in common to all.

I therefore still repeat—"I demand a free and unrestricted exercise of my right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it." But I neither ask nor expect the community to protect me in imposing myself upon its members, against whom my right to command does not exist. Does R. P. H. yet understand that my theory consists not only of individual freedom, but also of protection for all individuals in it? If he do, he is about ready to begin to wish he could withdraw the remaining portion of his diatribe.

To paragraph five I reply by quoting R. P. H.'s own language, personality only changed—"Such declamation is no more wild and no less offensive"—than it is fair to suppose the mind is from which it emanated. "It serves to illustrate the complete lack of development and application of the principle of individual protection from the impositions of others," on the part of R. P. H. The "disgusting brutality" of R. P. H.'s conjurings "ought to be a sufficient refutation" of their application to the case in question "in the minds of consistent and logical men and women."

To paragraph six I reply—"His (her) error consists in his inability to conceive the close and intimate relation every member of the community bears to society." (This plainly shown above—indeed so

plainly that R. P. H., even, will scarcely require to have it pointed out.) But he stumbles upon an idea in the latter part of this paragraph which discovers to him that a flagrant act of immorality is an invasion of the rights of society. But suppose society does not know of the act, are its rights invaded? Suppose R. P. H. goes to his room and imbibes "hot whiskies" until his vision is confused, whose rights are invaded? Suppose he feasts daily until gout is contracted, does he commit a grossly immoral act against himself or against society? You see, R. P. H., that all your verbiage presupposes you have the right to assume what is, and what is not moral; and what is, and what is not, indecent.

Now I say that it would be less indecent for a man to visit a "very respectable" Greene street institution than it would be for him to contract gout. In the former he would only be in danger of entailing disease upon society, while in the latter it would be impossible to escape doing so. Before jumping to conclusions, which may sink under us, it is safer to carefully examine their foundations before essaying to make practical use of them.

Let R. P. H. and those whom he represents contend for legal enactments touching the indulgence of the appetite for drink and food, the same as for the sexual appetite, and thereby show a little all-sided consistency. If the latter should, so also should the former, be controlled by law. Is that not clear, R. P. H.?

Paragraph seven I pass, and reply to eight: R. P. H. seeing the muddle into which he had thoughtlessly plunged, sets about endeavoring to extricate himself by asking me questions to explain his own arguments, previously made use of, and which he labored so arduously to establish. I have never assumed that the "social evil" "is, like murder, a crime against society." On the contrary I have always contended that it is a crime of society against the individual, and of individuals against themselves. Are you answered, R. P. H.? To persons who are so low in the scale of sexual evolution as to desire promiscuity, it is the natural expression of their natures to practise it. Therefore I repeat, "promiscuity is the anarchical stage of sexual"—I do not say the anarchical stage of society's—"development." (I deem it necessary to call R. P. H.'s attention to the distinction lest he will fall to discover it.)

Will R. P. H. contend, when the passions rule supreme, that it is a high, pure and true condition? I hold that to reach from promiscuity to spirituality is an immense stretch, impossible of any single person. But from persons in that condition there are all the various grades of development represented by various others, up to the highest, purest and truest, each and every one of which is perfectly legitimate and natural to itself, and entitled to its own law of existence, expression and control. But when R. P. H. declared that I encourage "houses of ill fame," he did me the very grossest injustice, since I no more do so than I encourage ignorance, by saying it cannot be legislated into knowledge. Indeed he has quoted my language diametrically opposed to such an assertion.

To paragraph nine I reply: "Should we pursue our examination of her" (his) "grounds of faith further, it would be easy to demonstrate an equal inconsistency, an obliquity in her" (his) "treatment of other phases of the social" (this) "question. I have chosen from her" (his) "many errors the one in which she" (he) "appears to find especial satisfaction," and about which he seems to be as deeply earnest as he appears to me to be ineffectually attempting to wade in water whose depth is too great for him to fathom.

To reply to paragraph ten, I continue to quote: "In this age of platform, newspaper and pamphlet, it would be surprising if some truth were not written." Nevertheless it is amazing that one "who has the reputation of being clear headed and who on occasion can utter sentiments creditable to the warmest heart and clearest intellect can" put out to the thousands of his fellow-men, "without shame or reserve," a pretence to analysis of the principles of social freedom, as this of R. P. H. is found to be.

"Let her" (him) "take a more deliberate and thoughtful survey of her" (his) "subject, and she" (he) "may yet discover that" individual despotism "independent of social relations is not possible;" and still further, that social or individual despotism and social freedom are incompatible. Individual liberty is impossible unless there is individual security behind it, guaranteed by society; and to grant that security, governments are instituted. "Rights imply duties; the rights of society are as inalienable as the rights of the individual, and its duties are equally imperative."

Society is made up of individuals, not individuals of society; hence individuals are first, and also their rights first. Secure the rights of every individual, and the common rights of society are thereby inevitably guaranteed, and their mutual duties become reciprocal and complete.

"In conclusion let me repeat that with" R. P. H.'s "personal character I have nothing to do. So far as I am able I will separate" the heaven appointed judge from his illogical review, "and think kindly of him." "As a professed" analyzer of the Principles of Social Freedom upon which so much of human weal or woe depends he "is a proper" subject for "the most searching exposition of inconsequent and shallow reasoning," as well as "for severe reprobation and censure by all lovers of true liberty and exalted morality," which underlies all true, and should override all false, laws.

VICTORIA C. WOODHULL.

44 BROAD STREET, NEW YORK, }
February 15, 1872. }

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

THE CHARACTER OF BUDDHA.

BY THOMAS W. HIGGINSON.

[Ninth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, March 2, 1872.]

It has often been questioned which type of character is the more noble in a reformer,—to step up or to step down; to overcome the drawbacks of a humble earthly position, or to set aside the temptations of a higher one; for a carpenter's son to enthroned himself in influence, above kings; or for a king's son to renounce his throne, adopt the garb and the life of a beggar, and thus at last overthrow all caste and make that despised yellow robe the highest of religious symbols to his followers. Types of the two positions are to be found among every band of religious reformers. It is remarkable that the two types should be represented in the two founders of the two great religions of the world. Each comprises from a third to a fourth of the human race. Each religion broke the bondage of an earlier and narrower creed; each developed missionary zeal; each had its martyrs; each taught love and forgiveness; each taught the equality of all ranks and conditions before the Eternal Law. The founder of the one came forth from a carpenter's shop in a despised city; the founder of the other stepped down from a throne and spent life as a beggar.

In the province of Hindustan now called Bahar and formerly Magadha—the province of which the commercial city of Patna is the capital—there remains a series of monuments bearing the edicts cut in stone by king Asoka, whose rule is known by facts beyond question to have begun about 225 years before our era. These are "the oldest Buddhist records that cannot have been corrupted." We know therefore with almost unerring precision what thoughts seemed most important to the first great Buddhist king—the Constantine of Buddhism. "Their teaching is marvelously simple. In one, the king enjoins his subjects 'not to slay animals'; in another 'to plant trees and dig wells by the roadsides for the comfort of men and animals'; in another he desires 'the appointment of teachers to superintend morals and encourage the charitable and those addicted to virtue'; in another he orders his subjects 'to hold quinquennial assemblies for the enforcement of moral obligations—duty to parents, friends, children, relations, Brah-

mins and Sramanas' (Buddhist monks). 'Liberality is good; non-injury of living creatures is good; abstinence from prodigality and slander is good.' In others he proclaims—"The beloved of the gods . . . does not esteem glory and fame as of great value; for it may be acquired by crafty and unworthy persons." "To me there is no satisfaction in the pursuit of worldly affairs; the most worthy pursuit is the prosperity of the whole world. My whole endeavor is to be blameless towards all creatures, to make them happy here below and to enable them to enter Swarga (heaven)."

The theme of my discourse to-day is the founder of that religion whose simple confessions of faith are recorded unaltered upon these stones. There are multitudes of books that record his life and doctrines; some of the Buddhist *lamsaeries* or religious houses have seventy thousand volumes; the Chinese canon includes 5586 volumes, the Siamese 3683; and the catalogue even of modern European books relating to Buddhism includes nearly a thousand titles. But these books are not permanent, like stone, and their myths and legends are so interwoven with the original truth, whatever that was, as to make it hard to decipher. All we can do—especially when we study them at second-hand—is to try to separate the simple foundation from the tangled narratives.

For this we have of course to adopt the two elementary rules applied to all religious traditions,—to compare different accounts and assume that truth is most likely to be found at the points of coincidence; and, farther, to assume that what is highest and noblest is least likely to have been invented and most likely to be genuine.

The English Buddhist literature multiplies so fast that the three latest translations seem really to throw more light on the actual teachings of Buddha than did all their predecessors. These three are Max Müller's translation of the *Dhammapadam* or "Path of Virtue," just reprinted in New York; Alabaster's "Wheel of the Law" (London, 1871); and Beal's "Catalogue of Buddhist Scriptures from the Chinese" (London, 1871.) Bishop Bigandet's "Life of Buddha from Burmese Sources," a book on which I shall largely draw—was printed at Rangoon in 1866. Neither of these four books is among those named as consulted by Dr. Clarke in his "Ten Great Religions."

It would seem that before the reign of king Asoka we can be sure of no Buddhist date; but we are getting closer to the actual facts. The year of Buddha's death has been heretofore fixed by approximation at 543 B. C., but there is now a disposition to place it about 477 B. C. If we accept the ordinary estimate that he lived 80 years, this would fix his birth about 557 B. C. The real name of this teacher was Gautama or Sakya-Muni, as you please to select between two family names; he was also called Siddhartha, "he by whom the end is accomplished;" and finally he was called the Buddha, or Enlightened, as Jesus is called the Christ.

The young prince, mythically represented as born without a human father, was in reality the son of a king, Thoodandana and of his queen Maia. Up to the age of sixteen, he was reared amid the luxuries of his father's palace; at that age, he was consecrated as Prince Royal, by the pouring of water on his head; and he was also married—as some say to a damsel named Gopa, which means cowardice, but by other accounts to the princess Yathandara, his first cousin. In the midst of this luxurious life, he was reproached by his relatives for too much self-indulgence—when he confounded them all by asking to be examined in the sciences, as then studied, and by passing his examination. His father's confidence was then wholly renewed, and great pains were taken to surround him with enjoyment, and to keep all painful sights from him.

But one day, when he was being driven by his coachman to some beautiful gardens, for a day's pleasure, he saw by the wayside, for the first time in his life, an aged man. "What is that?" he asked his coachman. "Prince," said the servant, "that is an old man. Every born being is destined to become like him; his appearance must undergo the greatest changes, the skin by the action of time will shrivel, the hair turn grey, the veins and arteries, losing their suppleness and elasticity, will become stiff and hardened, the flesh will gradually sink, leaving the bare bones covered with dry skin." "What!" said to himself the terrified prince, "birth is indeed a great evil, ushering all beings into a wretched condition, which must inevitably be attended with the disgusting infirmities of old age." He ordered the coachman to drive back to the palace, and when the father asked what had happened, he was told by the courtiers that the prince had seen an old man.

On another day he saw a sick man, sinking under some loathsome disease—and he again returned home thoughtful. His father multiplied the pleasures around him and doubled his guards.

On a third day, he saw a corpse and again returned. The King, more anxious than ever, set an immense guard round the house, with orders to exclude every repulsive object. They did not, however, keep out a monk or ascetic, whom the young prince saw walking in the grounds. "Who is that?" he asked—and was told that it was a man who had devoted himself to religion. From that moment the prince resolved that he would do the same. But first he resolved to dress himself in royal robes, be driven through the city, and consider for the last time the life he was to leave. He spent the day, therefore, in his garden in rural diversion, and dressed himself gorgeously for his pageant. His multitude of musicians and dancers gathered round to attend him and he entered his carriage. As he seated himself, a message came from the palace, that the young princess, his wife, had borne him a son. "That," said the prince, "is a new tie for me to break," but he rode on to the city, where all the people came out to meet him. A princess looked from the window and said—"Happy is the wife who has such a husband." The prince heard and said to himself—"By what means can a heart find peace! Only by self-control." He resolved that very night to withdraw from his palace and begin the life of a recluse.

That night his father, watching him anxiously and wishing in true Oriental way to tie him to the joys of life, sent to his apartments a crowd of beautiful singers and dancers to divert him. He watched them wearily, and then, exhausted by his vigils, fell asleep. The girls, discouraged, soon ceased their efforts, and, reclining about the gorgeous rooms, fell also asleep. At midnight the young prince waked and looked about him, observing the various attitudes of the slumbering beauties. Some were snoring, some lay with their mouths stupidly open, others tossed from side to side, or lay in postures without grace. "Now this represents," he said, "what men call joy! The world is despicable and I will leave it this very night, this very hour."

He bade a servant saddle his horse in silence, and while this was done, he went to the door of his wife's apartments. The young mother lay asleep, her arm over the head of her child. The prince paused on the threshold. "In order to see my child," he thought, "I must remove the mother's arm—both will awaken, and my resolution will vanish." He shut the door and left the palace, never to enter it again as its owner. As he left the city, he expressed a longing to look back upon it once more, and went forward into the open country.

He sent back his horse, his servant and his garments, and put on the dress of a recluse. He took the leathern girdle, the hatchet, the needle and the filer which marked the mendicant priest. The hatchet was to cut his wood, the needle to mend his garments, and the filer to purify the water he drank, lest he should destroy animal life. To beg food, he walked to a distant city ruled by a king, his father's ally. The king, divining who he was, offered him every attention, but he only walked in the street, accepting the coarse rice on which beggars lived. Bearing this out of the city, he tried to make his first meal. Accustomed to delicate food, he found this coarse aliment almost loathsome, and was disgusted by the very sight of it. "But was I not aware," he said, "when I adopted the dress of a mendicant, that such would be my food? The moment is come to trample upon nature's appetite." And he took his meal.

He was not yet, however, free from the yoke of that great Brahminical church in which he had been reared. He went to a great Brahmin teacher, learned what he taught, and went away disappointed. He tried another, with the same result. With five of his fellow-students, he tried a life of asceticism, with severe penances. After six years, he renounced this life so utterly that his fellow-students lost faith in him, as an apostle. It was the turning-point of his life; and at this time the great central principles which Buddhists call the "Four Great Truths," or "The Wheel of the Law," was revealed to him. The first great truth is the existence of pain. The second is the source of pain—unregulated desires. The third is the destruction of pain or the control of these desires. The fourth is the means to destroy pain—or, in short, virtue. The law or teaching of Buddha is said to revolve incessantly in this endless wheel—always presenting successively these four points to the contemplation of the faithful.

The experience through which Buddha came to the

knowledge of these four truths is symbolized in the Buddhist books under the form of a great contest between him and the evil spirits, who attacked him by myriads as he sat meditating in the forest, cross-legged, beneath a banyan tree. He perceived them coming, but, reflecting that his life had been hitherto blameless and that he had always practised works of kindness and charity, he did not fear when the army of demons "came thick upon him from the North like a mighty storm." "Against me alone," he is represented as saying, "such a countless cloud of warriors has been assembled! I have no one to help me, no father, no brothers, no sisters, no friends, and no relations. But I have with me the virtues I have practised—these will be my safeguard."

Then follows a description of the contest. The storm shook the mountains, but not Buddha—the rain saturated the earth, but not him—there came a shower of rocks accompanied with smoke and fire; but they were changed into immense masses of flowers which dropped at Buddha's feet. The sovereign demon approached and demanded the throne of spiritual power from Buddha. But he calmly answered—"You have not practised the virtues, nor gone through the acts of self-denial; you have never devoted your life to help others. This throne, therefore, cannot be yours." Unable to control his passion, the demon "threw his formidable weapons at the young man, but they were all converted into garlands of beautiful flowers that adapted themselves gracefully around his body." The contest soon ended; that night the four great truths were revealed, and "the perfect science broke over him; he became the Buddha." Then "all the trees of ten thousand worlds shot out branches laden with fruits and flowers. The fine sorts of lilies bloomed spontaneously. The whole universe appeared like an immense garden, covered with flowers; a vivid light illuminated these, the darkness of which could not be dispersed by the united rays of seven suns. Rivers suspended their course; the blind recovered their sight; the deaf could hear and the lame could walk freely. It was then that the heart of Buddha "acquired an unshakable firmness, a perfect purity or exemption from all passions, an unalterable meekness, and a strong feeling of tender compassion towards all beings."

But, having learned the law of truth, would this "tender compassion" lead him to devote his life to preaching it? It would seem from the legend that he had a moment of struggle. "This law," he said to himself, "is hard to be understood. If I ever preach that law, beings will not be able to understand me, and from my preaching there will result but a useless fatigue." But "glancing over the whole world," as the legend says, and seeing its great needs, he was recalled to his duty, and made to the chief of Brahmins the solemn promise that he would preach his law to all beings.

He therefore began to preach, but found almost instantly that his work was not to be a religious one only, but a mighty social reform also. The great oriental system of castes was against him, with its root in the established religion, and its ramifications reaching every act of life. For instance, the lowest of all castes, the Kandalas, were forced to live far from all dwellings of other men, to carry a badge that they might be avoided, to be executioners or grave-diggers, to wear the dress of condemned criminals, to eat only from broken vessels. The distinction endured into eternity, and by no transmigration could the soul of a Kaulala be reborn into a higher state. The utmost extreme of separation between the white and the negro or the Chinese in the most degraded regions of America gives no conception of the social range which Buddha travelled when he stepped down from the palace, assumed the yellow robe of mendicants, and became their companion. If the religion in which he was reared proved true, this was a crime, so stupendous that by yielding to it he would become at his next transmigration only the vilest insect, and might forfeit the benefit of good actions accumulated for millions of years. Death by public execution was nothing, shame nothing, torture nothing, compared to the temporal and spiritual danger incurred by him who disregarded caste.

For instance, Ananda, the favorite disciple of Buddha, after a long walk in the country, meets with Matangi, a woman of the low caste of the Kandalas, near a well, and asks her for some water. She tells him what she is and that she must not come near him. But he replies, "My sister, I ask not for thy caste or thy family, I ask only for a draught of water." She afterwards becomes a disciple of Buddha.

To us this is a touching instance of human sympathy and nothing more—but to them it was infinitely more. When in the old pro-slavery times Prudence Crandall taught colored children in Connecticut, she was mobbed and driven from the state; but it was merely a social penalty for a social offence. That she had committed a crime which shook the heavens and the earth by its horror, that would reduce her family to the lowest disgrace forever, and condemn her to suffer in the vilest forms of animal loathsomeness for countless years of transmigration; this was never pretended. Yet this risk and nothing less than this was what Ananda, under his teacher's guidance, incurred. It was thus that Buddha attacked caste; he did not say a word against it, so far as the records show, but he quietly defied it in practice, from the first day of his preaching.

He began to preach; and soon great multitudes followed him. He went to Benares, the seat of Indian learning; he was heard there, and among his first converts were the five friends who had before deserted him. He preached in the field, and the poor

accompanied him. He preached to four young princes whom he met; their servant was with them. When the princes were to join Buddha's corps of Rahans or mendicants, they said to each other—"Great indeed and deeply rooted is the pride of princes; it is extremely difficult to shake it off, and free oneself of its tyrannical exigencies. Let our servant be first ordained; we will have an opportunity of prostrating ourselves before him." Their request was granted.

Would the same favor be shown to women? In the deep degradation of oriental women's lives, they hardly dared ask it, but it was asked. Having converted a young man, his mother and wife also sought Buddha, "desiring to be ranked among his disciples and devoted themselves to his service." They were recognized as disciples, though not admitted to his priesthood. But soon that also came. When Buddha returned to his own country and visited his own palace, he found that his young wife had followed, step by step, in sympathy, all his progress; that she had put on the yellow robe when he did, and had reduced herself to the same simplicity of food. Finally his own aunt, Patzupati, the widow of his father, came to him after the king's death, and asked to become a Rahans or religious devotee. He refused. She asked again, and yet again. Then she gathered five hundred high born women; made them cut off their long hair and put on the yellow robe, and went on foot to the distant monastery where Buddha was. On hearing their request, he remained long silent; then said—"It is not expedient to allow women to embrace the religious state; otherwise my institutions shall not continue long." They continued their appeals, were at last received to the priesthood, and the institutions of Buddha have lasted twenty-two hundred years. Everywhere that they have gone, they have elevated the condition of women; thus testifies Bishop Bigandet, and adds that their position in Burmah and Siam is one of "almost complete equality with men," and that they are "man's companions, and not slaves." This is confirmed to me by a lady who was six years in the royal palace in Siam, and twelve years in other Eastern countries, Mrs. Lenowens, the authoress. The Buddhist women, she declares, are superior to any other women of the East; they are moral, modest and self-devoted.

What now was the character of this preaching of Buddha, which transformed oriental religion, broke down the cruel barriers of caste, and made a new life for a third or a quarter part of the human race? To illustrate its ethical part, I will quote from "The 42 Sections," or "Verses," a Buddhist work carried to China soon after the beginning of our era, but which must previously have attained high authority in India, or it would not have been selected for translation into Chinese. It is now rendered into English by Rev. Suman Seal, a Chaplain in the English navy, (London, 1871).

"7. Buddha said: A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of their good actions always redounding to me, the harm of the slanderous words returning to him."

"There was a foolish man once heard Buddha, while preaching, defend this great principle of returning good for evil, and therefore he came and abused Buddha. Buddha was silent, and did not answer him, pitying his mad folly. The man having finished his abuse, Buddha asked him, saying, 'Son, when a man forgets the rules of politeness in selling a present to another, the custom is to say, 'Keep your present.' Son, you have now failed at me! I decline to entertain your abuse! I request you to keep it—a source of misery to yourself. For as sound belongs to the drum, and shadow to the substance, so in the end misery will certainly overtake the evil doer.'"

"9. Buddha said: A man in the practice of Religion, who exercises charity from a feeling of necessary observation or from a feeling of partiality, does not obtain much merit."

"10. Buddha said: To feed crowds by the hundred is not to be compared with the act of feeding one really good man;

"To feed one good man, however, is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men."

"11. Buddha said: There are twenty difficult things in the world—being poor to be charitable; being rich and great, to be religious; to escape destiny, [explained not to die]; to get sight of the Scriptures, [Sutras of Buddha]; to be born when a Buddha is in the world; to repress lust and banish desire; to see an agreeable object and not seek to obtain it; to be strong without being rash; to bear insult without anger; to move in the world (to touch things) without setting the heart on it; to investigate a matter to the very bottom; not to condemn the ignorant; thoroughly to extirpate self-esteem; to be good and at the same time to be learned and clever; to see the hidden principle in the profession of religion; to obtain one's end without exultation; to exhibit by a virtuous life the doctrine of Buddha; to save men by converting them; to be the same in heart and life; to avoid controversy."

"17. Buddha said: Let one behold heaven and earth and think—these are impermanent, and so the mountains and rivers, all impermanent! the varied forms of life and the productions of Nature, all destined to terminate and perish! Attaining to this condition of mind, in a moment there will be illumination (Reason)."

"18. Buddha said: Throughout an entire day's conduct to keep the thoughts steadily on Religion

(Reason) and from this religious conduct to realize a deep principle of Faith; this indeed is blessedness without measure."

"20. Buddha addressed all the Shamans (ascetics): Guard against looking on a woman. If you see one, let it be as though you saw her not, and be sure of having no conversation with her. But if you must needs speak to her, let it be with pure heart and upright conduct. Say to yourself, I am a Shaman placed in this sinful world, let me be then as the spotless lily, unsoiled by the mud in which it grows. Is she old? regard her as your mother. Is she honorable? regard her as your sister. Is she of small account? regard her as your younger sister. Is she a child? treat her reverently and with politeness."

"42. (final.) Buddha said: I regard the dignities of Kings and Princes as the dust motes in a sunbeam; the value of gold and jewelry as that of a broken platter; dresses of the finest silk I regard as the scraps of silk given as presents. The different expedients in religious practice I regard as a mere raft to carry off the treasure."

To show the intellectual side of his preaching I will also read some extracts from what purports to be a sermon of Buddha, translated from the Siamese by Henry Alabaster, in the book entitled "The Wheel of the Law," already mentioned.

"On a certain occasion the Lord Buddha led a number of his disciples to a village of the Kalamachon where his wisdom and merit and holiness were known. And the Kalamachon assembled and did homage to him and said: 'Many Priests and Brahmins have at different times invited us and explained their religious tenets, declaring them to be excellent; but each abused the tenets of every one else, whereupon we are in doubt as to whose religion is right and whose wrong; but we have heard that the Lord Buddha teaches an excellent religion, and we beg that we may be freed from doubt to learn the truth.'"

"And the Lord Buddha answered: 'You were right to doubt, for it was a doubtful matter. I say unto all of you—Do not believe in what you have heard; that is, where you have heard any one say, this is especially good or extremely bad; do not reason with yourselves that, if it had not been true, it would not have been asserted, and so believe in its truth. Neither have faith in traditions, because they have been handed down for many generations and in many places.'"

"Do not believe in guesses—that is, in assuming something at hap hazard as a starting point, draw your conclusions from it, reckoning your two and your three and your four before you have fixed your number one."

"Do not believe in the truth of that to which you have become attached by habit, as every nation believes in the superiority of its own dress and ornaments and language."

"Do not believe merely because you have heard, but when of your own consciousness you know a thing to be evil, abstain from it."

"And then the Lord taught of that which is good, saying, 'If any of you know of yourselves that anything is good and not evil, praised by wise men, advantageous and productive of happiness, then act abundantly according to your belief.'"

"And the Lord continued, 'The holy man must not be covetous or foolish or revengeful, and he must be versed in the four virtuous inclinations (Phrommawilan), which are *Meta*, desiring for all living things the same happiness which one seeks for one's self; *Karuna*, training the mind in compassion towards all living things, desiring that they may escape all sorrows either in hell or in other existences, just as a man who sees his friend ill desires nothing so much as his recovery; *Mudita*, taking pleasure in all living things, just as playmates are glad when they see one another; and *Upekka*, keeping the mind balanced and impartial, with no affection for one more than another.'"

In the translation of the Dhammapada by Max Müller (lately reprinted in this country) you will find many grand passages, of which I will quote but one or two. "Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth."

"He abused me, he beat me, he defeated me, he robbed me:—hatred in those who harbor such thoughts will never cease."

"For hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule."

When we remember that this is one of the manuals of ethics habitually taught in the children's schools of Siam, we can understand the value of the teaching. I will quote no further from this book, since it is more easily accessible than the others I have named. For this reason alone I omit the beautiful parable, to be found in the same volume of Max Müller's Lectures on Religion, where Buddha instructs a young woman who has lost her child.

It is the general tradition that Buddha began to preach when thirty-five years old—that he preached forty-five years, and died at eighty. Only a little of this period is definitely recorded, if anything in Oriental tradition can indeed be called definite. During this period he simply went about doing good, reconciling strife, rebuking sin and preaching his doctrines. The books are full of anecdotes concerning him. We now find him talking in the fields with farmers, and drawing his illustrations from their cattle and their crops. Again we find him received in princes' homes with music and processions and gorgeous array. Once he turns from such an invitation to accept that of some Mary Magdalene whom he has converted. Is there a dangerous forest, frequented by robbers; he enters the forest alone, and brings out the chief robber as his convert. When reviled any where so that his disciples wish to flee, he says gen-

ly, "A little patience will save us the need of so many travels;" then they remain and prevail. His rich disciples give to the poor, and there are beautiful descriptions of kindness done to the humble and timid, who are again and again brought forward into the chief places of the worshipping assembly; now it is a poor wood-cutter, now a young girl who brings her weaving in her hands, and lingers on the outskirts of the crowd. Then we read of quarrels among the followers, to be reconciled by the master; and then persecutions gather round, proceeding from the Brahmin priesthood. Assassins are sent, but are rebuked and disarmed; cunning slanders are devised to Buddha's character, but they fail. A new king enters on a systematic attempt to suppress the new faith. One of the oldest of the disciples, Mankalan, is caught and tortured to death by a band of five hundred men, but the Master always is saved. There is little doubt that a part of these long years of priesthood were spent in hiding from these dangers; but Sakya-Muni, Gautama, the Buddha, died at last in peace, in the arms of his disciples. When his death was approaching, he called round him his followers, and gave them a parting address, of which Bishop Bigandet says that "the greatest moralist, possessing the most consummate and perfect knowledge of human nature, could not lay down wiser regulations for setting on a firm and lasting foundation a great and mighty institution." These parting counsels are preserved, and it is also recorded that, when Ananda the favorite disciple asked the teacher about his funeral, he answered like Socrates: "Do not be much concerned about what shall remain of me after I have entered Nirvana; but be rather solicitous to practise the rules that lead to perfection."

I chose for the subject of this lecture the character of Buddha. Into the vaster theme of the religion which now bears his name I shall not enter. Though it is the religion of a third or a fourth of the human race, it has only been investigated by Europeans for some forty years. Even now, almost all of us must study it not through those who believe in it, but through some Roman Catholic Bishop, through some Wesleyan Missionary, through some clear-headed Frenchman, who frankly begins with the admission that he writes as an advocate, not as a judge. Its central point, its theory of future existence, revolves around one figurative word, *Nirvana*, about which scholars are still hopelessly divided, though with an obvious tendency to more and more spiritual interpretation. That the books of this religion assert all the noblest maxims of human action is already certain; that these principles have broken down caste and established a sense of the brotherhood of man, and to some degree of the dignity of woman; that they have taught a grand self-control, these things are admitted by all scholars. No form of religion has done so much for any Asiatic people as Buddhism has done; tried by the test of practical results, it has nothing to fear. All travellers agree that Buddhist races, like all others, practically believe in a Creator and in immortality, whatever their metaphysicians proclaim in their theories, and whatever Buddha personally taught. Mrs. Leonowens testifies that the strongest religious impressions she ever received were beside the death-bed of a Buddhist priest. It is true that, as we read the books of this religion, we miss the ideal and poetic element so strong in the Brahmanism against which it rebelled. To come to Buddhism from the Vedas is to come from the mountains to the valleys; from the mighty Himalayas, full of storm-gods and shadows, to the grassy steppes of Thibet, where shepherds lead their peaceful lives and say forever, "Are we not all brothers?" But after all, as Tennyson says, "love is of the valley;" and even on the ideal side, it is hard to make any deny spiritual depth to a religion among whose votaries we still find in use that sublime Sanskrit word, the grandest of all formulas for the Deity, *Bhavanatrya*. It signifies the Eternal Father, the Eternal Mother, and that which is neither Male nor Female, but is greater than either, unites both, and is not to be understood by human intelligence.

And as to the founder of this religion, it is hard to see that in any trait of sublime virtue he falls short of the highest human example; and the best proof of this is in the exceptional homage his character wins from those who went to the East to make converts from his religion. Bishop Bigandet frankly compares him with Jesus Christ; and the vehemently antagonistic St. Hilaire says that it must be owned that the life of Buddha is spotless; "he is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness, are never found wanting for a single instant." [Sa vie n'a point de tache. Il est le modèle achevé de toutes les vertus qu'il préche; son abnégation, sa charité, son inaltérable douceur ne se démentent pas un seul instant.]

Such opinions could easily be multiplied.

It has been said by one of the foremost thinkers among ourselves that every prophet has some one central word; that the word of Buddha is "renunciation," the word of Jesus, "love." I think this is sacrificing a little of the truth to an antithesis. It was Jesus who said, "If thy right eye offend thee, pluck it out," though Buddha used similar expressions. It was Buddha who said—"If a man foolishly does me wrong, I will return to him the protection of my ungrudging love," although Jesus in these words would have recognized a brother in spirit. I think I should wish to modify Octavius Frothingham's statement so far as to read, Jesus preached love and renunciation; Buddha renunciation and love.

And I would reverently say, that when humanity makes up its final criticism on these two, its greatest religious teachers, I believe it will be found that

both of them need even in these statements some modification from other religious attitudes; that both of them saw love itself too much in the light of renunciation, and ignored too fully the Greek ideas of beauty and of joy.

Whence this limitation came, in these sublime masters, I think is plain. Gautama seems to me to have been restrained by the very belief that he was Buddha, as was Jesus by the Jewish tradition of the Messiahship, which made him apparently expect to return during that generation, in the clouds of heaven, to judge the quick and the dead. It is scarcely possible in either case to separate these opinions from the teacher, and to set the error aside as a later reverie of some disciple. In both cases we see that it must have entered into all the original teachings of the leaders, indeed supplied the framework for their discourses, to which their most beautiful and enduring maxims were only subordinate and incidental. The phrases to which we most cling for consolation were but their collateral teachings, *obiter dicta*, far less important to them than the stupendous drama in which each thought himself created to take part. Absorbed in this grand expectation, neither habitually legislated, it would seem, for an ordinary condition of life; both ignored home and family ties, and taught an ascetic rather than a human virtue. Hence a predominant effect of sobriety in their teachings; they begin with the fact of human pain, not with the fact of human joy. It is a relief to turn sometimes from both these solemn temples to the sunny life and death of Socrates, utterly refusing to distrust the ruling Power of the Universe, or to believe that anything can be otherwise than well.

The human race has never got beyond that stage of progress, it seems to me, where any single human channel of religious life will suffice, even though it be the highest. In the vaster relations of modern existence we need them all. The career of man has grown large, conscious, cultivated, varied, full. He needs India and Judea, Greece and Rome; he needs all types of spiritual manhood, all teachers. The Buddha of whom I have spoken is but a single teacher, and we must take him for what he is. We do not ask, is Milton Shakespeare? It is enough that he is Milton.

But they celebrate Buddha's birthday in the land that holds his faith, as if he were the only one. Mrs. Leonowens was asked by a friend of hers, high in rank among Siamese women—"Do you wish to see how I keep the birthday of my Buddha? Come to my home to-morrow." She went; and there in a beautiful garden and arrayed as for a festival, sat the noble lady and the numerous women of her household. They were all dressed in white, and garlanded with flowers. A beautiful bouquet awaited the guests. Presently the outer gates were thrown open and other white-robed attendants came thronging in, each bringing some poor beggar woman from the streets, to the number of a hundred. Each was seized by larger girls, disrobed of filthy clothing, bathed bodily in the bathing ponds of the garden, and then dressed in white robes, put on by the hostess's own hand. The guests were then seated at table, waited upon with all the ceremonial due to the King; then to each was given a little basket of money, and they went forth from the celebration of their Christmas Day.

It is recorded that King Asoka, or Ashoka, whose edicts I began by reading to you, devoted his best efforts for years to finding the body of Buddha. At last, by the aid of a priest more than a hundred years old, he found the secret tomb. "On touching the bolt, the door was suddenly opened, when to the great surprise of all present, the lamps that had been lighted 218 years ago were found burning and full of oil; the flowers, without the least sign of withering, were as fresh and beautiful as those in the gardens; the smell of the perfumes seemed even to be more exquisite than that of new ones." More than two thousand years have now passed, and we are opening this tomb again; the lights still burn, the flowers are still fresh, the perfume of that noble life yet remains immortal.

A NEW PROFESSION.—Law, theology and medicine can no longer claim to be the only professions. The accomplished teacher and the successful editor require as careful a preliminary training, and have need of as extensive information, as members of any one of what were formerly called the "learned professions."

Two generations ago, the minister was the universally wise man of the community; now he has come to be confined to a limited and special field. His former place is filled by the journalist more than by any other man. Then, what the Rev. Doctor said was looked on as the last resort in any case; now, the widely influential editor has a greater dominion than the member of any other profession.

Broad is the field opened to the press of coming days. Able, cultivated men must be sought to conduct it. If, occasionally, a man of genius comes from the composing-room and shows himself suited for the editor's sanctum, it is no proof that from the ranks of type-setters all editors must be obtained. A special and a thorough education is needed for this profession as much as for any other; and we rejoice that the day of schools of journalism has come.—*Williams (College) Vidette*.

With many readers brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasurable gold mines under the ground.—*Longfellow*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the Opera, in the new Express Building on St. Clair Street, opposite the Warehouse Opera House, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

RECEIVED.

- THE ART OF BEAUTIFYING SUBURBAN HOME GROUNDS OF SMALL EXTENT, ETC. Illustrated by upwards of Two Hundred Plates and Engravings. By FRANK J. SCOTT. New York: D. Appleton & Co., 90, 92, and 94 Third St. 1870. Royal 8vo. Bevelled Boards. pp. 618. Price, \$8.00.
- RECOLLECTIONS OF PAST LIFE. By Sir HENRY BOLLAND, Bart., M.D., &c., President of the Royal Institution of Great Britain: Physician-in-Ordinary to the Queen. New York: D. Appleton & Co., 641 and 661 Broadway. 1872. 12mo. pp. 319.
- LEGENDS OF THE PATRIARCHS AND PROPHETS AND OTHER OLD TESTAMENT CHARACTERS, from various sources. By the Rev. S. BERING-GOULD, M.A., Author of "Curious Myths of the Middle Ages," "The Origin and Development of Religious Beliefs," "In Exile in Israel," etc. New York: Macmillan & Co. (Holt & Williams). 1872. 12mo. pp. 386.
- SHORT STUDIES ON GREAT SUBJECTS. By JAMES ANTHONY FREEMAN, M.A., late Fellow of Exeter College, Oxford, Second Series. New York: CHARLES SCRIBNER & Co. 1872. 12mo. pp. 472.
- RADICAL PROBLEMS. By C. A. BARTOL. Boston: ROBERTS BROTHERS. 1872. 12mo. pp. 407.
- THE TOMORROW OF DEATH; OR, THE FUTURE LIFE ACCORDING TO SCIENCE. By LOUIS FOUCHER, author of "Trinitarianism," "Earth and Sea," etc. Translated from the French by S. R. CROCKER. Boston: ROBERTS BROTHERS. 1872. 12mo. pp. 395.
- THE INFINITE AND THE FINITE. By THEOPHILUS PARSONS. Boston: ROBERTS BROTHERS. 1872. 12mo. pp. 146.
- SAPPHO; OR THE MENTAL CONSTITUTION. By ARTHUR MERTON. [Philadelphia.] Published by the MERTONS. 1872. 16mo. pp. 1-6.
- THE LAST TRIAL FOR ATHEISM IN ENGLAND. A FRAGMENT OF AUTOBIOGRAPHY. By GEORGE JACOB HOLYOAKE. Fourth Edition, Revised. London: TUCKERMAN & Co., 60, Paternoster Row. 1871. pp. 121.
- THE PRINCIPLES OF SECULARISM ILLUSTRATED. By GEORGE JACOB HOLYOAKE. Third Edition, Revised. London: Book Store, 222, Strand; AUSTIN & Co., 17, Johnson's Court, Fleet Street. 1870. pp. 80.
- SECULARISM, SCRIPTURISM, AND ATHEISM. Verbatim Report of the Proceedings of a Two Nights' Public Debate between Messrs. G. J. HOLYOAKE and C. BRADLAUGH, held at the New Hall of Science, 142, Old St. Paul's, City Road, London, on the evenings of March 10 and 11, 1870. Mr. AUSTIN HOLYOAKE in the Chair. Revised by, and Published with the Consent of, both Disputants. London: AUSTIN & Co., 17, Johnson's Court, Fleet Street, E. C. 1870. pp. 77.
- A ZULU'S ANSWER TO DR. CHURCHING. The Colenso Controversy: the Views of the Kaffir involved in it: the Missionary Meeting at the Bottom of it. A Reply to Dr. Churching's "Moses Right; Colenso Wrong." By A. LONDON ZULU (G. J. HOLYOAKE). London: FREDERICK FARSHAH, 222, Strand, W. C. pp. 60.
- THE LOGIC OF LIFE, DEDUCED FROM THE PRINCIPLES OF FREE-THOUGHT. By G. J. HOLYOAKE. Eleventh Thousand. London: AUSTIN & Co., Johnson's Court, E. C. 1870. pp. 16.
- THE LOGIC OF DEATH: OR WHY SHOULD THE ATHEIST FEAR TO DIE? By G. J. HOLYOAKE. One Hundred and Fifty-Ninth Thousand. London: AUSTIN & Co., Johnson's Court, E. C. 1870. pp. 16.
- THE LIMITS OF ATHEISM: OR WHY SHOULD SCRIPTURE BE OBLIVIOUS? By G. J. HOLYOAKE. HOLYOAKE & Co., Booksellers and Publishers, 141 Fleet Street. London. 1861. pp. 16.
- THE REASONER. A Secular and Co-operative Review. Edited by GEORGE JACOB HOLYOAKE. [Four numbers, Oct. Nov., Dec., 1871, and Jan., 1872.]
- BUREAU CORDA: Annual Address to the Ladies' National Association, by JOSEPHINE E. BUTLER. Liverpool: T. BAKER, Printer, Cook Street. 1871. pp. 45.
- WORDS AND DEEDS: OR MEDICAL VERTUOUS IN ENGLAND. An Essay by Mrs. HUME-ROBERTS. Manchester: A. BEE, WOOD & SON, Printers and Publishers, 55 & 58, Oldham St. London: T. W. GRATTAN, Publishers, Amen Corner, Paternoster Row. pp. 16.
- SOUTH-PLACE CHAPEL, FINSBURY. Report of the Committee for 1871.

PUBLISHERS'S NOTICES.

Cash Receipts for the Fortnight ending March 24th.—D. T. Howell, \$2; C. G. Clark, 10 cts.; Jno. C. Myers, 15 cts.; H. R. Boynton, \$1; Minnie G. Fawcett, \$1; Newton Littlefield, \$2; R. H. Howard, \$2.50; Lydia Hinkley, \$4; Jno. Swanck, 25 cts.; N. A. Root, 50 cts.; James Munroe, \$1; Alex. Cole, \$4; Frank S. Billings, \$4; H. Williamson, 15 cts.; Thomas Tasker, \$1; Geo. A. Brown, \$2; E. S. Pier, 10 cts.; M. J. Green, 10 cts.; N. Smith, \$1.75; Samuel Merdeth, \$1; Thos. H. Hagard, \$1; H. L. Green, 25 cts.; J. Sherman, 10 cts.; Mrs. Francis Wason, \$5; Bonnet Allen, \$2; Thomas Hall, \$2; E. Bryant, \$3; A. T. Lilly, \$2; Mrs. Nina Moore, \$2; H. Damon, \$4; Wm. Ganshorn, \$1; J. Cooper, \$2; Fred. A. Pales, \$2; Geo. A. Foster, \$2; Leander Withler, 75 cts.; Mrs. C. B. Richmond, \$15; A. B. Brown, \$2; Mrs. Helen E. Hall, \$2; C. A. Nara, \$2; Agnes Clement, \$2; Miss M. Chamberlain, \$2; A. G. McVey, \$2; H. A. Mills, \$1; H. L. Green, \$2.75; Anson Stambaugh, \$1.50; L. O. Root, 50 cts.; Thos. S. Mann, 25 cts.; A. G. McVey, 10 cts.; Rev. Sam'l. Johnson, \$1.25; Z. L. Hungerford, \$3.00; Chas. Zeigler, 10 cts.; Mrs. C. Stratton, \$2; Lou N. Cleveland, 20 cts.; C. W. Hastings, \$1; H. L. Green, \$1.75; Kelly W. Prater, 10 cts.; Lizzie Emerson, \$2; Wm. T. Adams, \$2.50; J. F. Schmidt, 25 cts.; Jas. Singer, 75 cts.; Ernst Prusag, 50 cts.; A. Kehrer, 15 cts.; J. Henry Clark, \$5; Phoebe B. Dean, 25 cts.; Max Pracht, 50 cts.; Rob. Swander, 10 cts.; Julius Schnizer, \$1.30; Jas. Parton, \$2; M. C. Halling, 50 cts.; Jno. Bower, 25 cts.; J. H. Green, 10 cts.; H. S. Mowry, 5 cts.; H. S. Burton, \$2; J. McMinn, 10 cts.; L. M. Thornton, 15 cts.; Rob. R. McLeod, \$2; Chas. L. Gould, \$2; W. T. Adams, \$2; E. W. Weir, \$10; W. O. Crosby, 50 cts.; T. Magee, \$5; Morris Einstein, \$2; Jas. C. Boyden, \$5; H. L. Green, \$1; Mrs. C. S. Miller, \$5; P. Pillsbury, \$1; Geo. F. Whitfield, for Robinson, \$2; Frances Wason, \$2; Thos. B. Ash, 25 cts.; H. B. Clark, \$2; Wm. West, 10 cts.; H. T. Campbell, \$2; S. B. Ball, 10 cts.; H. Lockwood, 10 cts.; Jno. T. Sargent, \$2; H. L. Green, \$4.75; D. Muncey, 10 cts.; Mrs. Dr. Bowdler, \$2; C. A. Nara, 10 cts.; 10 cts.; C. B. Haskett, \$1; Henrietta Hyde, 10 cts.; H. Le Roy Bacon, 50 cts.; H. Camp, \$1; Valentine Ludwig, 10 cts.; S. Mitchell, 25 cts.; J. O. Ford, 65 cts.; J. B. Hitchcock, \$1.50; Judge Douglass, \$2; C. B. Lynn, \$1.50; C. D. Martin, \$1.50; A. Vogle, 10 cts.; J. Andrews, \$1; J. W. Scott, 20 cts.; Chester Freebee, 60 cts.; C. W. Newton, \$1.50; D. S. Gardner, 50 cts.; Oscar Clute, 65 cts.; F. Lassar, \$2; Mrs. C. H. Blake, 10 cts.; J. M. Holmes, 35 cts.; H. L. Green, \$2; Wm. H. Hamlin, 15 cts.; Frank S. Billings, 10 cts.; Geo. Sieberknecht, \$1; J. M. Hall, \$1.40; A. L. Munroe, \$2; Geo. W. Park, \$2; Thos. Tasker, 60 cts.; J. D. Zimmerman, \$1.60; W. C. Oliver, 10 cts.; Allen Greenwell, \$1.63; J. C. Allen, \$1.45; P. R. Johnson, M.D., 25 cts.; C. C. Warren, \$1; A. P. Stevens, 60 cts.; J. Horton, 60 cts.; Dyer D. Lum, 25 cts.; Chas. Bladedell, 25 cts.; R. F. Townsend, \$2; M. H. Leibel, \$2; J. D. Farling, 50 cts.; A. H. Carpenter, \$2; R. L. Toled, 50 cts.; Geo. W. Jones, 50 cts.; S. C. Eastman, \$2; Roys Printing Co., \$20; P. H. Bateson, 50 cts.; —, \$20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

ACKNOWLEDGE on last page, Five Hundred Shares, \$50,000		
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"What we want is to make our Constitution conform to the religious spirit of the nation. If there is

to be a fight, let it come. Christian men will never relinquish their belief without a terrible struggle."

That is the temper of this movement—earnest, determined, conscientiously fanatical, opposed with deadly hostility to the secular principles of the American government. But it is the temper that has marked the Christian Church from the very beginning; and, we repeat, it has the logic of Christianity behind it. If these men follow out that logic, they will not stop till they have gone clean over to the Romish theory of Church and State. Logical as far as they go, they have not yet gone far enough; but they have shown to every clear-sighted liberal that the logic of Christianity and the logic of freedom are at deadly feud. Which shall conquer?

MORE PETITIONS.

The following lists of signatures to the protest against the Christian Amendment have been received since our last issue:—

Mr. D. S. Cadwallader, Philadelphia, Pa., sends three hundred and thirty-eight names; Mr. C. L. Roberts, Yates City, Ill., three hundred and nine; Mr. J. H. Maln, Nebo, Ill., ninety-seven; Mr. Wm. H. Bradbury, Richmond, Ind., forty; Mr. E. H. Brown, Norway, Me., forty-three; Mr. Chas. Peck, Charlemon, Mass., twenty-nine; Mr. Lewis H. Kahn, Danville, Ill., ninety-seven; Dr. S. B. S. Wilson, Olathe, Kan., one hundred and ten; Mr. W. A. Kelley, Waukegon, O., sixty-eight; Mr. J. Schönberger, West Prairie, Wis., sixty; Mr. D. Sandman, Barre Mills, Wis., sixteen; Mr. W. C. Myers, Tiffin, O., one hundred and ten; Mr. M. R. Robinson, Salem, O., thirty-one; Mr. Curtis Votaw, Winona, Minn., twenty-nine; Mr. R. F. Townsend, Tipton, Iowa, twenty-five; Mr. Nelson Petter, Highland Grove, Iowa, fifty; Mr. W. E. Lukens, Rock Falls, Ill., seventy; Mr. Harrison Sprague, Tekonsha, Mich., one hundred and thirty-six; Mr. J. Sedgbeer, Painesville, O., fifty-eight; Mr. J. R. Buell, Indianapolis, Ind., forty; Mr. R. W. Holton, Leighton, Iowa, eighty-eight; Mr. Marc Thrane, Chicago, Ill., fifty-nine; Mr. E. A. J. Lindsley, Cherry Valley, Pa., twenty-six; Mr. R. Sauerbering, Mayville, Wis., ninety; Dr. M. B. Jarvis, Canastota, N. Y., sixty; Mr. Wm. S. Graves, Oberlin, O., thirty-one; Mr. J. Chappellsmith, New Harmony, Ind., one hundred; Mr. G. W. Kates, Covington, Ky., thirty-three; Mr. Cyrus Peirce, Bristol, Pa., fifty; Mr. W. J. Davis, Linesville, Pa., thirty-two; Mr. D. Newcomb, Kenton, O., thirty-four; Mr. J. W. Scott, Morrill, Kan., forty-four; —, Toledo, O., fifty-five; Mr. C. Hinze, Forest, Ill., forty-three; Mr. J. B. Watkins, New Bedford, Mass., fifty-six; Mr. Henry Aphorpe, Ashtabula, O., twenty-one; Mr. Wm. Barnes, Junius, N. Y., one hundred.

The number of names thus far acknowledged in THE INDEX is over TWENTY THOUSAND. Can we not make it One Hundred Thousand by the first of May? All the printed petitions required will be gratuitously furnished on application. For once, let us prove that the liberals know how to work together. A single great protest will strengthen the liberal cause in more ways than one, by showing the unity of spirit that lies out of sight under superficial differences. Roll up the list!

Commenting on a sermon by Rev. Dr. Bellows, in which a stout protest is made against the granting of subsidies to any sect or sectarian charity, the *Present Age* very pertinently says:—

We would ask the reverend speaker if his church is not indirectly receiving an annual subsidy from the government of the state in which he lives, to just the amount of tax which should be assessed upon the property belonging to his church according to its true value. The poor man who owns personal property of the value of \$500—perhaps invested in a horse and dray—by the labor of which he gains his daily bread, must pay taxes from his hard earnings to the utmost farthing, while the church property worth half a million, within a stone's throw of his humble residence, goes untaxed. Dr. Bellows, what is this if not "subsidies and favors," and will you aid in having it "discountenanced and forbidden by public opinion and made impossible by statute?"

No NAME.—If the person who sent \$1.00 for INDEX TRACTS in a letter dated "Madison, Georgia, Feb. 26, 1872," will send his or her name, the order will be filled. No signature was appended.

SPECIAL NOTICE.—No more copies of the bound volume of THE INDEX for 1870 (Vol. 1) can be furnished. They are all disposed of.

Zion's Herald has some "happy" lines by Dr. King. They ought to feel "miserable."

NO SCIENCE WITHOUT INTUITION.

BRISTOL, England, Feb. 20, 1872.

TO THE EDITOR OF THE INDEX:

Dear Sir,—In your too generous introduction of me to your readers (January 13th), you unawares give me a text to write on, by telling them that I incline to Intuition rather than to Science. Nay, but I insist that without Intuition there is no Science; and that the earliest accurate science, which also is regarded as typical, namely geometry, is manifestly built upon axioms furnished by Intuition. Such axioms are, no doubt, ultimately verified and justified by the harmony of the science within itself: for we do not easily believe that falsehood could forever escape self-contradiction. Nevertheless, the agreement of Human Intuition concerning these axioms sets us quite at rest concerning their truth, from the outset of the study. Archimedes also founded his science of Mechanics on an axiom, as did Newton his enlargement of the same science; and though experiment is used to confirm these axioms,—or, as they are called in Mechanics, *laws*,—yet (so convincing is Intuition) few and superficial experiments suffice. Experiment did not laboriously discover the laws; they were suggested by Intuition, and are only confirmed by experiment. In Morals also no science whatever is possible, without the decisive judgments of Intuition; and as for Religion, without it we are atheists. To claim to get rid of Intuition, is to claim to dispense with a belief in God. I beg a short space to justify these assertions.

Morality pronounces upon the Right and the Wrong, words which frequently appear to be relative; for the higher Right claims our obedience in preference to a lower Right, and to pursue the lower when the higher calls us becomes a positive Wrong. But what is to be esteemed higher and what lower, is decided by Intuition,—by an inward judgment; as in the question whether to pursue a selfish good, or to pursue a general good, be the better and nobler. The agreement of mankind in the primary intuitions needful to Morals gives us full confidence in their certainty, and it is only by appealing to these intuitions that we can confute any audacious defier of moral rules. A single gross instance will make this intelligible. A Roman glutton of the first century lived to eat; hence after a banquet he took an emetic to enable him to eat again. No argument which urges that this will undermine his health touches the moral question. He may reply that he willingly takes his chance. The immorality consists in treating his stomach and palate as given him for the sake of carnal pleasure primarily, and not for nutrition. But the intuition of mankind teaches us all that *nutrition* is the main object, and that to use the organs simply for carnal pleasure is an abuse and an immorality. Those who reject Intuition become logically helpless against the urgent pressure of a kindred vice, in which the sexes are concerned. The question, therefore, is one of pre-eminent practical importance.

As to the basis of Religion, it is only by Intuition that we discern Design and Mind in the universe. I think I need say no more, as your readers may dislike metaphysics as much as we in England do. The simpler and the less scholastic metaphysics can be made, the better in my judgment.

I am respectfully yours,

FRANCIS W. NEWMAN.

[Our language was—"inclining to the intuitional rather than to the scientific school of Free Religion." We thus referred to the special, not to the general, signification of the word Intuition, as explained in our Boston lecture for 1871, in THE INDEX No. 68. In this lecture we said that Science "will so extend and enlarge the common conception of experience, that it shall cover the entirety of human consciousness, as well as the mere contact of this consciousness with the outer world, and thus include whatever mental phenomena the word Intuition really stands for. Not as a special faculty cognizant of special objects (i. e. God and Immortality, immediately cognized), but only as a universal element in every possible act of knowledge, can the word Intuition properly be used." It is thus manifest that Prof. Newman has misunderstood the reference we made to his philosophy of religion, the accuracy of which, as intended by us, is strikingly confirmed by the above letter.

We should be sorry to believe that "It is only by Intuition that we discern Design and Mind in the universe." Our recent Boston lecture is an attempt to show that Mind is discoverable in Nature by strict

induction, combined with the use of hypothesis as sanctioned and legitimated even by physical science. It is our own conviction that the permanence of the idea of God in the human mind depends absolutely on the substitution of the scientific method for the methods both of Christianity and of Intuitionism. —Ed.]

CHRISTIANITY AGAIN.

A writer to the *Liberal Christian*, at the close of a sufficiently acrid report of my lecture, "Three Studies of Christianity," said aptly that the lecturer would have done better justice to his whole theme, if he had in a fourth study described the Christianity that is to be. As what is to be is non-existent and cannot therefore be described, the lecturer was not disturbed by the remark, except in his gravity, which for an instant relented into a smile. Robert Collyer, more sanguine and prophetic, undertakes the needed supplement by telling how, in Lucerne last summer, he heard a Scotch Presbyterian, a minister of the Free Kirk, in the Roman Catholic Cathedral of St. Mary, preach a sermon on "The Example of Christ," that was in every way acceptable to him and to a Baptist brother who accompanied him. It must have been a remarkable sermon; perhaps Mr. Collyer's genial presence inspired the preacher. We will not suggest the possibility that his genial mind made the sermon seem better than it was. We will suppose that any of the rest of us would have heard it sympathetically, had we been there. Nineteen people, including the sexton, in a church that would hold two or three thousand, do not indeed make a Christianity. Would it have been a new Christianity, had the nineteen been nineteen hundred, and all in cordial consent with the minister's broad gospel?

The question is whether Christianity remains Christianity, when its characteristic features are taken away. The Roman Catholic Cathedral welcomes the Presbyterian minister with his plain desk, his hymn, Bible and sermon. That is a sign that Romanism ceases to be Romanism. The Presbyterian minister delivers a sermon that delights a Unitarian. By that token Presbyterianism resigns its peculiarity. The Baptist brother sympathizes; he therefore surrenders his peculiarity. The Unitarian is a "Liberal Christian" of the broad school, whose dogmatical peculiarity it would be hard to discover. Behold Christianity reduced to its lowest terms. This is the minimum, the last degree of attenuation. Is the final dilution the highest potency? Is Christianity increased or diminished by the operation? In other words, is Christianity most Christian when there is most Christ in it, or when there is least? Is the play of Hamlet most complete with the Hamlet or without it?

To some of us it will seem as if Mr. Collyer's study was not of Christianity so much as of the something that is to succeed Christianity,—that is, the religion of faith in human nature, the natural religion of the good heart, a religion unecclasiastical, undogmatical, unsectarian, spiritual.

Such religion is not entitled, by any definition, even the liberal Unitarian's, to be called "Christian." If we reduce Christianity to "Love to God and Man," we reduce it to the common substance that all religions share. Justice, kindness, brotherly love, are human attributes, not "Christian" particularly. We might omit them in their human sense, separated from their dogmatical elements, and the religion, though shorn of its most touching, sympathetic and attractive features, would still exist and might still flourish. But if we could eliminate the dogmatical element, leaving only the ethical and sentimental, the sects would disappear, the grand churches would crumble, the liturgies would become a dead letter, the prayers would cease, the institutions would decay, the establishments would be disestablished. In a word, the Christ would be dropped. *Jesusism* is not Christianity. The sermon on the mount is not Christianity. The beatitudes are not Christianity. These are found in all religions. They come, word for word, from Judaism. Something quite as good, if not precisely identical, is found in the Chinese and Burmese Buddhism. They do not constitute the peculiarity of these faiths, but are accessory and subordinate parts,—religion, but not the religion.

The author of the "Three Studies" might have made another, several others. He might have made a study of Unitarianism; but microscopical studies, though interesting and instructive, are not well adapted to general audiences.

O. E. F.

JUDICIAL SWEARING.

The Boston *Transcript* recently contained the following account of a case of commitment to prison of a witness who is a Catholic, for refusing to take the oath in the manner prescribed by Massachusetts law:—

A case in which the law requiring Catholic witnesses to be sworn on the Holy Evangelists came up in the session of the grand jury yesterday afternoon, which will be most likely to bring this question to the test.

In a case which was under the consideration of the jury, a witness was called who is a Catholic, and on being required to take the oath on the Bible flatly refused.

Judge Lord, who was holding court in the civil session, was called in and assumed his seat on the bench, thus transforming the session of the jury into open court.

The contumacious witness was again called to the stand, and required to take the oath in the form prescribed, which he again refused to do.

Judge Lord then asked him if he was not a Catholic, to which he assented. He then asked his reason for refusing to be sworn in the form prescribed by law, when the witness replied that he considered the Protestant form of oath equally sacred and binding upon him, and refused to submit to what he considered an unjust discrimination.

The judge endeavored to persuade him to reconsider his resolution, telling him that Catholics in high official circles had not refused under similar circumstances, and that the law left him no alternative if the refusal was persisted in.

The witness, however, remained firm in his refusal, and was accordingly committed to jail, in accordance with the statute law, where he now remains.

In committing the witness Judge Lord informed him that, whenever he felt inclined to comply with the order of the court, he would be released from confinement.

As the case now stands, the witness must either back down or suffer an indefinite term of imprisonment. But probably the next move will be by the friends of the prisoner to bring him before the Supreme Court on a writ of *habeas corpus*, when the question will probably be definitely settled in regard to the legality of this requirement.

We are very glad that a test case has occurred which is likely to draw the attention of the public to the inconsistencies and absurdities of the system of oaths or judicial swearing. It is a part of the old scheme of superstition which teaches that it is not the offence against truth which is damaging to the soul, but the irreverence towards the God whose name is invoked to endorse the truth. Undoubtedly this form does impress some superstitious minds with a fear of some awful penalty, which forces from them a verbal confession which they would not otherwise have made. Sometimes it goes farther, and wrings from them avowals which are not true, so confused does the mind become. We know how the old tortures made many a witch confess to the crime which had no real existence.

A lawyer told me very recently of an instance in which even the superstitious fear of the consequences, not the fact of telling a lie, made a witness give on the stand directly opposite testimony to what he had privately and without compulsion affirmed to be true. In the interval he had become converted, and his minister, giving him the ecclesiastical version of the case, said, "You know you wouldn't want to have told a lie."

If we could only have the simple principle of the five commandments of Buddha impressed upon us all, how unnecessary would be all this machinery of oaths and superstitious fear! This code says:—"Thou shalt not by act or word cause another to believe that which is untrue." It seems to express as concisely as possible the whole duty of truth, not only in its negative but in its active form, since we may construe it so as to hold him guilty who even by neglect in investigation or statement gives a false impression.

It is curious that Christian nations claim that the oath is the basis of all government, when, if the New Testament gives any command explicitly, it is, "Swear not at all." The reasons given for this injunction seem as weak as the injunction is excellent; and I have always suspected they were either interpolations of some meddling commentator, or else evasive replies to the cavils of his questioners such as Jesus often employed. The original command is like the clear authoritative idealism of Jesus; the reasons assigned tickle the ear and fancy, but are not arguments. How little power the oath has to control the conscience is shown by the common jokes about custom house swearing.

In this case, as appears in the report, the Catholic seems to have sustained a manly attitude. He acknowledged the obligation to speak truth, and if that

would not bind him, it seems childish in the court to insist upon a special ceremony. We hope the case will come to a trial, and that the whole question of the utility of oaths will be fully discussed.

Z. D. C.

EDITORIAL BOOK NOTICES.

TWO PLUNGES FOR A PEARL (D. Appleton & Co.) is a story by Mortimer Collins, with illustrations. To glance at the pages is quite a temptation to plunge into novel-reading, with a fair prospect of being rewarded with a pearl; but it is a temptation which only those happy mortals should yield to who have no INDEXES to edit.—Price 75 cents; for sale by H. S. Stebbins.

JUNIUS UNMASKED, OR THOMAS PAINE THE AUTHOR OF THE LETTERS OF JUNIUS AND THE DECLARATION OF INDEPENDENCE (John Gray & Co., Washington) is an ingenious attempt to prove an improbable hypothesis. Mackintosh, Brougham, Macaulay, Lord Mahon, Lord Campbell, and other well qualified critics, have pronounced Sir Philip Francis to be the real Junius. They knew more on the subject than most men; but the anonymous author of "Junius Unmasked" thinks he knows more than they. He may be right. We do not care either to endorse or to dispute his claims. The question of the authorship of Junius is one of the permanent puzzles of literature, which will probably never be solved; but to us it possesses no more interest than the other celebrated question—"Who struck Billy Patterson?" Our author, however, is bound to prove Thomas Paine the author, not only of the letters of Junius, but also of the Declaration of Independence. It remains to prove him the author of the *Iliad*, the Bible, Magna Charta, Mother Goose, and George Francis Train, and he *may* be rescued from oblivion. But it having been demonstrated that Lord Bacon wrote Shakespeare, we respectfully suggest it is now well to demonstrate that Thomas Paine wrote Lord Bacon, by way of killing time on his tedious voyage to discover America. (Whoever desires to read a summary of the new evidence in favor of the claims of Sir Philip Francis, will find it in *Old and New* for April.)

THE NEW VIEW OF HELL, SHOWING ITS NATURE, WHEREABOUTS, DURATION, AND HOW TO ESCAPE IT (J. B. Lippincott & Co.) is just the book we have all been waiting for. There is no longer any excuse for ignorance on this solemn subject. Mr. B. F. Barrett knows all about it, because Swedenborg has told him; and doesn't Swedenborg know? But discreet and sober men will shake their heads at the imprudent publication of his knowledge, for hell is stripped of all its usefulness as a rod in pickle for the naughty. It turns out that nobody goes to hell but because he wants to, or stays any longer than he wants to; which is a very comfortable arrangement. The brimstone is all burned out; and the poor devils who belong to the place—we beg pardon, to the "state"—find the climate quite endurable. In fact, the rascals rather like it; and if they curiously go to heaven for a temporary change, they are as glad to get home again as a sculpin is when tossed back by the fisherman into the sea. Now what will become of the "dear people," if this sort of thing is encouraged—if books are allowed to be printed which sap in this deplorable manner their faith in a fiery hell, and a horned Satan, and the other blessed and precious realities of their most holy religion? It is greatly to be feared that the unsophisticated multitudes will imitate the "scallawags" who, on the approach of cold weather, not liking to work and having no cash in pocket, commit some peccadillo for the purpose of being sentenced to the House of Correction and boarded for the winter. It is dangerous to turn punishment into a reward, or to make physic so syrupy as to tempt the palate. If there must be a hell, let it be a good hot one—a genuine orthodox lake of fire, with fends and pitchforks and chorus of howls and yells. That will do good, and frighten people into paying their pew-taxes with regularity. But this saccharine sort of retribution is foolish business. When once the idea that natural law entails necessary consequences of pleasure or pain on all human conduct has been clearly grasped, the whole notion of "rewards and punishments" is dissipated; and the fiction of "hells" and "heavens" goes with it. Swedenborg has discarded the reality, but kept the name; and Mr. Barrett keeps up the pleasant but silly pastime of pouring new wine into old bottles.

SHORT STUDIES ON GREAT SUBJECTS (Chas. Scribner & Co.) is a second series of addresses and essays

by the historian Froude. Here is the interesting paper on "Calvinism" in which the historical alchemist seeks to transmute the leaden dogmas of the past into golden truths for all time—with the success which attended the efforts of a less transcendental alchemy. Here also are papers entitled "A Bishop of the Twelfth Century," "Conditions and Prospects of Protestantism," "England and her Colonies," "The Merchant and his Wife," "On Progress," "Education," etc. The concluding essay on "Scientific Method Applied to History" is one of the most valuable. It contains a few pages on modern Spiritualism which ought to be read by every one interested in that subject; and unpalatable as they may prove to those who have "made up their minds" to accept Spiritualism, they nevertheless present views that must be answered before the more sceptically inclined will be converted. From this same essay we extract the following useful passage:—

"Every one who has been at an English public school must remember the traditions current of the famous boys of a generation or two past: how one fellow had cleared a rail in the high jump, which he walked under with six inches to spare; how another had kicked the football clear over the big elm tree; how a third had leaped the lock in the canal; and a fourth had fought a bargee twice his own weight, flung him over the bridge parapet into the river, and then leaped in after him to save him from being drowned. The boys in question were really at the school, for their names are cut in the desks or painted on the school walls. But examine closely, and you will find the same story told of half a dozen boys at different schools. Each school has its heroes. The air contains a certain number of traditional heroic school exploits, and the boys and the exploits are brought together. We have here the forces at work which created the legends of Theodoric and Charlemagne, of Attila or our own Alfred."

"In the same way those who mix with the world hear anecdotes of distinguished people, witty sayings, prompt repartees, wise political suggestions, acts of special beneficence. The wit, at the beginning, of course was the wit of somebody,—some human lips made the joke or spoke the sarcasm,—in some human heart originated the act of charity; but so long as these things are trusted to oral tradition, they are treated as common property. The same jest is attributed to half a dozen people. One great man is dressed with the trappings of many small ones. There is no intention to deceive; but memory is treacherous. The good things are recollected easily, while their lawful owner's name is no less easily forgotten. Conversation distributes them erroneously, but in good faith, according to the imaginative laws of association."

"This is the process which built up the so-called histories of the early lawgivers, of Solon and Lycurgus and Numa; of Confucius and Menu; of Socrates and Pythagoras and Solomon; of every statesman and philosopher who committed his teachings to the memory of his disciples, and left posterity to construct his image after its own pleasure."

Such thought as this has an obvious application to the fame of Jesus, although Froude is too non-committal to apply it directly to his case; and it well illustrates the superiority of modern criticism over the bitter and violent accusations of fraud by which coarse forms of free thought seek to explain the incredible stories of the gospels. The world is learning that it is not necessary to be unjust in order to be free.—Price \$1.50; for sale by H. S. Stebbins, Toledo, who has a new advertisement on our last page.

The Evangelical Christians of the country are vigorously pushing the work of organizing their forces outside of the churches. The Young Men's Christian Associations are an instance in point. A "Laymen's Institute" held its third annual session in this city on March 4, at which Rev. R. B. Pope (Methodist), in his opening address, is reported to have said among other things:—

"We are not here tonight for doctrinal discussion. Infidelity has assumed a definite shape, and we are to combat it If you depend on argument, there are infidels in this town that can out-argue you all. If you stand on your own platform, these men may be won over. The foolishness of God is wiser than the wisdom of men."

It seems that the churches are girding their loins to "combat infidelity," yet not by "argument"—that being a weapon they cannot wield. They place greater reliance on the "foolishness of God," with which, it must be confessed, he plentifully inspires all those servants of his who expect to "win over infidels" without "argument."

"Dost thou for humility's sake lie?" says Augustine; "know that God doth not accept thy lying humility."

This would be a good motto to hang up on the wall at every prayer-meeting. It might stop some of the insincere self-lander of the grovelling saints.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

METHODIST SCANDAL.

BY REV. EDWARD C. TOWNE.

A horrible story of vile practices by a Methodist divine in Baltimore has lately made the rounds of the press. We do not deem it just to reproduce it here, to point a moral, because it rests upon testimony which we are not in a position to examine. It is more to our purpose to take our text from some facts which are within our personal knowledge, or are before us on indisputable evidence.

Some years since a brilliant Methodist clergyman in one of our great cities, a man of great repute as a preacher, and of the most successful ministerial labors, was found to be a regular visitor to a house of ill-fame. He was detected by some of his parishioners and confessed that such had been the case. He explained how the state of his nerves had been a temptation to him, the labors of the Lord's house driving him to the pleasures of the Devil's house. The matter was not made public, but excuses were found in the sinner's state of health to send him abroad, under a weight of motives never to do so again. After a time the man returned to important professional work, in a position of distinction, though he has since turned gradually aside to secular life. His name, of course, we have never mentioned, and never expect to mention. We simply point to the fact of such a circumstance within Methodist limits.

One day not very long since we chanced to meet a gentleman who was then, and perhaps is now, prominently connected with the official administration of some important secular business of Methodism in the Northwest, and we spoke of an experience which we had had not very long previously with a leading Methodist clergyman, who was for many years in high official position. To our utter astonishment this reply was made to us: "The Methodists of this region take no stock in Dr. —; he is an unprincipled, unscrupulous fellow!" Yet he had been for many years in high official position, and was ambitious of a Methodist bishopric.

Our experience just alluded to was this: We had become obnoxious to Dr. — in consequence of what he, quite erroneously, supposed to be our radical influence in a prominent daily paper. He set himself the task of denouncing us from the pulpit. Happening to meet one of the editors of this paper on Saturday, he stated his purpose, and mentioned in particular a recent editorial on science and theology, which he laid to our charge. In consequence of this avowal, word was sent to him by the editor-in-chief of the paper that the article in question was not from our pen, but had been sent in from outside the office by an *Orthodox Minister*. This was damaging to a sermon already written; because to go on and make the statement denunciatory of us, which had been made a chief part of the sermon, would be to tell a lie in the pulpit. Dr. —, however, did not stick at that. He gave his facts just as he had guessed at them, after he knew that his assertions were wholly false. We were not surprised to learn that he was very commonly regarded as "an unprincipled and unscrupulous fellow," but we did wonder that he should be continued in high position when his character was well known. We may add that we used often to hear this divine mentioned as a man who had an uncommon relish for hearing and telling "smutty" stories, the parables of indecency and unchastity which serve foul imaginations as exercises of lust.

In reading a new life of John Wesley recently, we marked the terms in which some of the first forty of Wesley's lay preachers were spoken of. One was "extremely popular as a preacher; but haughty, revengeful, hewlstrong, and unmanageable; a great favorite among the London young ladies; but a maligner of the two Wesleys; expelled in 1774, but taken back on declaring, before many witnesses, that the slanders he had propagated against Wesley and his brother were grossly false." Another was "expelled from the Methodist connection in 1750, after which he became a clergyman of the Established Church, and died, we fear, a drunkard, at Halifax, in 1770." A third was "one of Wesley's most courageous preachers, though somewhat vain and stubborn; then a farmer and a fibber, and, for a long series of years, an impoverished vagabond." On the very next page to these facts occur two significant statements, one that "already some of Wesley's people began to profess Christian perfection," and the other that "the society at Bristol [one of the two most important societies founded by Wesley] was not so perfect as it should have been, many of the members crying out 'Faith, Faith! Believe, Believe!' but making little account of the fruits of faith, either of holiness or of good works."

These are but single illustrations of a scandalous aspect of Methodism. It has so much to do with excitement, the tendency of which is sensual, and with mere sentimental outbreak, which savors more of a pious, not to say impious, theatre than it does of practical goodness, that it opens a very wide door to dreadfully unregenerate pretenders. And not merely its conversions, but its ministrations are so much on this plane, that a mouthing and bellowing cheat finds

little in his way so long as he keeps up decent appearances. The clergy are not brought directly under the judgment of the congregations, but are provided for by the bishops. If a congregation gets a doubtful man, they quietly put up with him until the end of the year, when the bishop finds him a new pasture. Thus the system decidedly favors toleration of bad men, men of all degrees of badness, and there is much reason to fear that as a system Methodism is every year becoming more and more rotten within. A lust of power, of Methodist bigotry, is engendered in it, and after this inevitably come other lusts of the flesh. Every one knows that New York Methodism has a Theological School built with the money of one of the magnates of the Den of Thieves, Mr. Drew, and that the Book Concern there has furnished a huge scandal the past year. These are conspicuous signs. There are many others which meet every critical observer, and which plainly show that, with all its merits, the Methodist body has in it a good deal of bad blood.

TOO MUCH PEPPER.

CHICOPPEE, Mass., Feb. 24, 1872.

MR. EDITOR:—

Will you give me a little space in your paper, which has so many good things in it that I can hardly have a heart to find a word of fault? But somehow the matter presses upon me. The expressions of impatience towards Unitarianism that quite often meet my eye from the editorial pen, have struck me as inconsistent with the catholic character of THE INDEX. I notice in this week's issue these sentences: "The plain fact—plain to all but these so-called Liberal Christians! which, like Quilp's boy, stands on its head and looks in at the window with its heels." Again, speaking of the departure of Mr. Hepworth from Unitarianism, you say:—"We are inclined to show no mercy to the inconsistencies, contradictions, and follies of the mongrel theology he has abandoned." In this connection you say—"low as is our estimate of Unitarianism, &c."

The complaint on my part is, that such expressions are not liberal enough. They seem to indicate a petulant spirit, or at the least petulant moods.

You must know that all of us cannot at once take a bee-line for Free Religion as you have done. My own experience, if I may speak of it here, has been such that I can well understand why very many, in fact almost all, Unitarians remain in the denomination. In ten years I have grown from Conservative Universalism to Radical Unitarianism. During this time I studied three years in the midst of opportunities for rapid development in the Divinity School at Cambridge; and in other ways have not neglected the means of grace and growth. Still I am not yet disposed to leave the Unitarian denomination; neither does it seem to me that I have struck the unnatural attitude of "Quilp's boy"—allowing that it is thus with Liberal Christians, or Unitarians. One still hopes for them, when he remembers that you regained your feet after an attempt to maintain your equilibrium in this peculiar position. Be patient while others are performing these theological gymnastics. You know that Quilp only made matters more unpleasant by "punching" the head of that very human boy. Leave us a little longer to gaze around our enclosures; only keep the bars down, and when the feed gets short and dry, we will of course go over to the pastures large and green of Free Religion.

Hoping that I have touched a matter of interest to many,

I am cordially yours,

ROBERT R. McLEOD.

[We hasten to print the above kindly remonstrance, though scores of long-delayed communications have a prior claim. Our friend must not mistake our impatience with Unitarianism for impatience with Unitarians. It is the confusedness, the contradictoriness, the self-stultification of Unitarian thought that we find it impossible to respect; and the cause of good thinking requires an unsparring treatment of such faults as these. No other course will let in the daylight. But for Unitarians as men and women we have nothing but the kindest sentiments; and we fully appreciate the circumstances which embarrass many of them in getting out of the intellectual fog that surrounds them. Our criticisms of Unitarianism are due to a feeling which Epictetus well expresses, as translated by Col. Higginson:—"To a reasonable creature, that alone is insupportable which is unreasonable." We feel under no obligation to treat unreason with respect.—Ed.]

PAINE CELEBRATION.

Thomas Paine's birthday was this year celebrated to the Scandinavian Free Thinker Societies in Chicago, Ill., and Lawrence, Kansas.

The society in Chicago had a grand festival in the Turner Hall on Milwaukee Avenue. The hall was gaily decorated with flags and garlands; in the background was placed a transparency, painted by Mr. Norbo, representing the age of reason triumphing over the age of faith. Several speakers arose and spoke in honor of the day.

Mr. Jacob Johnson described Thomas Paine's merits, and spoke of the problematic origin of the Bible and its pernicious influence on mankind.

Dr. Paoli pictured the priestcraft of all ages and its pernicious influence even in our times; but he re-

joined at the great progress free thought had made during the last few years, and not least among the Scandinavians, which was best shown by the fact that there were this evening about four hundred ladies and gentlemen gathered to celebrate the memory of the man who wrote the "Rights of Man" and "Common Sense."

Mr. John Klug spoke of the Internationals, who have now two Scandinavian sections in Chicago. He explained the tendency of this mighty organization; that it was not a society for manslaughter and conflagration, neither was it the aim of the society to abolish the rights of property, marriage, and all religion, nor to introduce free love and community in goods, as the "friends of order" will have it to be; but it was an organization on the basis of a just equality. The aim was, in short—"Peace on earth and good will to men."

Mr. M. Thrane spoke of the untenability of the Bible in this age of civilization, and proved that the age of faith was now struggling in its last convulsions.

After the speeches a little comedy, "The Hypocrites," written for the occasion by M. Thrane, was played. Its tendency was to ridicule those "pious Christians" who worship Mammon under the name of Christ. The incessant laughter and applause of the audience showed sufficiently that the play took.

The festival ended with a grand ball which lasted till four o'clock, and all agreed that they had passed an agreeable evening.

The festival in Lawrence was opened with a long speech by Mr. F. H. Hellstrom, in which he in detail described Paine's whole life, showed this man's great services to all mankind and especially to the United States. He showed that the memory of Thomas Paine ought to be sacred to every honest man and woman for the active part he took in the foundation of the American Republic. After a song written for the day by Mr. Isidor Kjelberg had been sung, the day closed with a dance and other festivities.

NORTHMAN.

"SPIRITISM AND SPIRITUALISM."

WELLESLEY, Mass., Feb. 16, 1872.

EDITOR OF THE INDEX:

Dear Sir,—I wish to ask through your columns, "Will the Rev. Edward C. Towne please inform us what is meant by his article headed 'Spiritism and Spiritualism,' published in your issue of the 10th inst?"

Admitting, as he does, the fact of direct communication between the world of mortals and the world of spirits, both in the "inside" and in the "outside of Spiritualism," he yet exclaims, "We do not at all believe in Spiritualism, or dealing with spirits through material signs."

How are we to reconcile these two positions? If Spiritism, as he sneeringly terms it, consists in dealing with spirits through material signs—in "phenomenal manifestations" addressed to our outward senses, as are the objects in this world of matter; and if this "outside of Spiritualism," these phenomenal manifestations, be "veracious and legitimate," as he confesses, what, in the name of common sense, is it that he does not believe?

Suppose it is a low, or to use his own sweeping expression, "the lowest possible method of faith, what then? Shall we neglect the every-day demands of Nature, because they refer to the material instead of the "non-material aspects of matter?" When he admits that this "outside of Spiritualism," "these phenomenal manifestations," rest upon the firm basis of fact, he admits all that the Spiritualist claims,—all that the sceptic demands shall be proved. Why, then, this repugnance to an admitted fact? Does he manifest the same hesitancy in admitting that he lives in a world of matter? Or, having admitted it, does he then contend that it is only a "miserable delusion?" Not at all! But why not? Is it because the numerical strength of those who admit it renders it "respectable?" Or is it because he is frightened by the fact that the female, or, to use the elegant expression which his "cultured thought" supplies, the "petticoat" element of the country has, in the freedom of this "method of faith," been permitted to take its place side by side with such skillful *connaisseurs* of culture and respectability? And is it because, further, in view of this fact, he has concluded that it cannot "have any place among respectable methods" in "the future?" In all candor, is there nothing humiliating in such a position as this?

Mr. Abbot, I am not a Spiritualist. Not by any means because it is not a "respectable method" nor yet because it is "the lowest possible method of faith," but for the simple reason that I have never had sufficient evidence that even this "outside of Spiritualism" rests on the basis of fact; how much less, then, the "inside of Spiritualism" which gives no "sure mental sign" "even to the mind influenced?" Will the Rev. Edward C. Towne, then, say to me,—"Veracious and legitimate it may be, but it is not a respectable method, therefore by all means shun any investigation which may possibly result in your accepting it?" Is truth less truth that is not accepted by "respectable minds?" And because it is not a "respectable method of faith" today, is he morally certain that it can never become such? If such had been the paltry reasoning of Newton, or Harvey, or Laplace, or Franklin, or Fulton, and of a host of others who have in their turn been subjected to this cross-fire from "respectable minds," where would have been the science and the civilization of to-day?

Yours for Truth, "respectable" or not "respectable."

ELIZABETH M. F. DENTON.

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EXPLANATION.

It is with the greatest regret that we find it impossible to publish this week the tenth lecture in the Boston Horticultural Hall series, by Mr. Potter, on "The Positive Contents of Rationalism in Religion." The lecture was mailed in two parts, of which the first has failed to arrive; and there is ground for apprehension that it is lost. If it can be recovered, the whole lecture will be published as soon as possible. As this is the first disaster of the kind which has happened since THE INDEX was started, we shall hope for the generous indulgence of our readers.—EDITOR.

[FOR THE INDEX.]

The Doctrine of Jesus Concerning God.

A SERMON BY THE REV. CHARLES VOTSEY, PREACHED AT ST. JOHN'S HALL, LONDON, NOVEMBER 26, 1871.

"After this manner, therefore, pray ye: Our Father who art in Heaven, hallowed be thy name." MATTHEW, vi. 9.

We come now to the consideration of Jesus of Nazareth as a teacher of religion, and will endeavor to answer the question—"What did he teach about God?"

Once more I will repeat the caution respecting our regard for his authority. However much we may find ourselves in agreement with his teaching, we absolutely refuse to accept him or any other great teacher as our authority and guide. We form our religious belief for ourselves, just as he did, adopting or rejecting at pleasure the different views presented to us; and we are led by our own minds, consciences and hearts to embrace what seems to us the noblest and purest conception of what God is. But we have a double interest in pursuing this inquiry—on the one hand to discover the highest development of the old Hebrew monotheism as it presented itself in the teaching of the Nazarene, and on the other to contrast this pure and simple and cheering belief of his with the creed of Christendom.

It is astonishing to find how very little theology there is in the sayings of Jesus as recorded in the first three gospels. Excepting that baptismal formula at the end of Matthew, which it is most unlikely that Jesus ever uttered, we never find him speaking of God except as one individual Being. There is not the faintest allusion to any number of Persons in the Godhead, to any "Logos," or "Eternal Word," or "Eternal Son." On more than one occasion the Holy Spirit or Holy Ghost is alluded to. In Luke's version of the Sermon on the Mount, we find this term "Holy Spirit" taking the place of the "good things" recorded by Matthew.

He is recorded to have said something about cast-

ing out devils by the spirit of God, and on the same occasion to have said that blasphemy against the Holy Ghost was a sin which could never be forgiven. When and where this phrase "Holy Ghost" was first used and what it meant, it is impossible to say and useless to inquire. We only know that the pure monotheism of the Jew did not prevent the prophets and psalmists from using this term. The Spirit of God and the Holy Spirit are terms several times repeated in the Hebrew scriptures, and I do not think it will be questioned for a moment that on their lips these phrases were purely poetical and had no reference to a composite Godhead. Ask the Jews of today, who ought to know best what their own sacred books mean, and they will tell you invariably that this phrase was used to express the Divine action on the hearts of men. Desires after holiness, devotion to duty, strict integrity of heart and tongue, and the like, were all manifestations of a Divine influence which they spoke of under a metaphor singularly appropriate, namely the *air*, which was at once invisible and yet perceptible, life-sustaining and yet irresistible when in violent motion. None of the Jews ever dreamed that the Spirit of God was another God, nor ever intended to convey the idea that the two were really distinguishable. Had our Athanasian views about the Holy Ghost been familiar to Jesus, he could not possibly have ignored the Holy Ghost as an object of worship equal with the Father in his own prayers and in the prayers which he taught his followers to use. Moreover, what he is said to have said about the unpardonable sin of blasphemy against the Holy Ghost is capable of a rational explanation perfectly consistent with his belief in the absolute oneness of God; and at the same time is fatal to the Christian theory of his own equality with God. The Jews had been attributing his cure of diseases or "casting out devils" to the power of Beelzebub, whereupon he says it is an awful blasphemy to attribute a good work to an evil spirit; that if they liked to blaspheme him, they might do so with impunity, but it would be an offence never to be forgiven if they blasphemed the Holy Spirit by which all good works were performed. If therefore this text be claimed by Trinitarians as a proof of the personality of the Holy Ghost, it cuts the ground from under their feet as regards the co-equal Godhead of Jesus. And if the three Gods are only one God, how can one blaspheme the Holy Ghost without blaspheming the Son, and how can one blaspheme the Son without blaspheming the Holy Ghost?

Of theology proper there is indeed a scant supply in these Synoptic discourses. The most dogmatic speeches on record, which I shall proceed to quote, are in fatal contradiction to the Christian creeds. In Matthew, xix. 16, 17, we read: "And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And Jesus said unto him, 'Why callest thou me good? There is none good one, that is God. But if thou wilt enter into life, keep the commandments.'" According to Orthodoxy, all the time Jesus was saying these words, he knew himself to be God Almighty; but we will leave any candid mind to say whether or not these words of Jesus could have taught the doctrine of his own Godhead to the humiliated inquirer. So far from it that he implied rebuke to the inquirer for having even called him good.

Surely, here was a chance for him to preach the articles of the Christian faith. A man who had led a blameless life and was struck by the moral excellence of Jesus wished to hear from his own lips the terms on which he could obtain eternal life. Instead of reciting to him the doctrines of the Athanasian creed, or of the Nicene creed, or even of the Apostles' Creed, instead of preaching to him the doctrines of the Atonement, or the Sacramental theory, Jesus denies his own share in Godhead altogether; he will own that "none is good save one, and that is God," and tells his friend,—"If thou wilt enter into life, keep the commandments."

The young man in his simplicity replies: "All these I have kept from my youth up; what lack I yet?" Now was the time to say to him,—"Ah, but you have not on the robe of imputed righteousness; your keeping the commandments has only been partial and up to the light you had. The first and great commandment is—Believe on the Lord Jesus Christ and thou shalt be saved;" or in the words of John—"This is his commandment, that we should believe on the name of his only begotten son." You are trusting in your own righteousness and not depending on the perfect righteousness of Christ." Now would have been the moment to say to this earnest inquirer what has been preached for ages in some of

the Christian churches as the pure gospel, and which is expressed with a horrible vigor in the following verses—

Nothing either great or small,
Nothing, sinner, no!
Jesus did it—did it all
Long, long ago.
Weary, working, burdened one,
Wherefore toil you so?
Cease your doing; ALL was done
Long, long ago.

Till to Jesus' work you cling
By a simple faith,
"Doing" is a deadly thing;
"Doing" ends in death.
Cast your deadly "doing" down,
Down at Jesus' feet;
Rise in him, in him alone
Gloriously complete!

Just compare these verses with that in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." Was there a word in the whole of this discourse of Jesus with the rich young man to justify such a doctrine as these verses contain? No, just at the turning-point in his life, as it were, when that young man was solemnly asking his road to heaven, Jesus, the so-called Founder of Christianity, makes answer: "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

I make no further comment on this reply, but to press home the unanswerable question—"What authority in these sayings of Jesus have the Christians for their doctrines?"

One more dogmatic discourse is worthy of our especial notice. You will find it in Mark, xii. 28, 29, 30:—"One of the scribes, perceiving that he answered well, asked him,—Which is the first commandment of all?" And Jesus answered him [not by the words of the Decalogue, but by quotation from Deuteronomy],—"The first of all the commandments is, Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like unto it, namely, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Now if Jesus spoke these words (and the churches teach us to believe that he did), what insolence it is for them to claim on the authority of Jesus our acceptance of the Athanasian creed, which says—"Whosoever will be saved, before all things it is necessary that he should hold the Catholic faith, which faith except a man keep whole and undefiled, without doubt he shall perish everlastingly." How dare they, in Christ's name, place not only on a level with, but above the two great commands the necessity for Baptism, sacramental grace, a belief in the Trinity, Incarnation and Atonement, Justification by faith and the repudiation of good works as being not pleasing to God, if done before justification or without the grace of Christ (whatever that may mean) and as having without doubt the nature of sin. They blame us for discarding the authority of the New Testament, yet they practically discard it whenever they please, while professing to submit to its every letter.

Had only the teachings of Jesus come down to us, we should never have heard a word about Christian doctrines—never a word about the "original righteousness" of Adam—never a word about his fall, nor a word about the original sin which all his posterity have inherited—never a word about God's immutable curse, nor of our redemption from it by Jesus' death. Those ill-starred words—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned,"—once attributed to Jesus, have, alas for Orthodoxy! been condemned by the critics as having formed no portion whatever of the oldest extant MSS. Even that slender prop has been snatched away, and the poor old fabric of Orthodoxy is tottering to its fall.

So far we have failed to discover anything in the sayings of Jesus to justify even one of the great doctrines of Christianity. We will now turn to those frequently repeated expressions about God which reveal to us his own religious feeling and belief, and which are only consistent with the purest monotheism.

A few of his parables, such as that of the lost sheep, the lost piece of money, and the lost son, and the Sermon on the Mount, are the most prominent among the religious discourses of Jesus. And from these we can draw but one inference, namely, that Jesus himself was deeply imbued with the true filial spirit towards God. God was more to him than mere Jeho-

vah. The phrase, "God of hosts," translated by one of our Bishops into "God of battles," as far as we know, never fell from the lips of Jesus. Nothing that could cast a shadow over the infinite tenderness and friendliness of God entered into his conceptions of Deity. The name which above all others he loved to use, in speaking of God to men and in addressing God in his own prayers down to his latest breath, was "Father." I am speaking now more especially in reference to the Sermon on the Mount and the three parables alluded to. I do not deny that among other recorded sayings and discourses this image is clouded over and disguised by threats of eternal vengeance and by traces of partiality, which is only another name for injustice. But the whole tone of the passages under consideration is so unmistakably tender and lofty as to leave upon the mind the most exalted conception of God's friendliness and fatherliness that we have hitherto heard of. Even if he said those other things, this at least was his best, his highest mood.

We must remember that he had around him a multitude variously composed, from Galilee, Decapolis, Jerusalem, Judaea and from beyond Jordan, and that he addressed these various peoples all in the same strain, without marking any distinction between Jew and Gentile. Every reader of the Bible will remember how to this mixed multitude he kept on repeating the phrase—"Your heavenly Father," and reminding them at every turn that they were all God's children and unspeakably dear to their Father in heaven. To the perfidious Pharisee who paraded his religious observances he says: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret, and thy Father who seeth in secret shall reward thee openly." To the anxious hoarder of riches and to the care-worn poor he says: "Take no thought for the morrow. Take no thought for your life, saying—what shall we eat? or what shall we drink? or wherewithal shall we be clothed?" For your heavenly Father knoweth that ye have need of all these things." To those who doubt the friendliness of God he says: "What man is there among you whom if his son ask bread, will he give him a stone?" "If ye, then, being evil, [i. e. taking them at their word,] if ye, then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give good things to them that ask him?"

Whatever be the wisdom or the reason of these sayings, they indicate that Jesus represented God to that mixed multitude as a kind and tender Father, accessible to all alike, evil or good, Pharisee or publican, Jew or Gentile, and enforced the return of good for evil in these words—"Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He spoke as one who himself had learned in the discipline of life the exceeding preciousness of the heavenly Father's care,—who had seen in him everything to love and to trust to, every promise of hope for the future.

In the three parables named, we find the most pure and simple gospel which has ever been preached to men who were suffering either from excessive self-reproach or from the infamous threats which priests had uttered to terrify their slaves. Is a soul lost? Then God will never rest till it is regained. Why, even the shepherd would leave a whole flock in the wilderness to seek and to save the one sheep which had gone astray. Even the thrifty housewife will not rest till she has found the coin which rolled so perversely out of sight. Will God, then, lose a single soul that has wandered from the right way? Is not the love of the Father in heaven for his erring child something greater than that of the shepherd for his sheep, or of the poor woman for her bit of money? But this is not all. The lesson has yet to be brought home through the highest affections which belong to humanity, and so Jesus tells the story of the lost son—the son not lost by accident, but by his own waywardness, self-indulgence, degraded habits, whom his earthly father never forgets, never ceases to love, and will welcome with fondest embraces, should he ever return trusting to the old tie of natural affection. He lets his son depart, foreseeing all his debasement, and waiting sadly and patiently for the evil to work its own cure. When the day comes for repentance, the son retraces his steps. Before he can get near his old home, he rushes into his father's arms; before he can speak a word of his confession, his lips are sealed by his father's kisses, and instead of justly earned reproaches the prodigal hears nothing but the utterances of his father's joy—"It is meet that we should make merry and be glad, for this my son was dead and is alive; was lost, but is found." How it was that he did not first sacrifice on an altar the eldest son who had never done anything wrong, is for orthodox Christians to explain. I only say that, as far as I understand it, this parable is the Gospel—the only view of God worthy of the same of "God's spell," or God's message. For it is the word of love and forgiveness which he speaks through every human heart, that God is indeed a Father, not only to the good, but also to the evil.

Can we wonder, then, that, if this was the tone of Jesus in speaking of God, he should have taught all men to pray as their first prayer—"Our Father, which art in heaven, hallowed be thy name?" If there be a God at all to whom we owe all the finer feelings of our nature, and our instinctive aspirations after goodness, and our greatest and most unselfish affection, then the only name we can give to that God is the name of Father, "Father in heaven," to express our confession of the naked poverty of our highest con-

ceptions and of our feeble language to express the whole truth. But still "Father," because it is the highest title—the name which is above every name—the expression at once of all that is just, impartial, constant, unwearied, self-sacrificing, tender and loving.

I cannot pray this simple prayer, I cannot utter this brief but comprehensive *Te Deum* without all my antagonism, being excited, and my indignation roused against the Christian doctrines beneath which it has been so long buried. The words, it is true, are still babbled in Christian churches; but they are denied, trampled on, and defamed by the various schemes of redemption and doctrines of atonement which have invaded the sanctuary. The more angry that men are because I will not call Jesus Lord, Lord, because I will persist in showing that he was only a man like ourselves, the more it delights me to show that these discourses and parables of his which no tampering or artifice can ever put out of sight, prove him to have been no Christian at all, but a Theist, a Jewish Theist, and that he learned his pure monotheism from his mother's lips, and from the Hebrew scriptures; and that because he believed in earnest what others around him only said they believed, and acted out kindness, instead of only talking about it, he grew up to know that God was in very truth the common Father of all mankind, and would act a father's part towards every child of man.

I would conclude this morning by calling your attention to a very powerful attack made upon the "Christian Evidence Society" by Thomas Scott, Esq., of Ramsgate, not only published, but written by him. The pamphlet is entitled—"The Tactics and Defeat of the Christian Evidence Society;" and I earnestly recommend my hearers to read it themselves and to get as many as possible of their Orthodox friends to read it too.

I will close with a short extract from the work itself [pp. 8-9]:—

"The so-called 'Infidel' may turn round on the self-styled Christian advocate and say, 'I am a truer Christian than you are. I have really a Gospel to preach to you and to all men, the very Gospel which Christ preached. I believe that all things are the work of an Eternal Mind or Spirit, to which my mind or spirit stands in a definite relation. I believe that this Eternal Mind or Spirit is absolutely just, true, and loving; and I cling to all the consequences which are involved in this conviction. I believe that, as life will be to bring us to our highest good, in other words to bring our mind into perfect conformity with his Divine Mind, so also life has the power to do this: that this Power and Will are bringing about the perfect vindication of his justice, and that his justice and mercy are synonymous terms. I hold that, whatever be the origin or descent of man, God has never been absent from any of his creatures; that from the first dawnings of his sense He has been educating and training men, by a long process indeed and a painful one, through the indefinite series of ages, until they have reached their present state, and that He will continue his work in the long series of ages yet to come. I believe that because we live in this now, we shall continue so to live after we have undergone the change which we call death; that the denial of this cuts at the root of all love; for what is the meaning of growth in the knowledge of God, what is the meaning of patience, forbearance, truthfulness, unselfishness, if the wheels of a steam engine may and all my concern with them at any moment, or if I may escape from my duty by throwing myself into the sea? I need not go further. I have said enough to show you that I am not an Infidel, and, as I think, to show you that my faith is vastly higher, and is far more nearly and really the faith of Christ, than is yours."

PAINT.

TO THE EDITOR OF THE INDEX:—

The two essays of my esteemed friend R. P. Halliwell, on "The Grounds of Faith in Democracy" (February 17th), and "The Higher Law" (February 24th), contain much with which I sympathize, and also contain not a little that somewhat astonishes me. As an example of the latter may be mentioned his cheerful statement that American democracy is based on the idea of the divine in man,—superior therefore to criticism. On reading this, I could but exclaim,—How long that old, old story lasts! How many times, and through what a succession of ages, has it been a little patched up, and passed off for new! From time immemorial every kind of social institution has been supposititiously invested with a divine sanction. Each and every one of them has been announced as based on the idea of God in man, or God with man, or somewhat of the sort. Here it is God in a particular family, endowing it with authority without regard to character and quality; there it is God in a special class, an entailed priesthood or hereditary aristocracy, again without respect to character; elsewhere it is God in all and sundry, still with the same dogged indifference to personal worth and functional use. Occasionally a resolute eye looks hard at the institution so complimented, to see what it really is in act and effect, and how mingled of true and false principles, just and unjust practices. Straightway the devotees, interested and disinterested, rush forward to plaster and paint it over with the name of God, thus protecting it against the approach of criticism. My friend plays his part in this pretty game, and does it with exceeding good countenance. Those of his kith and kin who have somewhat lost faith in their own trick might with profit sit at his feet, and learn their art anew.

I admire the gravity and sense of sincerity with which he adapts and adopts the old story, because while listening to him I am entertained with a contrasting picture, which arises before my mind, as if in some way it related to my friend. It is the picture of a man in a state of habitual protest against the actual character, conduct and effects of American politics,—a man who has never been able to vote for an American President, never to approve of any administration, never to think well of any Congress as a whole, never to repose faith, or other than a feeble, intermittent faith, in any large political party,—a man, to say all in brief, who has uniformly given

prompt and grateful welcome to Wendell Phillips' most terrible denunciations of American politics and politicians. Of course, this man, if there be such, cannot be the same with my friend, whom we saw just now busily swinging his censur under the nose of "divine" American democracy! No, no, quite impossible! He is not the man to "strew sugar on bottled spiders," as Emerson has it. He would never paint over just what he detests and denounces with the colors of that which he chiefly reveres. But, to be wicked, let us suppose that the man who exalts and glorifies American democracy as "divine" is the same one who has an habitually low opinion of American politics, the actual embodiment and outcome of that democracy. Would this be an extraordinary and inexplicable case?

Inexplicable, or not easily explicable, it might be; extraordinary it were not; on the contrary, nothing is more frequent than such a posture of mind,—while it is equally true that nothing else known in this world does so much to protect abuses and prevent amelioration. A pure-minded, devoted Catholic, of more than common penetration, sees the profligacy of Catholic communities, the worldliness and self-seeking of anointed officials, the practical infidelity of communicants, the secret corruption that cannot be wholly concealed, the moral decay that nothing serves to arrest; and daily, hourly, on his knees, with sighing and tears, he cries, "Oh Lord, how long?" But breathe one syllable of reproach against *the Church*,—how he leaps to his feet, and confronts the accuser! "Peace, profane tongue! The Church is holy, spotless as God himself; for behold, it is God with man, God visible on the earth." Verily, verily! Catholics may be base, Catholicism spotted, but the Church is without spot or wrinkle or any such thing!

What, now, to the profane mind is this *Church*? Simply a subjective imagination, simply an ideal spuriously imputed to an actual organization. The effect is that Catholicism may rot under him and over him, and tumble in foul rottenness upon him, and he will never be able to discover why it does so,—because, with that subjective imagination always in his eyes, he can never bring himself to inquire in a realistic spirit what the actual principles of Catholicism are. Now there are persons, and a good many of them, in our day who have a *Church* called Democracy, which they deify in precisely the same way, and to which in the same way they impute all the fine things they are able to imagine. In the same way, too, they cover and consecrate with it a certain actual condition, a certain social machinery, but without permitting it for a moment, nor in the faintest degree, to become responsible for the evils of that condition or the ill operation of that mechanism. Their faith in their Church soars above all touch or test of experience; if the facts do not sustain it, so much the worse for the facts. Democracy enfranchises a crowd of ignorant and inbred men, who make cess-pools of cities, and convert all the means of sustaining civilization into a means of corrupting it; who can be so blind as not to see that this is the fault of the voter, and not at all of divine Democracy? Our Holy Church is perfect; "the people" is made up of the "divine character of human nature" pure and simple; but individuals, A, B, C, and so on to the end of the alphabet, are in fault; and *this*, you must see, is the sole cause of all the evils we are troubled with, just as all the evils of Catholic societies are due to the personal fault of Catholics, and not at all to the Church.

Well, I do not see it. I have no divine political Church, called Democracy or whatever else, wherewith to disguise the plain facts. To me American democracy,—as distinguished from abstract or theoretic democracy—is one and the same fact with the actual political organization and action of this nation. What is the real character of this I endeavor to learn, not by any "faith," be it faith in "the divine character of human nature" or in the depravity of the same, but by vigilant, unbiased observation. So much of the "divine in man" as gets through the caucus machinery, the ballot-box, &c., getting at last into fruitful action through that medium, I gladly recognize and gratefully acknowledge; so much of the undivine in man as runs through the same channels I esteem it a duty to take equal note of; and to my mind the one and the other are in the same sense the outcome of "American democracy." I have not hitherto discovered in our average politics any conspicuous manifestation of the "divine in man." My friend, of course, does discover it with the eye of that "faith" in which he is so overwhelmingly rich; but to me it is not apparent. On the contrary it appears that the political climate here is a rather notably bad one for the said "divine in man."

The time is sure to come in America when good men will not think it a suitable thing to disguise the facts they do not like to face with "faith" and a paint of fine words. I do not object to my friend's "divine in man" or "divine character of human nature," though preferring myself to speak very modestly of such matters,—in speaking of which there is always a peril of cant; but I do and must object to his giving an enormous, factitious extension to such truth as those phrases may suggest, stretching it vastly, ludicrously beyond the measure of his own real belief, that he may thus cover a particular method in politics with some show of divine sanction. He knows that there are tens of thousands, hundreds of thousands, of voters in the United States, so undeveloped in mind and so inhumanly ignorant, as to be incapable of forming any judgment whatsoever, valuable or valueless, upon the subject matter of our politics; and he knows that men who act with large effect upon important matters of which they know nothing,

act at hazard, and escape doing great mischief by mere chance, if they escape it at all. He knows that there are many voters who are morally incapable of choosing a true welfare, but distinctly prefer debased conditions,—such voters (outvoted for once only by a desperate effort) as not long ago supported known robbers for office in New York. He knows that the influence of such voters upon our politics is deleterious, and has wrought us immense mischief already. He knows that his "divine character of human nature" does not prevent the existence of such facts, and therefore that no man does an injustice to human nature by recognizing them, considering them, and trying to learn what is the true line of duty in view of them. Nevertheless he chooses to cover them with the mantle of an imaginary "divine" democracy, and to reproach him who strips off the disguise with defect of "faith." Well, Heaven grant I may be defective in that style of "faith!" "Faith" opposed to FACT is an article of which there has been quite too much in this world.

D. A. W.

CAUSATION IN MORALS.

DETROIT, Jan. 18, 1873.

DEAR MR. ABBOT:—

In the second count of your indictment of Christianity, published in THE INDEX of Jan. 6th, you impeach it because "it appeals to hope and fear as the supreme motives of human conduct"—Heaven being the reward of obedience, Hell the punishment of disobedience. This doctrine you treat as essentially an error. It has long seemed to me that, although subject to gross misapplication, it contained a suggestion of the truth.

1. Your position, as stated in this count, and often stated elsewhere and at other times in THE INDEX, is that morality "commands the right because it is right, and forbids the wrong because it is wrong, regardless alike of punishment and reward."

In every popular sense this beyond question states the view of all true souls. It must be a very mean one that deliberates on the question and is determined in his action by the reward or punishment that may follow. Yet, though he be ever so high and pure, *is he not determined by the reward or punishment then present, without deliberation, and whether he will or no?*

2. Morality does not command the impossible. Is the fact that the thing to be done is right a possible cause for doing it? The rightness of every right thing must be due to its relation to other things, man included. The reason that the true man does the right thing is because he feels this relationship. This consciousness, this feeling, or whatever it may be called, outweighs all considerations of policy or expediency—is a present possession—a beatitude—a glory. Yet it is also the best policy and the highest expediency; and no matter how far away from the actor may be every thought that we would call selfish, the fact remains that the transaction viewed from the side of economy pays, and this fact explains the philosophy of the whole movement, which without it would be beyond explanation.

3. If no inducements exist for doing right, how does the right get done? If they do exist, should we not consider them? And is not the very essence of morality involved in this question?

4. To say—"Do right because it is right"—is well, because the admonition—"Do right"—is well; but the "because it is right," while perfectly well understood as expressing the highest reason, really expresses (as a matter of logical accuracy) no reason at all. If right is done, it must be because the man doing it loves right. The moment this is admitted, we perceive a cause for the act. It becomes interestedness, only immensely exalted, differing from so-called selfish acts in degree, not in essence.

5. In the third paragraph of your second count you accuse Christianity of teaching "that the law of cause and effect does not hold in the moral world." While I think the accusation just, your own view as quoted at the beginning of this letter is (if I understand you) subject to the same criticism. For no act can be disinterested (save in the popular sense of the word), if linked in the chain of cause and effect. Neither are we within it when describing right as done because right. We must get at some cause connecting the act with the man. Right may be a fact, and a very important one, in the case; but, I submit, it is not and cannot be the cause.

I feel so fully the solemn earnestness and courage of your "Impeachment," and agree so generally with its positions, that I cannot forbear picking out what seems to me a logical defect in the otherwise solid timber of your article. To my mind you occupy, in this one position which I call a defect, ground that should be given over wholly to the opposition.

L. T. I.

[A special apology is due to the author of the above highly thoughtful letter for the long delay in its publication. We have been obliged to reserve it till a fit opportunity should occur of presenting it with the reply to which it is entitled.]

1. The position of our friend, as indicated in the italicized question at the close of the section which we have taken the liberty of numbering as 1, is that man is absolutely determined in his moral volitions by present motives; and that no "freedom of the will" exists, in any sense incompatible with this principle.

Our own position is that, while man never acts morally in the absence of all motives, he exercises

real choice in deciding which motive he will obey; and that it is impossible to say that he always obeys the "strongest motive," unless that is defined to be the "strongest motive" which he actually obeys. This definition, however, involves a flagrant begging of the whole question. To assert that man always acts from the strongest motive, and then to define the strongest motive as that from which he acts, is to fall into a vicious circle. First let some universal and invariable criterion be established for determining the relative strength of motives; and then we shall be in a condition to decide whether man practically obeys in all cases the strongest of them. Until this criterion is found, we venture to think that the Necessarian theory cannot be proved.

2. "Morality does not command the impossible." Most certainly not. Does our friend admit that it commands the possible? If so, he is bound to explain this command. We hold that the admission of any command at all is the surrender of the theory he advocates; for it presupposes the very freedom of choice that he denies. One never commands an effect to follow a cause; it *must* follow. If moral volitions are effects of necessary causes, there is no more room for "commands" in morals than in mechanics. One might as well command water to flow down hill, as address a command to a man whose actions are all determined. The theory of determinism involves logically an absolute negation of the "categorical imperative."

Further, it is of no theoretical consequence whether a transaction "pays" or not. The conception of "policy" or "expediency" involves the admission of freedom just as much as the conception of virtue. If a man is "determined" to a certain course, he must follow it, right or wrong, pay or no pay. If the course "pays," he is in luck; if not, not. That is all that can be said. We want our friend to perceive that his theory cuts away all conception, not only of moral "commands," but of "policy" also. It is not an ethical theory in any sense; for ethics absolutely rests on the idea of human freedom.

3. We never held that "no inducements exist for doing right." But we hold that they are *inducements*, and not *compulsions*. It is the theory of freedom alone that can recognize inducements; the theory of determinism recognizes only compulsions. That is, the cause compels the effect; and if motives are causes, they compel actions. There is no escaping this conclusion.

4. The saying—"Do right because it is right"—receives but scant justice at our friend's hands. Substantially it means this:—"Do right because you perceive the obligation to do it. Whether the right will pay or not, and whether you love it or not, and whether you do it or not, the obligation to do it abides, and ought to be obeyed." The disputed saying is a recognition of the natural and absolute obligation to do right from the simple perception of it as right. The perception involves the obligation; and the fact that a man has no regard for the right does not release him from the obligation to do it. There have been men in this world who have performed great acts of virtue from the simple sense of obligation, while they felt and knew that they were blighting all their happiness in life. Such (to take an illustration from legend) was the act of Virginus in slaying his daughter to rescue her from an enforced life of shame. We regard simple moral perception of an obligation as the highest reason for discharging it; and we hold that virtue consists in freely obeying this highest reason for action, to the neglect of all lower considerations. This, we believe, is the substance and spirit of the saying in question.

5. The argument here is that every moral volition is a link in the great chain of cause and effect; and that the theory of freedom, by removing moral volitions from this chain, violates the universality of the law of causation.

It is true that we except moral volition from the category of effects, and hold that man, *within very narrow limits*, is a free first cause. We do not disguise the truth that our philosophical instinct would be better pleased if there were no necessity for any such exception; and we reluctantly make it because the spirit of science requires that we adapt our philosophy to facts rather than facts to our philosophy. If any adherent of the Necessarian school of thought can fully recognize all the facts of ethics, and reconcile them with the denial of human freedom, we shall be only too glad to simplify our philosophy by getting rid of a stubborn anomaly in Nature. But our friend will pardon us for saying that, of the two ex-

tremes of Freedom and Fatalism (the only logical alternatives in morals), he seems to reject one and not to accept the other. We cannot follow him in this. And we must hold the ground we occupy, until he or some other shall squarely face the difficulties we urge, and answer them. These difficulties are more fully presented in the first volume of THE INDEX, which contains some very able articles on this subject by our correspondent; and there is no attempt made in the above letter to meet them. So we seem to shoot past each other, like railway trains going in opposite directions on parallel tracks.—ED.]

There is brevity and abrupt precision in Dante. One suiting word, and then there is silence—nothing more said. His silence is more eloquent than words.—*Carlyle*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new SPRING BUILDING on St. Clair Street, opposite the WINKLER OFFICE HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending March 17th.—H. Lockwood, 10 cts.; Dr. C. H. Horch, \$3.30; J. P. Barrett, \$3; C. A. W. Crosby, \$1; J. C. Chatterton, \$2; D. Sandman, 50 cts.; M. J. Wilcoxson, 20 cts.; Dr. E. F. Hurd, 10 cts.; Chas. A. Schofield, \$1; A. S. Case, \$1; Samuel Weeks, 10 cts.; H. L. Green, \$2; Valentine Ludwig, \$2 \$1; J. P. Woodward, \$3; L. Green, \$1; Dr. C. W. Filmore, 25 cts.; Chas. W. Buck, \$3; A. G. Lawton, 25 cts.; Martin Cheney, 25 cts.; Walter F. Johnson, \$2; J. M. Ozier, 50 cts.; J. P. Knowles, \$2; Milton Bentley, \$4.50; J. H. Main, 10 cts.; Isaac Ames, \$3; T. W. Higginson, 75 cts.; H. L. Green, \$1.25; F. Parson, 50 cts.; H. L. Green, \$2.50; G. W. Farclot, \$25; Thos. Follock, \$2.00; J. A. Simons, \$1.00; Sanford B. King, \$1; W. Todd, \$4; J. C. Allen, 40 cts.; E. W. Fosdick, \$1.10; G. H. Snelling, \$2; Wm. Chestnut, 25 cts.; Hugo Andriessen, \$1; C. A. Garley, \$5; Jas. Gordon, 25 cts.; Rev. Dr. Kohler, 50 cts.; Henry Pearson, \$1; Geo. H. Holzman, \$2; J. W. Cogswell, 25 cts.; Benj. E. Hopkins, 50 cts.; W. C. Ewing, 50 cts.; S. Van Noorden, \$2; J. W. Pike, 50 cts.; Walter F. Johnson, \$2; Rachel Conard, \$2; Gerrit Smil, \$4; W. E. Darwin, 25 cts.; G. G. Briggs, \$2; Clara P. Sheldon, 25 cts.; H. S. Mowry, 10 cts.; J. D. Zimmerman, \$5; F. O. Sands, \$1; M. M. Sherman, \$4; J. T. Thornton, \$1; Wm. Richmond, \$1; J. G. Kinley, \$1.50; Walter O. Wright, 50 cts.; Henry Edgar, 25 cts.; Henry Rice, 10 cts.; Chas. J. Hider, \$1; Jas. M. Mercer, \$1; J. Winslow, \$2.50; Thos. F. C. Petrosch, \$2; Milton Bentley, \$1.50; David A. Wasson, \$2.50; S. H. Emery, Jr., 10 cts.; Ira Smedes, 10 cts.; Alfred Taylor, 10 cts.; Wm. H. Franklin, 10 cts.; Jeremiah Brockway, 25 cts.; J. S. Thompson, 25 cts.; R. H. Carothers, 25 cts.; Wm. Smith, \$2; Frank Treat, \$2; H. K. Oliver, Jr., \$2; W. R. Emerson, \$2; T. S. La France, \$1; L. H. Waters, \$2.50; Cyrus Wick, 10 cts.; Alex. Fullerton, 25 cts.; H. E. Howe, \$2; H. E. Howe, \$1.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

ON RELIGION. By a Former Elder in a Scotch Church. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. pp. 24.

THE CHURCH AND THE CITIZEN. By EDWARD MAITLAND. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1873. pp. 13.

TENDENCIES OF MODERN RELIGIOUS THOUGHT. By the late Rev. JAMES GRANTBROOK, Edinburgh. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. pp. 18.

SUNDAY NOT THE SABBATH. All Days alike Holy. A Controversy between the Rev. Dr. SUNDBELL, Wm. HENRY BURN, and others. Washington: Sold by W. H. & O. H. MORRISON, Booksellers, No. 475 Pennsylvania Avenue. 1873. pp. 48.

MEDIUMS AND MEDIUMSHIP. By THOMAS R. HAZARD. Boston, Mass.: 1874. pp. 61.

BLASPHEMY: Where are the Blasphemers—the Orthodox Christians or Spiritualists? By THOMAS R. HAZARD. Boston: WILLIAM WHITE & CO. 1873. pp. 65.

THE CORNELL UNIVERSITY REGISTER. 1871-1873. Ithaca: At the University Press, 1874. pp. 149.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE FOR February, 1873. Washington: GOVERNMENT PRINTING OFFICE. 1873.

SPEECH OF HON. H. C. BROCKMEYER, delivered in the Senate of Missouri, February 8, 1873, upon the Bill to Repeal the Usury Law, &c. 1873.

DER FREIENRECHER. Monatschrift fuer Volksaufklärung, Religion, Wissenschaft und Kunst. Februar, 1873. Herausgegeben von Dr. FR. LEISS. New York: OFFICE, No. 57 Broadway.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. March, 1873. Rev. JOHN H. MORRISON, D.D., Editor. Boston: LEONARD C. BOWLER, Proprietor, No. 36 Bromfield St.

THE LADIES' OWN MAGAZINE. February, 1873. Mrs. M. CORA BLAND, Editor and Proprietor. Indianapolis, Indiana: \$1.50 a Year.

SINNERS IN THE HANDS OF AN ANGRY GOD. By the Rev. PRESIDENT EDWARDS. Philadelphia: PRESBYTERIAN BOARD OF PUBLICATION, No. 121 Chestnut Street. pp. 16.

THE ALDINE. March, 1873. JAMES SUTTON & CO., 22 Liberty St., New York. \$5.00 a year.

OLD AND NEW. March, 1873. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. January, 1873. St. Louis: E. P. GRAY.

THE DICTATOR REFORMER AND VICTORIAN MESSENGER. January, 1873. London: F. PITMAN, Paternoster Row.

WOOD'S HOUSEHOLD MAGAZINE. March, 1873. S. C. WOOD & COMPANY, Newburgh, N. Y.

THE INDUSTRIAL. February, 1873. Richmond, Ind.: ISAAC KINLEY, Editor and Proprietor.

THE LITTLE CORAL. February, 1873. JOHN MILLER, 84 West Randolph St., Chicago.

THE SONG MESSENGER. February, 1873. Root & Cady, Chicago.

MORALS AND LAW.

A correspondent of THE INDEX in a recent number assumes that I desire to establish "a legal standard of morals." Nothing is further from my thought; but my theory of government does involve a moral standard of law. I do maintain that all legislation must be based upon the most enlightened interpretation of God's law that is attainable. Statute law may and should close houses of assignation, for they are an offence to social order and social welfare; and when any one publicly asserts that she has a natural or an acquired right to frequent such places, and openly or secretly to live as is thereby implied, her known purity of life may save her from suspicion, but it aggravates the insult she offers to public decency and the injury she inflicts upon public morals.

R. F. H.

AN ENGLISH VIEW OF THE SITUATION.

TO THE EDITOR OF THE INDEX:

Sir,—Your noble protest against the Resolutions of the "Cincinnati Convention" leads me to say a few words on the great question which is now agitating your country.

Were there no other objection in the world to the proposed change in the Constitution of the United States, one alone would suffice to condemn it utterly, namely, the ambiguity of the term "Christianity."

In the second Resolution, we find the States spoken of as a "nation settled by Christians, with Christian laws and usages, and with Christianity as its greatest social force;" and the State is called upon "to acknowledge itself, in its written Constitution, to be a Christian nation."

Now this is either the result of fraudulent design on the part of the promoters, or it is the result of blindness and ignorance. The former may be dismissed at once as impossible on the part of men of whom you yourself speak with so much respect. The latter I will show to be the real origin of the blunder.

Let those excellent men summon a conference at which every so called Christian church and sect in the land may be represented by its own delegate; let these delegates meet and confer among themselves with the sole object of defining the term "Christian" and "Christianity," so that the nation at large may know beforehand what they are going in for. Imagine such a fold of lambs grouped together for this purpose, and then, Sir, let me ask you, what manner of bleating would greet your ears if you were privileged to listen to their debate?

The decision could not even resolve itself into the opinion of a majority as against that of a minority. Hardly ten in every hundred would agree sufficiently to form a coalition against the remainder. Owing to a tacit but most powerful conviction of some magical virtue in the names of Christ and Christianity, each one would be certain that he himself and the sect to which he belonged were the best Christians and the truest followers of Christ.

It is a fact that defies contradiction that agreement in the definition of the term Christianity would be hopelessly impossible.

From the Romanist who believes most (in quantity) and whose dogmas are most sharply defined, to the Unitarian who claims to be Christian because he has no dogmas and puts works in the place of faith, you would have such a diversity of opinion that, at the end of the debate, the question which it was intended to solve would be left untouched.

Imagine, then, what an army of dragons' teeth would be sown by incorporating these terms into the Constitution! Rival sects would then never be without a bone of fierce contention, and all the time of your legislators would be occupied in keeping the "Christians" from flying at each others' throats.

For my part, I have long since forsaken the name of "Christian" as in any sense expressing my views, or as in any way a term of honor. It has either no fixed meaning, or it is a term of reproach as expressing mingled superstition and uncharitableness. I would ten times rather be called a Jew, as Jesus was, for I am quite as little of a Christian in my beliefs as he.

Will America condescend to take up and put on our cast-off clothes? We, in England, are much nearer to the repudiation of the Christian name than fanatics dream. Underlying all society, the mass of incoherent beliefs which pass by the name of Christianity is simply despised. The outward compliance with custom and the exigencies of ordi-

nary intercourse render all speech upon this topic very gentle and cautious; but, at the core of their hearts, Englishmen are no longer Christians, and they only wait for the turn of the tide that they may say so openly in their clubs and markets.

We are on the eve of either disestablishing the Church—or separating Church and State—or else of disestablishing the dogmas so as to leave all opinions alike unimposed and unprotected. Will America, of all countries in the world, make a retrograde step, and try again what the old country has tried for centuries and found to be almost an unmitigated curse? I cannot believe this. Such a step would be ominous of your coming downfall.

"Quem Deus vult perdere prius dementat."

There is nothing in the *Christianities* of the world worth keeping but what belongs to the region of Natural Religion, and which, therefore, will thrive all the better for being set free from dogmas which overlay it.

Here is your Trinity, Incarnation, stonement, justification, salvation by faith, everlasting hell and a psalm-singing heaven, bribes, threats, corruption of motives by rewards for doing nothing and by punishments for not believing everything, sacramental grace, priestcraft, absolution, confession, prostration of mind before authorities living or dead, worship of texts and general councils—a pretty list, in truth, of things essentially Christian, not one of which but has been a hindrance to human virtue, and a cloud between the soul of man and his Maker.

Call me "anti-Christ" for my repudiation of these dogmas, and I accept the title without hesitation or shame. So scornfully do I treat apostolic threats, that I add to this an assurance of my perfect readiness to take all the risk of the horrors they have predicted for those who, like myself, have escaped the slavery of credulity.

I need not tell you how we have welcomed here your "Impeachment of Christianity." Mr. Scott is doing us all right good service by reprinting it. THE INDEX is much admired by those to whom I have shown it, and I expect before long you will have to send me twice as many copies as I now dispose of.

I am very faithfully yours,

CHARLES VOTSEY.

CAMDEN HOUSE, Dulwich, S. E.,
February 24, 1872.

RELIGIOUS PARTIZANSHIP.

"The Divine law as uttered in the thunders of Sinai, as re-enacted by our Savior, attaches inviolate sacredness to those rights of property which lie at the basis of our social order, civilization and progress. This law I have to the best of my ability endeavored to interpret in its application to the great issues which may demand your serious consideration as the chosen trustees of right, justice and equity. Heaven grant that you acquit yourselves as 'able men, such as fear God, men of truth, hating covetousness.'"

The extract quoted above is the concluding paragraph of the report of the Election Sermon on the Rights of Property preached before the Legislature of Massachusetts by Dr. Andrew P. Peabody, of Cambridge. We shall not now criticise either the political economy or the politics of the sermon. We only wish to call attention to this extract as showing the warping of the intellectual judgment by the acceptance of an authoritative creed. Dr. Peabody has the name of being a thorough scholar, a profound thinker and an honest man. But who could read the record of Jesus' sayings with unprejudiced mind and find in them authority for the accumulation of large capital in the hands of individuals? The community of goods which Dr. Peabody deprecates was the early practice of the apostles who were the direct representatives of their master; and certainly no great encouragement for accumulation of wealth can be found in the familiar texts, "How hardly shall the rich man enter into the kingdom of heaven!" "Sell all thou hast and give to the poor." "If a man use thee at the law and take thy coat, give him thy cloak also." "Take no thought for the morrow," &c.

We do not profess to take Jesus as authority in political economy, and can readily see how this fine idealist, looking upon the sufferings of the poor and the corruptions of the rich, should have uttered these impracticable maxims; but it is grievous to see historical truth thus violated, to favor a preconceived religious theory. This warping of the intellectual vision is one of the great evils of sectarian and party spirit, against which believers in free religion should most especially guard themselves as well as others.

E. D. C.

"TO BE OR NOT TO BE."

In one of his "Lecture Room Talks," Henry Ward Beecher is reported as saying that "the testimony of all things which we see among men goes to show that, if in this world only we have hope, we are of all men most miserable. Life is not worth having if there is no more of it than we have here." Dr. Büchner, a German materialist, on the contrary, thinks that he would be of all men most miserable if he did hope, or rather did expect, to live hereafter. He says, in his work on "Stoff und Kraft" (Matter and Force)—"The idea of an eternal life, of not being able to die, is the most horrid thought that fancy could invent." According to our finite reasoning it would appear that either Beecher or Büchner is in danger of getting into trouble in the next world. If Beecher has his wish and drags Büchner into immortality, the "horrid fancy" of the latter will become an eternal horrid reality; while if Büchner snatches from the fearful Beecher his hope in a hereafter, the happy preacher declares he will "be of all men most miserable." Now the question is, to which one of these two gentlemen will the Almighty adjust this universe? It will be too bad to disappoint either. If Beecher will cry and "take on" because he can't have a piece of cake after his bread and butter is eaten, will it not be cruel to deny him? And if the Doctor doesn't want to live after this life is over, will it not be equally cruel in the Father of All to make him live forever?

It would seem inevitable, however, that either the Beechers or Büchners of humanity must be disappointed, unless God shall make special provision to meet the demands of every case, granting to this person eternal life, and to that eternal death, and to another perhaps a waking sleep, and to another a definite lease of life, and so on according to the dictation of each man's whim or "fancy." Do we think that God will give each one a private room in that "mansion in the skies" all furnished to his order on short notice? Is it not wiser to go over to the Infinite than to try to draw him to the finite? Is it not inexpressibly childish to threaten, to pout and whine and scold, and declare you will and you won't, to the Almighty, if he doesn't give or withhold eternal life? That man is not only the wise man but the man of truest trust, who can say with Emerson, "If it is best that conscious life continue, then it will continue." Most of us have hope, and many of us, we think, have a firm belief in a conscious life beyond; but suppose we believed that "we are such stuff as dreams are made of, and our little life is rounded by a sleep," shall we therefore, with Beecher, say that "life is not worth having if there is no more of it than we have here?" It is worth having—worth its par value, twenty-four golden hours every day, and three-score years and ten, which may be crowded full of good words and good deeds. Beecher himself ought not to ask to live again, for he has linked immortality to this life. "Most men die insolvent, promising more than they fulfil," says Emerson. Beecher and Emerson have fulfilled their promise. Their debt to humanity is cancelled, but they must live for ever in order to cancel the debt of humanity to them.

This "eminent hope of human nature," the hope of conscious life hereafter, is strong in most of the European and Western nations; but the Jews before the captivity seem to have lived happily for hundreds of years without this hope, and it is very doubtful whether the ideal state, the Nirvana of the Buddhists, is not more like our idea of an eternal sleep than of eternal life. If it is, then perhaps the three hundred and forty million Buddhists would be made "most miserable" by the "hope" of Beecher, without which he thinks life here is not worth having. This conflict of Ideals should make us cautious how we reason from what *I want* to what *God wills*. If he should fit the universe to Beecher, it might be to unfit it to millions of Buddhists. To us to-day it may seem that conscious individual life is the only thing that can fulfil our "dying ideal" of a future existence, but perchance a higher and better state may reveal itself to the future man. Nor is it true that men are necessarily miserable in this life who have no desire or expectation of another. Nature adapts men to her food. "The fur grows rough as the climate roughens."

Personally we cherish a firm belief in some kind of a future life. We would not like to surrender it; but if we were robbed of it, we would not go and hang ourselves, feeling with Beecher that "life is not worth having if there is no more of it than we have."

here." Rather will we be thankful that we have so much, and make the best of it—build for immortals here. If it be that God has prepared for us the heaven of eternal life which Beecher longs for, we will go there gladly; if the heaven of Büchner, we will try to go like him—

"Who wraps the drapery of his couch

About him and lies down to pleasant dreams."

If everlasting punishment awaits us, we will try to keep cool there and make ourselves as comfortable as possible under the circumstances! Come what may, we will not berate this life in order to glorify the next. We think this is a very good world to live in, though on this fifth day of March, 1873, the mercury stands at eight degrees below zero and the wind blows a gale in a New England city.

W. H. S.

EDITORIAL BOOK NOTICES.

SPEECHES ON POLITICAL QUESTIONS BY GEORGE W. JULIAN (Hurd & Houghton) is an octavo of nearly five hundred pages, with an Introduction by L. Maria Child. Mr. Julian is a "self-made man;" but, unlike some other "self-made men," he does not worship his creator. In this respect he differs from Andrew Johnson, who exactly reversed the saying, "The eye sees everything but itself," and paraded for years before the country an I that saw nothing but itself. Mr. Julian has shown more regard in his public career for free and just principles than for his own personal interests; and, if he "made himself," it must be admitted that the workmanlike praises the workman. He is a genuine, incorruptible man. His speeches are bold, clear, and able. They record incidentally many facts of interest. For instance (p. 116), he states that in 1853 there were, "in all, 668,000 slaves held by the ministers and members of the Protestant churches of this country." Let that fact be remembered, when Protestant clergymen unblushingly claim that Christianity abolished slavery. Dr. Albert Barnes, the famous commentator of the Bible and a high authority among Protestants, was honest enough to declare—"There is no power out of the American Church that could sustain slavery an hour, if it were not sustained in it." The Church has always had a fashion of claiming the credit of every reform, when its opposition to reform has been finally overcome; but its impudent claim to such credit in regard to anti-slavery is amply refuted in these pages. There is hardly another man in American public life whose name deserves to stand so near to that of Charles Sumner for absolute integrity, as the name of George W. Julian.—Price \$2.50; for sale by H. S. Stebbins, Toledo.

LECTURES ON THE SCIENCE OF RELIGION (Charles Scribner & Co.) by Max Müller is a republication, not only of the lectures at the Royal Institution which attracted so much attention in 1870, but also of his lecture at Kiel in 1869 on Buddhist Nihilism, and his invaluable translation of the *Dhammapada*, or "Path of Virtue," which we admired so profoundly as to read it through in course last year in our regular Sunday meetings, as the best series of "Scripture lessons" at hand. Nor does our admiration decrease on longer acquaintance. Portions of the *Dhammapada*, of course, savor too much of local and temporary limitations; but there is frequently a masculine vigor in its thought, and a ruggedness of tone approaching even to sternness, which suits us better than the excessive submissiveness and self-prostration required of the Christian disciple. There is hard but most wholesome truth, for example, in these sayings (pp. 211, 212):—

"If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool."

"If a fool be associated with a wise man all his life, he will perceive the truth as little as a spoon perceives the taste of soup."

"If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup."

We quote these passages for their severity, not for their beauty. There is something tiresome in the endless praise of love and gentleness and meekness. Even your pudding-sauce needs a little vinegar to save its sweetness from sickishness; and we admire in Buddha, as in Socrates, the capacity of dismissing all sentimentality and turning the back even on sentiment itself for a while. The world has been nauseated with the cant of a lackadaisical gospel. It is time to be invigorated with a diet of pure thought and ideas not tricked out with the cheap colors of personality. A self-reliant mind finds supreme satisfaction

in being utterly alone with the truth. Over against the "love to God and love to man" of Jesus, set this saying of Buddha:—"From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear." He has had a shallow experience who cannot understand the truth in both of these sayings. One can as little be spared as the other; and we owe gratitude to Buddha for perceiving that occasionally mankind is an impertinence. Were it not for solitude, misanthropy might become an epidemic. Alas for him who can find no companionship in himself, and shrinks from communion with his own conscience in the silence and the night! There is no word above *self-respect*; for it means God.

We make no attempt to review books in **THE INDEX**, and say a few words only that are suggested by them. But there is none better worth buying than this. The four lectures of Prof. Müller are most noteworthy, as indicating how loudly science is knocking at the door of religion and demanding the keys. His thought is far more advanced than some superficial critics of his perceive; for its general drift, despite some backward eddies, is towards the scientific method in religious study. For instance, he is critical and unbiased enough to admit the fact (though his own sympathies run counter to it) that Buddhism is by its very genius an atheistic religion:—

"As to atheistic religions, they might seem to be perfectly impossible; and yet the fact cannot be disputed away that the religion of Buddha was from the beginning purely atheistic. The idea of the God-head, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind; and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

The day when prejudice shall vanish and candor shall confess this fact may be confidently expected. Despite all cavil, the idea of religion is enlarging so as to include even speculative atheism within its scope. Freedom and fellowship, the very essence of its finer teaching, alike demand this enlargement, which is fated to occur. Prof. Müller, himself a theist, deserves high praise for the scientific impartiality which determines his position on this point. It will soon be shared by many who now demur.—Price, \$2.00; for sale by H. S. Stebbins.

TRICKS EXPOSED.

The fact that Gov. Jewell, of Connecticut, published a letter withdrawing his name as Vice President of the National Association which aims to Christianize the U. S. Constitution, and the kindred fact that Gov. Washburn, of Massachusetts, published a similar letter declaring that his name had been used in the same manner without his consent, naturally gave the impression that the managers of that Association were seeking to push their movement by very unscrupulous means. After seeing and hearing these men at Cincinnati, we were quite reluctant to consider this the true explanation of the matter. The following paragraph from the Boston *Commonwealth* (which very kindly seconds our effort to get up a great remonstrance against the movement) shows that it was these politicians themselves, and not the officers of the Association, that were playing a double game:—

"General Secretary McAllister, of the National God-in-the-Constitution society, writes that he has a letter from Gov. Jewell, of Conn., admitting that he united in the call for the convention in Philadelphia last year, and a letter from Gov. Washburn of this State, dated last December, approving of the movement; and hence the reason why these gentlemen were made Vice Presidents of the national society—which seems reason enough to attribute to them sympathy with the 'cause.'"

P. S. The *Christian Statesman* of March 1 publishes correspondence which confirms the above statements of the *Commonwealth*. We are anxious to do no injustice to the gentlemen engaged in this movement, and therefore call special attention to the fact that it is not they, but the two Governors, whose reputation for candid dealing must suffer. Rev. D. McAllister, in a note to the N. Y. *Tribune*, says with great force:—

"If any gentleman, after committing himself to a movement by his own signature and acknowledged approval, sees fit to withdraw, there is an honorable way of so doing. It is due to all concerned that an intimation of withdrawal be made, in some way, to the Association to which the signature and endorsement were given. Until this is done, the endorsement and approval stand."

The many friends of Mr. Parker Pillsbury will be glad to learn something about his plans for the ensuing season. He proposes to spend the summer months in New England. Committees desiring to engage his services as lecturer will address him at Concord, N. H.; and the testimony that has reached us concerning his work in the West during the past year is such as to give us great confidence in urging the friends of free thought at the East to correspond with him. For one, we miss no opportunity of hearing Mr. Pillsbury lecture. His style is his own, cogent, cutting, and crushing,—marked by a peculiar eloquence at times, and sure to warm the blood of his listeners by the fire of his own half-suppressed enthusiasm. The grim determination with which he tears a superstition to tatters, or hurls his sarcasms at hypocrisy and tyranny of all kinds, shows that there is a strong dash of Oliver Cromwell in his character. Such men are very dangerous to sham. The following is the postscript to a hurried note just received from him:—

"P. S.—My winter engagement in Salem closed last Sunday; and I have every reason to believe my word was most acceptable to the good people of the Free Society there. A year ago when I left them, at the close of a six months term of labor, a unanimous voice of men and women of the Society invited me to return in September and renew my Sunday lectures. But so few are our Western workers in the department of Liberal religious thought and action, that it seemed to me better to give the autumn to more miscellaneous labors, which I did, in Michigan and Illinois; the four Sundays of November to Cincinnati.

The cold weather of winter returned me to Salem for another three months. But you may be assured only the weather has blown cold on me. And I should leave my friends there with sincere regrets, only that they prevented almost all sorrow by a unanimous and I know hearty invitation to return and renew my labors among them for an indefinite period, at the close of summer.

I go now to Cincinnati for two or three Sundays, and shall then return to New England (via Toledo, of course) for rest and such occasional work as may offer there, my headquarters being Concord, New Hampshire.

My future, beyond the summer months, is not yet determined. The West holds out the strongest inducements of nearly every kind, except in a pecuniary point of view. But as I am more missionary than anything else, I have to remember that *missionaries are sometimes eaten themselves*, instead of being fed; and so I plod on, in such work as the more destitute fields offer."

Elder Hammond, the noted revivalist, is out in Kansas, converting "gamblers" and "local editors,"—which makes it agreeable to be neither one nor the other.

Appropos of revivalists, Rev. Robert McLeod, the Unitarian minister of Chicopee, Mass., has the following caustic remarks in a recent sermon:—

"What can be more of a business operation than a deliberately planned revival? A society is small and poor; it needs numbers, in order to have money. Perhaps the pastor is not able to rouse the people to a consciousness of their condition—the people's of course, not the society's condition! In such a case, a regular revivalist is set to the work. They are a sort of spiritual quacks, travelling here and there with such pills and powders as meet with a ready market. They are loud talkers, unscrupulous dealers with facts, making up in brass what they lack in brains. These are the men that poor parishes send for to make people more religious. They come, with their trindes against common sense, their abuse of a learning they lack. People gather to hear them, as they would to see a 'live' gorilla, and for about the same reason. They begin operations. Soon the weakest point gives way; some one cries, then another, and another. At once they are pressed to come forward for prayers. They are led along by older ones, not a moment is given for thought or reflection till they are inside the circle. Who has not seen such converts when they begin to come to their senses again? How soon they forget all this rapture, how lightly they talk of it, and bring the sacred sentiment of religion into disgrace, by what appears to many as a repudiation of it."

The *Radical* for 1873 presents many attractive features to those who are at all in its way of thinking. And others, who desire to know what the leading minds of "Free" or "Rational Religion" are saying on the various open questions of religion and theology will find its pages well worthy of their attention. The forthcoming number (April) will contain the first and second instalments of O. B. Frothingham's presentation of "The Religion of Humanity," giving his views of "Its God" and of "Its Bible." In the same number M. D. Conway will treat of "The Theist's Problem and Task," and Rev. J. W. Chadwick will contribute an Essay on "Voltaire." A serial story, entitled "Timothy Tot," by Francis Gerry Fairfield, is running through the current numbers. Other thoughtful and important papers are promised, among them an address read before a New England Unitarian Conference by the distinguished essayist and preacher, Dr. C. A. Bartol, on "Sincerity" which is said to be in his happiest radical vein.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

GREETING FROM CHESTNUT STREET.

Boston, March 10, 1872.

DEAR ABBOT:—

Let me, as one of the people, think your last number your best. I thank you especially for your own masterly answer to Mrs. Woodhull, the tone and logic of which it would bless her to emulate. I note always Mr. Potter's "sweetness and light." Mr. Johnson's putting of the Ideal view is a marvel of spiritual and intellectual power. No larger sheet contained more truth than this issue of your little one.

Gratefully yours,

C. A. B.

ANOTHER VIEW.

March 10, 1872.

... The make-up of your yesterday's paper is a sore trial to me, the greatest yet. ... Three pages—one article each—two of those on one subject, and that a subject of which the public is now tired, Mrs. Woodhull—and then a page of advertisements. If I had taken up such a paper as a stranger, I should never have looked at it again. There is not a newspaper-man in the country, who has succeeded, but will tell you that no paper can succeed by such a method. ... While you were writing that useless answer to Mrs. W. (useless because H. will also have his say, and because she won't stay answered), you might have written three detached paragraphs on different subjects, each telling for something—and your scissors might have done the rest. Honestly I think your late papers have had more variety; and it is because this number is such a back-sliding that I re-monstrate.

Ever cordially,

[That number was our columbiad. This number is our shot-gun. If we cannot always secure variety in each issue, we will do the best we can in successive issues. It is pretty hard to suit everybody every week. We are like the old gentleman in the fable who tried to please the public, first by riding on his donkey himself while his son walked—then by walking while his son rode—then by leading the donkey while both walked—then by both riding at the same time—and lastly by tying the donkey's legs together, and slinging him on a pole between himself and his son. But the public would not be pleased, so the old gentleman resolved to please himself. Perhaps we shall have to do so too; but we shall always be glad to receive criticisms from our friends, and will learn all we can from their greater wisdom.—Ed.]

THE TRUE GRIT.

PARKERSBURG, Ind., March 9, 1872.

MR. F. E. ABBOT:

Dear Sir,—I this day send you 394 names to the Counter-petition, all solid voters. I live at a country cross-roads; but I called three meetings in my township, and delivered a lecture at each meeting against the proposed Amendment, and, with the help of Dr. J. M. Straughan and Pressly Gott, succeeded with my list.

Had I the time, and if the dog was not already dead, I would be disposed to rout him from every school house in the State.

I am, Sir, &c,

J. N. OSBURN.

[We cannot help taking special note of the above, for the reason that it breathes the spirit we want to recognize everywhere. It is not only shown in these ringing words and in the energy which took right hold of the practical work to be done, but even in the appearance of the petition itself, which came to us in beautiful shape, clean and carefully copied off in two long columns of names. Mr. Osburn has adopted the right course. Let local meetings be held everywhere, for the purpose of discussing this subject in all its bearings. But do not hold them as if "the dog" were "dead." That is a terrible mistake.

THE INTEREST OF THE CHRISTIAN CHURCH DEMANDS THAT THE PROPOSED AMENDMENT SHOULD BE CARRIED. It is the only measure that can preserve to Orthodoxy its permanent dominion over society. These men see this fact as clearly as we do. Do not flatter yourself that they will cease their agitation. Meet them on their own ground. OUT-AGITATE THEM! Carry these questions right before the people, and make every man decide which petition he will sign, theirs for tyranny or ours for freedom!—Ed.]

POLITICAL CHRISTIANS.

EDITOR INDEX:—

The Clergy a Source of Danger to the American Republic—such is the line upon which for five years I have been conducting the campaign against the clerical interference with our "Infidel" government. Mr. Abbot, I trust that no Liberalist will underrate the strength of the enemies of free government. I have many reasons for the opinion that the ministers believe they are doing God service in Christianizing our government. I know the men engaged in it. They are in earnest. They feel their cause is as holy as Garrison believed "Abolitionism" to be, and are confident that God and victory are with them. They have been laboring in this cause—they and their ancestors—ever since 1787. At that time they deplored the "wretched infidelity then abroad upon the air of the world," which gave us a "godless constitution," a "heathenish thing." They explain that Satan at that time was unusually active and "stole a march upon the Christian world!" The "Covenanters" were never reconciled to the Constitution which insulted God by omitting his name. In 1863 the modern form of the movement began. It is gaining strength. Our chief danger is to believe it is a harmless movement, or, if dangerous, that it can easily be extinguished. We need to beware of indulging an undue sense of security. I am glad you have espoused the cause of Liberty against clerical rule.

This effort to Christianize our institutions will endanger, far more than African bondage did, the perpetuity of the Republic. We are upon the eve of a great religious war that will not be entirely a wordy one.

I presented your petition in our meeting. It received many signatures and will be forwarded in a few days.

W. F. JAMIESON.

EAST SAGINAW, Mich.,
February 7, 1872.

THE FUTURE OF PUBLIC PRAYER.

SOUTH AMESBURY, Mass., Feb. 21, 1872.

MR. ABBOT:

Dear Sir,—Some remarks in your journal of the 17th instant, under the head of "Editorial Book Notices," attracted my attention, and I read them over more than once with an unusual degree of admiration. In one respect, however, you leave me in a somewhat confused mental state. You say:—"For these reasons we believe that public prayer will wholly fall into desuetude until the wiser science of the future shall have re-created a universal faith in God, &c., &c." "Until?" Do you mean to convey the impression that public prayer will then probably be reascituated? That is the problem which staggers me—"What to do with public prayer?"—or whether to do anything at all with it, in the conceivable exigency which, as you have hinted, may some time hereafter arise.

I do not write this in any irreverent spirit. I coincide with your remarks on this vexed question far more fully than I usually coincide with remarks of yours on other topics. Indeed, they seem to me fine beyond parallel, almost; finer, at all events, than anything which has fallen under my eye elsewhere. For, while I claim to be a radical, I am also, organically and by culture, a religionist; and, while withholding all criticism with regard to the use of this old Hebrew or paganistic term God, it seems to me that there ought to be, and is, a very blessed communion with the Infinite possible to mortals. But I cannot bring my intellectual conceptions into harmony with the idea of using verbal phraseology in this direction.

It would be a source of gratification to me, and I cannot doubt it would to many others, to see something more from your pen upon the theme in question.

Yours truly,

JAMES WHITTIER.

[If the slowly ripening knowledge of mankind shall, as we believe it will, lay solid foundations in human intelligence for the faith in God as Universal Mind which now has generally no more secure foundation than tradition or intuition, is it unnatural to suppose that the religious sentiment of the race will adjust itself to knowledge as it has hitherto adjusted itself to imagination? We do not believe that the religious sentiment—that sentiment which blends the finite with the Infinite in deep spiritual repose and joy, and fills out the sense of fragmentary individual being by consciously relating the soul to boundless Being itself—will ever perish out of humanity. It has hitherto assumed very crude forms. The religions have all perverted it, even while giving it expression. But the intellectual basis of Christian Theism, and that of purely Intuitionist Theism no less, is slowly crumbling away. Unless the new intellectual basis of Scientific Theism shall be found indestructible, we anticipate no future for Theism at all. But if it shall be found indestructible indeed, we believe that there will still be some free expression of the religious sentiment, and this, no matter under what form, whether worded or unworded, is prayer in its highest sense.

If, then, the enlargement of science shall make universal a higher faith in God than the world has yet seen, it seems probable that this purified faith will create its literature, its art, its *cultus*. Perhaps music, rather than language, will be the social expression of that deeper worship. It matters not. Any social expression of the religious sentiment is itself public prayer; and there can be little doubt that this sentiment will adapt itself to the newer and higher thought, not only in solitude, but in society as well. The vivification of the universal intellect, which is the meaning of this greating science, must tend to purify and elevate worship, private and public, unless the conception of an integral humanity is all an idle dream.—Ed.]

THE BIBLE CROSS-EXAMINED.

ANDERSON, Madison Co., Ind.,
February 20, 1872.

EDITOR INDEX:

Dear Sir,—You may not be aware that the Society of Spiritualists of this city recently invited Mr. B. F. Underwood, the Infidel lecturer, to deliver a course of Free Thought lectures. That gentleman accepted the invitation and delivered five most able and interesting addresses. At the conclusion of every lecture, Mr. Underwood challenged any clergyman to debate, but, as the sporting fraternity express it, "without takers." After several weeks silence, the Christian (Campbellite) Church here has responded, and we are in hopes, provided our Christian opponents do not "fly the track," that a debate will be got up between Mr. Underwood and some clergyman of that church before long.

Mr. Underwood has authorized Dr. Hockett, of this city, to make the necessary arrangements, and is willing to take the affirmative of the following propositions:—

- 1st. The Bible is at variance with the established facts of Science.
- 2d. The Bible contains doctrines and teachings that are pernicious in their tendency.
- 3d. The Bible contains contradictions, false prophecies, and historic errors.
- 4th. The Old and New Testaments are largely outgrowths of heathenism.
- 5th. The Bible is a work of human origin.
- 6th. The influence of the Bible, when accepted as a work of Divine origin and authority, is injurious in its tendency.

The minister of the Christian church, a gentleman of the name of Franklin, is also Principal of the Normal School, and is generally considered by the Orthodox as the most talented of the Anderson clergymen. He is decidedly well furnished with self-assurance. There is also talk of the church party putting forward the Rev. Mr. Burgess, of Chicago. Which it will be I cannot say yet.

I have heard Mr. Franklin preach, and make the old stereotyped Orthodox assertions that "the Church of Christ had fostered the elucidations of science, rather than hindered them!" That "science owes most of its advancement to the harmonizing, ameliorating, civilizing doctrines of Holy Writ, and that of the *sucana*. Miller especially has perfectly reconciled the facts of geology with the truths of Genesis!"

We congratulate ourselves upon the prospect of hearing from Mr. Underwood's opponent the best arguments to reconcile the mysticisms of Genesis with Science or Reason. We regard the Mosaic record in the same light as the Zend Avesta, or the Rig-Veda, or the Frithiof Saga, or the writings of Confucius, and we do not consider that the one possesses any greater claim upon human credulity than the other. And moreover, we regard all Swedeborgian text-torturing and sense-perverting interpretations as supremely ridiculous. We believe that the book means just what it says; and when we read of "waters above the firmament" and "flood-gates in heaven," of the earth being created before its centre and of vegetation flourishing previous to the birth of the sun, moon or stars, of the sun ceasing its rotation at the command of Joshua, and of men living nine hundred years and riding forth into space upon fiery chariots, we believe that these monstrous myths are to be understood *au pied de la lettre*, just as we understand the Runes of the Asgard gods. Nor can any living creature show forth stable reasons wherefore we should view the matter in any other light. By what right does the modern church place so fantastically tortuous a construction upon the words of those weird old Hebrew myths, written in the childhood of humanity?

Until Mr. C. C. Slocum came among us last fall, not a copy of THE INDEX was taken in Anderson. Now, through his exertions, several outsiders besides members of our Society are subscribers. You may judge that I like THE INDEX when I tell you that the only religious position I can ever occupy is the one you advocate as "Free Religion." Those Spiritualists among us who are not affected by a surplus of feelings, sentiments and "impressions," but who reason, appreciate and welcome THE INDEX.

Assuring you that the free and noble thoughts expressed through your paper are doing an important work,

I remain very respectfully yours,

JOHN R. A. TAYLOR,

Sec. Anderson Association of Spiritualists and Liberalists.

INDEX TRACTS

No. 1.—**Truths for the Times**, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Five Religions conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for one dollar, or a less number at the same rate, namely, One Cent a copy.

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WHOLE No. 118.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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THE BOSTON. SUNDAY AFTERNOON LECTURES FOR 1872.

THE POSITIVE CONTENTS OF RATIONALISM IN RELIGION.

BY WILLIAM J. POTTER.

[Tenth Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, March 10, 1872.]

The subject to which I invite your attention in this lecture is the Positive Nature of Religious Rationalism. My desire is so to open and analyze what is called the rationalistic, or radical, spirit of the age, as to show that it has positive contents and aims. It is a common charge that Rationalism is merely a system of negations; I shall try to show that it has the elements of actual faith. A common charge is that it is only critical and destructive; I shall try to show that it is also constructive. A common charge is that it is nothing but airy speculation; I shall try to show that it is practical and humane. A common charge is that it is empty and cold,—a vacuum in which no spiritual or even genuine human life can be sustained. I shall try to show that it presents the constituent parts of a comprehensive and satisfying belief,—that it is no vacuum, but is filled with the mental and moral atmosphere which sustains the most distinctive and the most vital and hopeful features of modern civilization.

That we may have a clear understanding with each other at the outset, it is well to begin with definitions. Let me say, then, to prevent any possible misapprehension, that I use the word *Positive* in its simple primary meaning, as opposed to negative, and not with reference to the system of philosophy known as Positivism. The word *Rationalism*, too, has had a technical use among theologians to denote that method of interpreting the Bible which, while holding essentially to its authenticity and authority, explains the miraculous element out of it and makes the narrative credible to the modern mind by reading modern ideas into the old text. So the German Paulus, accepting the accounts of miracles in the New Testament as worthy of credit, attempted to explain them by natural causes. So the old-school Unitarians, assuming that Jesus could not believe that epilepsy was caused by possession by demons, explained his language on this point by putting into it what the text gives no intimation of, namely, the

intention to adapt his thought for a moral purpose to the popular beliefs of the time, though not himself accepting them. This kind of exegesis is called *rationalizing* the Scriptures, and has sometimes been dignified more than it deserves with the name *Rationalism*. For those who go to the Bible to get authority for their religious beliefs, it is a very convenient mode of interpretation, since they have only to read into the texts what they already believe, when, lo, they have the desired authority with which to confound their antagonists. It is a method, therefore, much resorted to by individual readers, writers, and sects, though as a recognized exegetical system it is passing out of favor among scholars. Of course in my use of the word *Rationalism* in this lecture I have no reference to this narrow technical application of the word, except as it is one of the straws which show the direction in which the Protestant wind of free inquiry has been blowing. But Rationalism is a word of much larger compass. Even setting aside its meaning in philosophy, it has in the field of theology a much broader significance than this questionable mode of scriptural interpretation. Real Rationalism does not now read and interpret Scripture in that way; nor does it find all the questions that concern religion presented or solved in the Bible. It has made for itself a much larger domain. The Rationalism of which I am to speak may be defined as *the free application of reason, enlightened by all possible helps of investigation and culture, to all religious problems whether of belief or of practice.*

To be ready to trust free inquiry in the field of the most sacred doctrines, traditions, and institutions, to be willing to follow investigation as it traces back the most pious beliefs to their ultimate origin wherever it may be, to give reason, operating through its two faculties of observation and reflection, full liberty to go whither it will unrestrained save by its own laws,—this is the primary principle, the starting-point, of rationalistic, or radical, thought. Rationalism in this its broad modern phase is, in fact, the direct and legitimate result of the original Protestant principle of the right of private judgment. It is the new shape of the old protest against the claims of external authority and in favor of the independence of the individual soul. This full complete assertion of the rights of reason in the province of Religion, which is made by modern Rationalism, is the logical outgrowth of the seed that was planted by Luther and Huss and Wickliffe,—or rather of seed which, before them, was inherent in the Teutonic blood.

Mr. Lecky, in the Introduction to his excellent book on "The Rise and Influence of the Spirit of Rationalism in Europe," says that he understands by this spirit, "not any class of definite doctrines or criticisms, but rather a certain cast of thought, or bias of reasoning, which has during the last three centuries gained a marked ascendancy in Europe." He further describes the nature of this spirit as follows: "It leads men on all occasions to subordinate dogmatic theology to the dictates of reason and of conscience, and, as a necessary consequence, greatly to restrict its influence upon life. It predisposes men, in history, to attribute all kinds of phenomena to natural rather than miraculous causes; in theology, to esteem succeeding systems the expressions of the wants and aspirations of that religious sentiment which is planted in all men; and, in ethics, to regard as duties only those which conscience reveals to be such." This passage describes very well the nature and progress of Rationalism in general since the epoch of the Protestant Reformation; and the same spirit working specifically in the province of religion gives us the *religious* Rationalism of this era,—which, for the sake of brevity, we may in this essay call simply Rationalism. In regard to Mr. Lecky's statement two points are worthy of note: first, that Rationalism, as he truly says, is not a system of "doctrines," but rather a certain *mode* of thought or *tendency* of reasoning; that it represents principles, not dogmas,—principles from which definite conclusions of thought may be logically deduced, but no theological doctrines for serving an ecclesiastical purpose; second, that the rationalistic spirit which he traces as if working its way unconsciously, impelled by an inherent but hidden bias of free thought, through the intricacies of theological and social beliefs in Europe during the last three hundred years, has now come to a much clearer consciousness of its own character and aims. Modern Rationalism is the same spirit, but grown out of youth to self-reliant manhood. Hitherto it has rather been under the leading-strings of an ill-understood instinctive tendency or impulse; now it is of age, conscious of its strength, conscious of its goal, able to choose its path and develop the positive contents of its nature. If hitherto it seems

to have been mainly inquisitive, critical, destructive, this period is now nearly past, and the period for construction, for synthesis, is at hand.

And that Rationalism is positive in its character, that it is not simply negation and destruction, that it affirms no less than it denies, that it believes as well as doubts, that it builds more than it destroys, may be shown first and generally by the fact of its kinship to modern science.

Rationalism and modern science have one ancestry. They are children of the same parentage. For what is natural science but the product of the free application of reason—of reason in its two-fold character of observation and reflection—to the various phenomena of the material world? The scientific spirit of the age is pre-eminently the spirit of free reason applying itself to discover the laws of relation among the various substances, phases, and forces of physical nature. There was no natural science worthy of the name until reason was emancipated from bondage to dogmatism and superstition. When the ecclesiastical power could interfere with processes of scientific induction by throwing their authors into dungeons, when it would not hesitate to tamper with and manipulate the reports of telescopes and microscopes to suit its own purposes, there could be no such thing as science. Natural science came when reason obtained its franchise. It is the child of free thought. And Rationalism in religion is also the child of free thought. It is the same spirit of free reason that inspires physical science, only applying itself to another class of phenomena. The phenomena of which physical science takes note are the facts of material nature. The phenomena with which religious Rationalism deals are the facts presented in the religious history and experience of mankind. But in both cases it is the same reason, having precisely the same source and the same attributes, working with the same faculties, using the same methods, and aiming at the same object,—namely, the discovery of the actual reality and relations of things; only it is reason taking different directions for its inquiry and working upon different kinds of phenomena. Now why should we fear reason in one direction more than in the other? Why should we suppose it to be any more negative and destructive when working upon one class of phenomena than upon another class? The probability certainly is that it will manifest the same character upon both fields. In truth, Rationalism and natural science are but two phases of one and the same thing. Rationalism is the application of the scientific method to the problems of religion. Natural science is the result of the application of the principles of rationalism to the problems of the material universe. Both are *human reason* at work on the facts of existence. And if reason be positive and constructive in the field of natural science, why should we not believe that it will be equally so, when left equally free, in the province of religion?

But at this point it may be suggested that modern science is itself destructive—that it is just this which the great body of theologians and of religious believers fear. They are afraid of the destructive tendencies of Rationalism *because it is the scientific spirit and method* applied to problems of religion. Science, in whatever shape it come, they feel to be their great enemy. Since it undermined the book of Genesis and overturned their theory of the construction of the world, how can they trust it anywhere in the domain of their religious faith? But this objection compounds two things that must here be kept apart. It is doubtless true that natural science, as it pushes out its inquiries, is dislodging many venerable theological beliefs from their bases and disturbing many pious associations; it is not tender of our creeds and traditions; it has little respect for the geology or astronomy or physiology of Sacred Books; it does not accept their ethnology or history without examination; it has not the habit of asking us what of our theories with regard to the creation and existence of man on this planet we would like to preserve; on the contrary, it has rather a rough way of thrusting its facts into our faces and then leaving us to get along with our theories as best we can, though they may be left without any visible means of support. All this is to be admitted. But it does not bear on the present point. The point now is, not whether science is not indirectly destructive of theological beliefs by establishing conclusions in its own field inconsistent with those beliefs, but what is the character of natural science in its own province? Is it mere negation, blank scepticism, airy speculation and unbelief, crushing iconoclasm and destruction there? Of course no intelligent person will assert that. If there is anything that is positive, affirmative, constructive, in this present era, it is admitted to be na-

tural science. The progress of natural science is the boast of our era. Do we boast of it for what it has destroyed, for what it denies, for what it disproves and disbelieves? No; rather for what it proves, for what it affirms, for what it knows. Of course in its progress it has pushed aside error, it has removed ignorance, it has destroyed many a superstitious notion, it has fought some long-established habits of thinking and living until they have gone down and been forgotten, buried under the fresh growth of some better conviction and method. If this is to be negative and destructive, then natural science is guilty of the charge; for all these things it has necessarily done as it has proceeded in its positive work of discovering and generalizing the laws of nature. But it is not any of these things that we have primarily in mind, when we think of the progress and achievements of science and are proud of its power. It is its positive achievements that we count. It is of its record of laws discovered, of principles established, of forces whose habits are so learned that they are made to serve human needs, that we boast. Science is knowledge, not negation. If it did not furnish positive knowledge, it would be nothing. Natural science consists, in fact, of many vast systems of knowledge. Look at the magnificent structures of the single sciences—Geology, Chemistry, Astronomy, Zoology, Anthropology, Mechanics, Dynamics, and the rest—any one of them, to be thoroughly pursued, affording room for a life-time of satisfying labor. Are these built of negations? Or that glimpse which science is giving us of a science of all the sciences,—of a unity of all forces in one evolving Energy, primal and eternal, whose orderly procession into finite forms of existence and power is creation,—is that mere negation? What, indeed, as a thought, is more grandly constructive?

And not only does natural science bring us these marvellously built structures of knowledge in regard to the ways of the material universe, but it shows its constructive power in matters that are only indirectly connected with its special domain. We might almost say that natural science is the architect of modern civilization. It is certainly among the most dominant of the active elements in modern thought and life. Upon the knowledge of nature which it furnishes are based those splendid inventions and enterprises that mark with special distinction the age in which we live, and give man a power over nature such as was never dreamed of in the ancient civilizations of the world. The genius of science now penetrates into the inmost recesses of nature, discovers her most secret treasures, tracks out her subtle energies, follows down her aim to its goal, and learns just where in her processes the human intelligence and will can advantageously make connection with her resources and forces, so as to wield them for the increase of human power and the benefit of human life. Is such knowledge as this negation and destruction? Look into the life of modern society where we will, and we cannot fail to see how largely it is shaped and moulded by natural science. Many persons complain, indeed, that natural science is becoming too imperious. Its share in determining modern civilization is so great they fear it is to become absolutely sovereign. It is pushing literature and philosophy from their places in the seats of learning. It entices young men away from the study of the classics to chemistry and engineering. It looks down with a little too much air of superiority upon the old professions which deal more with mental and moral phenomena. It commands the services of a large proportion of the finest intellect of the age. It lays the track and furnishes the motive power by which material enterprise is moving to girdle the globe and to draw the nations into a common civilization and to bind them together by common interests. In the presence of such facts no one, certainly, will deny that natural science, in its domain and in respect to social civilization in general, is affirmative and constructive; that reason freely applying itself to the phenomena of material nature, so far from working in the spirit of purely speculative criticism and denial and to merely negative results, is most emphatically a builder, furnishing the materials that are most relied upon in the structure of modern society.

Such, then, are the results of applying the principles of Rationalism to the study of the physical universe. Now I ask, why should not reason be trusted as a positive, constructive agency when it exercises itself with the same freedom in studying the phenomena of religious history? What grounds have we for supposing that it changes its nature when it changes the field of its inquiry? Reason in its essence, of course, is everywhere and always the same. And the principles of its application in respect to the two classes of phenomena we are now considering are the same. Reason in religion and reason in the domain of physical science are, as already said, but two phases, two forms of manifestation, of one and the same thing. Rationalism is a word which in its general meaning covers both phases. It may be justly claimed, then, that on a *priori* grounds Free Reason may be expected to be as positively constructive in the domain of religion as it has proved itself to be in the domain of material nature. If there be any difference in result, it must arise from difference in the phenomena towards which inquiry is directed. If the phenomena of religious history represent no realities, if the facts apparently exhibited prove to be no facts, but vanities at the first touch of investigation, then indeed the agency of reason in religion will be little else than critical and destructive. But if religious history offers any facts, any real phenomena, for the investigation of reason, no matter how much their character and relations to one another may have been hitherto misconceived, then, though

the investigation in one aspect will necessarily be destructive, in another and larger sense it will be constructive. But this point—the nature of the phenomena presented by religion—we will consider by and by. Thus far in our discussion, considering simply the principles of Rationalism, we see that, whether applied to religion or to material nature, they have the same positive character and cover the same ground. And the result of this stage of the discussion may be summed up thus: As the human reason freely working, through its two faculties of observation and reflection, upon the phenomena of material nature gives us physical science for its product, so the same reason working freely with the various mental and moral phenomena presented in the religious history of mankind, may be expected ultimately to give us for a product *religious science*.

And now let us note two important points which emerge from this comparison and which more specifically define the character of religious Rationalism. Just as in natural science two *termini* are assumed to begin with, namely, the existence of the human intelligence as the agent and the facts of the universe as the object of thought, so religious Rationalism begins with two facts,—the fact of human reason and the fact of religion. And in the assumption of these two facts is involved another—which is, however, but a different form of expressing the same assumption—namely, the acceptance of human intelligence, both in its reasoning and observing faculty, as trustworthy. So much of assumption there must be, or there could be no rational thought in any direction, no science of any kind. Man could have no intelligent life, were he not compelled by the very conditions of his existence to accept the trustworthiness of his intelligence. In other words, he must needs receive the reports which come to his consciousness through his senses and faculty of observation from the outward universe as representing actual facts in the universe,—as declaring at least that there is an outward universe,—and he must needs accept also the rational deductions of his own thought as credible testimony to the truth of things. If he does not accept, and in ordinary affairs act upon, the trustworthiness of his own senses and reason, he is irrational, insane. This, of course, is not to say that the testimony of reason or of the senses is accepted as infallible. Human consciousness, while receiving the testimony of its faculties as worthy of credit, is very well aware that they are liable to mistakes and delusions. It has learned this fact also by the testimony of the faculties themselves; and itself furnishes the faculty for testing and correcting its own errors. And this latter fact, that human intelligence carries in itself and constantly exercises the power of detecting and remedying its own mistakes, is a strong and beautiful proof, if proof were needed, that in trusting its own veracity the human consciousness is not the victim of delusion. In any event it must so trust,—not as if the witness were infallible, but as if it were straightforward and honest; as if human intelligence were no mere scenic phantasmagoria for illusions to play through, but a living organism, adhering by inherent law of gravitation to truth, and representing, so far as it works correctly, the actual realities and relations of things.

Rationalism proceeds, then, like natural science, on this principle of trusting the veracity of human nature; and this trust branches into two parts. It accepts human reason on the one hand, and it accepts on the other hand the historical fact of religion. It is the office and aim of Rationalism to bring these two facts into normal and harmonious relations with each other. A word as to each.

First, Rationalism trusts human reason. It begins with that. This is its positive starting-point. It accepts the fact of thought just as it accepts the fact of existence. And if it accept thought, it must accept the *laws* of thought,—it must accept the power of induction and deduction, of analysis, of generalization,—in short, the power of reasoning. It says—as men trust to reason, or mean to do so, in the ordinary affairs of life, believing it to be a safe guide and their destined guide, so must it be safe for them to follow it, and mean that they should follow it, in the highest subjects and interests that concern humanity. It says also that, as reason has given to human history its distinguishing glory and equipped the human race for its great career, so it may be trusted with the choicest and most revered treasures which that career has gathered and history holds in store. Out of the human mind, developing amidst and by means of the outward conditions of existence whatever these have been, have been produced all the great facts of this history and career. From it have come the successive phases of civilization, the philosophies, literatures, arts, sciences, governments, industrial inventions and enterprises, and—it is no begging of the question to say at this point—all the vast systems of religions also which have filled so great a place in the history of mankind. Even if a supernatural revelation be claimed, that too must have come through the human mind and submitted itself to the test of acceptance there. Nothing in human history has escaped that contact. No fact or institution or belief can be named that has not received something from that shaping power. The human mind, through its various faculties of reason, emotion, sentiment, aspiration, has been the chief builder of history. In it has been the prime motive and constant central agency of advancing civilization. And civilization, history, offers no fact which human thought by its laws may not be safely trusted to test. Thought in its essence is constructive. It will destroy no truth; it will destroy nothing that has in itself the elements of reality and permanence. Surely, Rationalism is safe and positive when it trusts the laws of human

thought—of that human thought which dredges the seas, and tracks the ethers, and searches all the spaces between for its materials, and then tells us how a world was made. By that token it proves its kinship to the creative power that evolved the world.

We certainly need not fear, if we leave all phenomena freely open to its careful search. It is searching not for error, but for truth; and it carries in its bosom the test of truth.

Secondly, Rationalism accepts the historical fact of religion. It trusts the veracity of history in testifying to this fact,—not as to all the details of the fact, but as to the fact itself and its general features. Even though one be prepared to assert that religion is all a superstition and delusion and must eventually pass away, he must nevertheless admit that religion has existed and does exist as a fact,—that there are certain phenomena in the history of mankind that have been called by that name. He must also admit that these phenomena have filled a very large space in history; that what is called religion has been one of the mightiest powers in human affairs, that it has made and unmade states, moved individuals and communities to some of the greatest actions recorded of mankind, and shown itself everywhere, in barbarous as in civilized life, one of the most vital elements of human thought and conduct. And this fact of the existence of religion, with all its authenticated historical movements, beliefs, experiences, presents the phenomena which Rationalism accepts for investigation. These phenomena are the field of religious Rationalism, just as the phenomena of material nature are the field of natural science. Nor can these phenomena be lightly passed by as of little account. Let them be a delusion. Still, it were worth while for reason to study a delusion that has swayed the actions of millions of human beings in every age. But, in reality, the phenomena are most rich and varied in themselves. They include the religious history of all nations and races; the sacred books of all religions; the theological beliefs, traditions, ceremonials of every people; the development of religious ideas from the most primitive epochs of savage life to the most enlightened religious thought of the present age; the origin and growth of specific religions, and the personal history of their founders and prophets; the power of ecclesiasticism; the formation of sects; the different practices and institutions of worship; the various shapes, phases, dogmas into which the religious sentiment has been projected; the nature of the religious sentiment itself and the source of its power both in the character of a people and in individual life. All these belong to the phenomena presented in the simple fact of the historical existence of religion. And not these alone, but also features of more personal and psychological interest; as the prayers and vows of saints, the morbid consecration of the ascetic, the ecstatic communion of the mystic, the rapturous confessions of a man like Augustine, the serene piety of a Fénelon or a Channing, the severe, grim faith of a Calvin and the joyous, grateful faith of a Theodore Parker, the claims of transcendentalist and of traditionalist, the "Inner Light" of the Quakers, the visions of Swedenborg or of Jackson Davis, Father Taylor's shout of delight in camp-meeting revivals, and Dale Owen's testimony to "spirit-footfalls" from another world,—these, too, are a part of the great mass of phenomena which religion presents to the investigation of reason. Not that every thing presented is to be accepted as fact; the testimony is doubtless to be sifted; investigation is to be thoroughly applied to every alleged phenomenon to ascertain if it be actually what it purports to be. But even a belief that is proved to be erroneous, provided it be sincere, is a legitimate part of the phenomena. Every thing, whether belief or ceremony, that has had an actual existence in religious history makes a part of the subject matter of the rationalistic student of religion. And to this vast field of phenomena, stretching through all nations and races around the globe and back through all the ages, Rationalism brings the sincere purpose of impartial and adequate research and the determination to do exact justice to every form of belief and every expression of adoration, and to find the reality corresponding to and underlying the outward facts. With what correctness can such an attitude as this be characterized as merely critical and destructive? When the student thus attempts to find the normal and harmonious relation between human intelligence and the facts of the religious history of mankind, he is no iconoclast, but is helping rather to lay the foundations of belief so solidly that they can neither be overthrown by the advance of science nor shaken by the downfall of sectarian faith.

We have now examined the fundamental principles of Rationalism; and we must agree, I think, that they seem to be very positive and constructive. But we must look also into the practical operation of these principles, in order to make our statement complete. Set these principles at work,—what is the product? Is that negative or positive? This is the question we now turn to consider. What are the actual results of Rationalism?

We might naturally suppose that, since the *principles* are positive, the *results* as a whole would be positive. But it is at this point that the common charges of barren scepticism and negation are hurled with most confidence and energy. True, it is said, Rationalism has the same fundamental principles as natural science, and they are positive; but when these principles are applied to religious problems, nothing but destruction ensues. And then follow the specific charges, arraigning its iconoclasm. Rationalism, it is charged, destroys the claim of Christianity to be a specially revealed religion; it robs the Bible of all authority as an inspired book; it reduces Jesus to the

position of a mere man; it tramples over the barrier between sacred and profane history; it gradually wears away the sentiment of worship and disintegrates religious institutions; it puts man alone in a trackless world, cut off from God, with no guide but his unaided reason; it takes away the foundations of historical fact from beneath him and leaves him in the air, "an endless seeker with no past behind him." It, in fine, so analyzes, criticises, and protests against the ordinary conception of Deity as narrowly to escape atheism, even if it does not actually fall into that pit of despair.

New let us examine the facts as suggested in these charges, and see if Rationalism does not furnish quite as positive results as does the popular religious faith that brings the charges.

Look first at the history of religious development. The popular view regards the Jewish and Christian portions of religious history as the only portions of much importance to study, since nowhere else, according to its theory, was divine power specially manifest. In Judaism and Christianity, the Almighty, it is said, has particularly revealed himself, while all the rest of the world lies in gross darkness and can only be enlightened and saved by the light to be reflected from this specially illuminated section of human history. Here, certainly, is denial quite as large as the affirmation,—a denial of inspiration and of providential light and guidance to all races and people save those who chance to come within the Hebrew and Christian lines of history. But Rationalism shows a much finer constructive element than that. Investigating the origin, nature, and progress of religious ideas, and applying the scientific method to the investigation, it is beginning to find a unity in all religious and historical copulating links that bind them all together into one grand system of evolution, no part of which has been wholly cut off from the light of pure truth or the guidance of a beneficent providence. Negative and destructive? If there be a religious theory that is entitled to be described by such adjectives, I should say it must be Calvinism,—which, if it be rigidly interpreted, must deny the saving presence of Deity to the vast majority of all the millions of human beings that have existed on this planet and doom them to irretrievable and everlasting perdition. That, certainly, is a theory that may be regarded as destructive in its results. But Rationalism is constructive and inclusive. It finds evidences of creative intelligence and love among all religious faiths. Through such researches as scholars are now making into ethnic and primitive religions, it is gathering the elements for reconstructing the entire religious history of mankind. In these researches even a savage myth is not thrown away as meaningless. It is studied, just as the geologist studies a fossil,—studied for the life of thought or emotion that once palpitated full of significance within it. Nothing is thrown away, not even a dogma or superstition, though it be no longer anywhere believed, but every thing is gathered up and investigated and studied for the meaning its existence once had. And out of these investigations is already beginning to appear the fair and symmetrical proportions of a new science,—the science of religion,—in which the specific religions fall into harmony as parts of the natural evolution of primitive ideas and sentiments. It is discovered that the lines which have been regarded as separating one religion from another, or religious history from human history in general, are arbitrary and supposititious. The idea of such lines representing supernatural and impassable barriers between the religions is the result of ignorance,—of a limited historical vision. As research deepens and knowledge extends, it is seen there are no such limits, but every where proofs of connection and identity. As Mr. Tylor, in his recent thorough work on *Primitive Culture*, well says,—“No religion of mankind lies in utter isolation from the rest, and even the thoughts and principles of modern Christianity are attached to intellectual clues which run back through far pre-Christian ages to the very origin of human civilization, perhaps even of human existence.”

There is, indeed, something magnificent in the constructive capacity of this rationalistic interpretation of religious history. Among the scholarly researches of this age, I know nothing of finer promise than these studies into the primitive and progressing faiths of different races and nations. The investigation is throwing light upon many questions. But especially is it bringing new and unexpected testimony to the fact of human unity and brotherhood. How the unravelling of popular legends and myths is revealing that the faiths are all linked on one thread, and that in substance they are one all round the globe! There is not a Christian church of America which does not have some elements that link the celebration back to Norse or Teutonic paganism as well as to events or beliefs in Judea. The cross which is lifted upon Christian churches and which the Catholic devotee wears around his neck as emblem of a faith born nineteen centuries ago, is a symbol also in heathen religions twice or thrice as old, and hence carries in itself not only the weight of its Christian significance but a reminiscence of human thoughts and hopes belonging to a past too remote to measure. And at this point it may be well to notice the charge that Rationalism has no past behind it,—that it would cut religion off from all historical antecedents and leave it afloat in the air. By the side of these researches into religious history and these facts, showing unbroken historical development which the research brings to light, the charge itself seems to be left rather afloat. Rationalism, indeed, believes that the constructive element in human history is as active in this present era as at any past epoch, and finds no one era in the past authorized to sit in judgment on the present.

But that it cuts off the present from the past is the most irrational of all charges. On the contrary, it is tracing those lines of natural historical evolution which bind race to race, and age to age, and present to past, by clamps that cannot be broken. So far from cutting off the past, Rationalism is making a longer and larger and stronger past, and is setting it so solidly beneath us and what we are to-day that criticism cannot anywhere find the finest seam into which it can thrust its sharpest blade to cleave us from it.

Now in this reconstruction of religious history it is, of course, true that the Hebrew and Christian scriptures lose that specific authority which has been attributed to them because of an alleged different origin from that of the sacred books of other religions. Like all records of the past, they must be tested by intelligent inquiry and their teachings submitted to our own sense of truth and right. But they are not for this reason discarded as worthless. Not a precept or legend or speculation or myth is there in them which does not have its significance. Even the stories of miracle, no longer credible as accounts of actual events, bear testimony to the childlike simplicity of primitive faith, and represent some actual phase of human thought as it has met and tried to solve the deep problems of life; while psalm and parable and prayer, the narratives of struggle with the pressing exigencies of existence, the utterances of spiritual aspiration and hope and beatitude in the midst of material cares and sordid desires, find a response in sentiments that are still vital in the human heart and connect us back to people of a far-off time and race, but living essentially the same experiences that are ours to-day. Rationalism, therefore, does not destroy any real value that the Bible possesses, though removing it from its place of official authority. Moreover, not only does it not take away our Bible, but it brings us more Bibles. It reverently gathers and studies the sacred books of all religions. It illustrates how the important vital principles of ethical and religious faith have found utterance in all the great religious systems; and shows us, hence, how deeply rooted these principles are in the very substance of human nature and with what confidence they may be expected to appear as soon as certain conditions of intelligence are presented.

In like manner, though it be true that Rationalism, in its reconstruction of religious history, places Jesus in the line of our natural humanity, it is not therefore destructive, but rather more largely and grandly constructive. Let Christendom celebrate his virtues, adore his saintship, marvel at his spiritual insight, affectionately rehearse the story of his career as it will, Rationalism responds, “All this is an outcome of our common human nature,—go and do it.” On the theory that Jesus is to be taken for an example, make him human, and then what was actual in him becomes possible for all; but make him God or a supernatural man, and how can he be a model for men of only natural endowments? As a man he becomes one with us. He proves what flowers and fruits can grow on this stock of our humanity. His gifts glorify the race. His career becomes an inspiring motive. His history, as Emerson has said, “is the history of every man, written large.” And if rational criticism shall show, as it probably will, that the common conception of Christendom with regard to the character of Jesus is largely ideal, that even the New Testament record began to idealize it, and that it has been further idealized since, still Rationalism has the advantage over the popular ecclesiastical theology in that it can fall back upon this idealizing power of the human mind as itself constructive. The human mind is thus shown to have been by the agency of its own ideals, its own thoughts and emotions, largely instrumental in the development and growth of Christianity. And whatever Rationalism may disprove and destroy in the outward records as historical realities, it cannot destroy this fertile capacity of the human consciousness itself. Even though criticism could resolve the gospels into elements wholly mythical, still the character and career of Jesus as an ideal conception would remain; and the elements of this conception must have come from human nature. And the human nature that could conceive such a story of life and is thus proved to have the germs of it in itself—what must it not be capable of doing in reality? And suppose that, when we put Jesus in the line of our natural humanity, we do bring into his company other great prophets and teachers, the teachers and prophets of other religions, what is that but additional proof that fine spiritual insight and lofty character and saintly devotion to the good of humanity are not so rare in the world as we have been accustomed to think? That intelligence, love, heroism, faith, are human attributes, and have found their great exemplars under various forms of belief and worship? Surely, this should not be regarded as a dangerous discovery, but rather as inspiring a better hope and courage. Rationalism does not thus tear the temple of religion down, but spreads its walls to admit a larger assembly.

And again, with regard to our conception of Deity: suppose that Rationalism, applying its principles of investigation to all the phenomena, material and mental, of the universe, shall very essentially modify that conception as it is commonly held. Shall we fear the result as irreparable destruction? Conceptions of Deity have been before modified in the history of human development, and yet humanity has not suffered injury by the change. The change has indicated progress. But suppose that now the conception of Deity as an individual being standing apart from the universe, creating it externally and then imparting to it its laws, and now ruling it and mankind from that exterior place of his habitation—

suppose that that old idea should now give way before rational thought, and in place of it should come the conception of Deity as *immanent* in the universe; or a conception that should absolutely identify Creative Power with the natural energy, law, force, life of the universe itself, as the Law of all law, the Life of all life, as the Infinite unity of which all finite forms of existence are partial and incomplete manifestations,—the change, in my opinion would not be loss, but great gain. It would really be a larger and more satisfying idea. We should then be in the way towards reconciling religion and science, faith and reason; and more than that, we should have in our hands the clew towards a practical reconciliation of individual experience and conduct with the exigencies of universal law. We should then see that by no schemes of mediatorial redemption or supernatural answer to prayers, but by knowledge of and obedience to natural law, and by faithful conformity to our highest sense of truth and right, do we find the conditions of spiritual health and peace. And even in the bitterest trials of our lot, is it not more to think of this Infinite Life close at our hearts, close at the very spot of need, waiting to flow in by channels of natural energy for our healing at every solicitation of our co-operating wills, than to think of a distant Deity who is to help us from the heavens? To think of God as the One in the All, as the intelligent Energy in whose vitality I consciously share, as the Living Power developing in all forms of finite activity and bending them by inherent force of gravitation towards truth and goodness and beauty,—to think of Him as the wisdom and beneficence which are the very spirit of these laws that penetrate the universe and all the experiences of our lives,—that thought seems to me all-sufficing in its positive and constructive power, whether I am weak and need to be made strong, or sorrowing and troubled and need to find repose. I do not say that all persons would accept this as the rationalistic interpretation of the problem of Deity. But let reason give what interpretation it will of the creative Power of the universe, it can not separate us from the great lap of Nature; it cannot thus orphan us. Science itself is tracing our pedigree back to the primal motive Force, and showing how the one Life-power has been slowly, through the ages, accumulating intelligence, conscience, love, with which it has endowed us its latest children. Thus the Creative Power itself, pulsing in our life, holds us to the goal of rectitude and beneficence. It is paternal in its wisdom, it is motherly in its services for our welfare. And by no possibility can we be “cut off” from this sustenance and guidance. There is no such thing as “unaided human reason.” The human mind by the very conditions of its existence is open to these vital forces of Nature, and its fibres run down into them to find their nutriment. Whatever the Power be that gives law and vitality to the universe, that Power inheres in human reason also. Our life can in no way be separated from the Life that animates the whole. Come to what belief we may concerning the nature of the Infinite Power of Life, we cannot change the facts of our relation to it. In it or Him we must needs “live, and move, and have our being.” Theistic or atheistic opinion cannot change that fact. And then this solid fact, which even the scientific reason offers, that we are vitally and beneficently connected with the Highest Power of which we can conceive in the universe, what can be a firmer basis for belief or trust? If we hold that creating and sustaining Power is immanent in the universe, if we identify it with the organic energy and vitality of the universe, then do we also hold that intelligent and beneficent Providence is immanent and inherent in the natural laws and forces by which we have derived and continue our being. Not negative, then, but positive is his faith.

As to religious institutions and forms of worship, these will doubtless be changed in the future as they have been in the past. Every great epoch in religious history has modified the outward expressions of religion. But not for this reason has an epoch been regarded as destructive. Christianity annulled many of the ceremonials of Judaism and introduced its own methods of worship. Buddhism did the same with reference to Brahmanism, Protestantism with reference to Romanism. Yet these were all periods of vital and constructive faith; epochs of fresh life, not of decay. So now, Rationalism will probably not find its instrumentalities to any great extent in institutions and ceremonies that have been moulded by the spirit of past beliefs. It will shape its own. And these are already beginning to appear. You may find them in institutions and movements for philanthropic, educational, social, and humanitarian objects. Rationalism, true to its inner principles, must emphasize the supreme importance of noble character and true living. Such instrumentalities as may help to this end it will preserve and foster. But it must always regard the *spirit* of devotion as a more substantial and trustworthy fact than the *form* of devotion; “the beauty of holiness” as better than any ordinance of worship.

And here I ought to refer to the constructive power of Rationalism as shown by its ready and natural alliance with Social Science, but can only do so by the briefest allusion. Social Science, resting as it does upon rational knowledge of the laws of existence pertaining to human beings in their social relations, is another phase of the free development of reason. It is reason applied to the facts of social life. It belongs, therefore, to the same stock as religious Rationalism, and becomes its legitimate ally and agent in practical efforts for the promotion of human welfare. While theologians discuss the question whether the race has been tainted by Adam's fall, Rationalism says, Here are children so badly born and bred

These are a few only of the ways in which a great protest now will check this incipient revolution, and do great service to free religion. We urge them as reasons for pushing the Counter-Petition with increased vigor, and not resting till the mail-bags groan with their burden of lists. The *Boston Investigator*, which never falters in the service of civil and religious liberty, reports a single petition of a thousand names from Davenport, Iowa. Well done! Who will match it, or overmatch it? Let there be a generous rivalry in the matter. If any other paper can secure fifty thousand names to our twenty-five thousand, we shall rejoice to be outdone in such a cause; but we hope our friends will do no less well than others. The enterprise is not a useless one; and *THE INDEX* has no more important work than to urge it forward. Give us the hundred thousand names by the first of May!

Since writing the above, we learn that Rev. Mr. McAllister, Secretary of the "National Reform Association," will hold a public meeting in Boston early in April in order to push the Christian Amendment movement, and will be assisted by Rev. Dr. Miner, President of Tufts College, and Professor Seelye, of Amherst College; and that Rev. Mr. Mayo, of Cincinnati, will lecture during the month of April in Pittsburgh, Philadelphia, Brooklyn, and New York, under the auspices of the auxiliary societies in those cities. A meeting in favor of the movement in the Committee Room of the Boston Young Men's Christian Association is reported, at which Rev. Wm. Graham, E. S. Tobey, Esq., and Russell Sturgis, Jr., were appointed a committee to organize an auxiliary local association. Mr. McAllister reports that the Ministers' Association of the Orthodox Congregationalists and the Methodist Preachers' Association are getting interested in the movement; also that Rev. Gilbert Haven, editor of *Zion's Herald*, is a convert to the cause, as indeed had already appeared in his paper. It may not be generally known that "the General Assembly of the Old School Presbyterian Church endorsed the amendment unanimously at its sessions in Newark, in the year 1864."

The *Christian Statesman* (Philadelphia), from which we derive the above information, also says:—

"Since the Cincinnati Convention, the work has been prosecuted with increased interest and vigor. We have accounts from every quarter of meetings to hear the reports of delegates and ratify the resolutions of the Convention; of public discussions in lyceums, colleges, and meetings for that purpose, and of a general demand for information on the subject."

We mention these facts because they show so plainly that the movement is gaining headway among the Evangelical churches, and that it is time for the liberals to act with energy. Again and again we repeat that "eternal vigilance is the price of liberty." Let no one think it useless to get names to our remonstrance. They cannot be got too early, too numerous, or too fast. When the cholera is abroad, it will not do to despise sanitary laws; and the cheapest of all remedies is—*prevention*.

BEECHER AT HIS BEST.

It has been the lot of Henry Ward Beecher to have many words put into his mouth that he never said. We are therefore naturally shy of holding him responsible for the poorest things attributed to him; and are almost afraid to believe that he has said the best. Of these best things the following seems one of the very best. It is straying about the newspapers with his name appended:—

CONSCIENCE.—Men have the impression that the conscience is to a man's soul very much what the head-light is to a locomotive—a strong light with a reflector; and that it throws a beam right ahead in the middle of the night, lifting the track up clearly into the engineer's sight, so that he may see the obstructions, or the track, as the case may be. The conscience is no such thing. It no more determines what is right than the principle of taste determines what is beauty, or than the desire of acquiring property determines what would be successful in business. If conscience is an unerring guide, how is it that men have always been erring in nothing so much as in things which appertain to conscience? How is it that, now, no two men can agree on any one subject in all its shades and applications? What is right? Hardly two men can be found to give a common answer to that question. Everybody believes that the right ought to rule; but what is right, is always the problem. If conscience had nothing better to tell men than that the right should prevail, it would not be of much service to them. I could have got along without a conscience to tell me that. I knew it anyhow. But when in the ten thousand complications of human life, when in the play and interplay of a

hundred feelings, I ask my conscience, "Now, to-day, what is right?" it is as dumb as a bat. My conscience does not help me in this regard. What do I then? I am obliged to take up the case, and think it all over, and put one thing against another, and go through such a process of reasoning as a lecturer or teacher would resort to for the solution of any philosophic truth; and so I come to the judgment that, on the whole, this or that is right, for such and such reasons. And the moment I say, "It is right," down goes the seal of my conscience, and fixes that decision. It does not interpret it, but ratifies or enforces it. It is the reason that determines it.—*H. W. Beecher.*

Are we not right in claiming that times are changed, when the foremost Evangelical minister in America, the professor of preaching in Yale College, utters truth like this? To find what is right, "take up the case and think it all over." Not a word about searching the Scriptures. Not a word about "looking to Jesus," or any other great and good teacher. Solve your problem of duty for yourself, precisely as a Jew would solve it, or a Mohammedan, or Socrates, or Buddha.

When Buddha says, in "The Wheel of the Law,"—"If any of you know of yourselves that anything is good and not evil, praised by wise men, advantageous and productive of happiness, then act abundantly according to your belief," his ethical method is essentially like Mr. Beecher's. In short, the pulpit orator of Brooklyn here frees us from the bondage of creed, and brings us out upon the high table-land of Natural Religion.

If now this is to be done in the most difficult cases, why not in all? The whole principle of the supremacy of the Inner Light is here. If I know a thing to be wrong, according to Mr. Beecher, I know it not because Moses or Jesus, the Father or the Scriptures, have taught it, but because it commends itself to this inward decision. If this is to be supreme, all other authorities are secondary. If there is a collision, they must yield. Follow out Mr. Beecher's system, and if you fail to be convinced by all these outward guides, they must for the time be set aside. You must follow your own conscience and reason, even to the exclusion of Moses, Jesus, the Father and the Scriptures, all together. You must go alone, without support from any of them, with nobody on your side but the Creator, who gave you reason and conscience, and bade you accept their guidance. Amen to that!

T. W. H.

MORE PETITIONS.

The following additional lists of signatures to the Counter-Petition against the Christian Amendment to the United States Constitution, have been received since our last issue:—

Mr. Otto Kaross, Milwaukee, Wis., sends four hundred and ten names (mostly Germans); Dr. James Fischer, Shreveport, La., sixty-three; Mr. F. Edson, Hadley, Mass., thirty-four; Mr. C. C. Whitman, Westford, Mass., seventy-three; Mr. A. G. Norman, North Lawrence, Kan., sixty-two; Mr. D. M. Martin, Pine Grove, Pa., seventy-six; Mr. H. D. Sissons, Mill River, Mass., six; Mr. Jerome Hurlburt, Manistee, Mich., thirty-six; Mr. J. S. Caulkins, Thornville, Mich., twenty-four; Mr. E. H. Heywood, Princeton, Mass., sixty-one; Mr. John Lowe, Monteville, Ill., eighty-six; Mr. Sylvanus Haag, Whitestown, Y. Y., eighty; Mr. Geo. Nichols and Mr. A. Huff, Tontogany, Ohio., sixty-nine; Mr. A. Huff, Tontogany, Ohio., eighty-nine; Mr. J. M. Ozler, Olivesburg, O., fifty-eight; Mr. M. A. Root, Bay City, Mich., one hundred and sixty-nine; Rev. G. W. Richmond, D. D., Plainfield, Mich., eighty-six; Mr. Matthias Wriest, Tripoli, Iowa, forty; Mrs. M. J. Wilcoxson, Pierce City, Mo., eleven; Mr. T. A. Spaulding, Berrien Springs, Michigan, fifteen; Mr. Marc Thrane, Chicago, Ill., thirty-nine; Mr. S. R. Hopkins, Rossville, Kan., sixty-five; Mr. E. L. Baker, Topeka, Kan., seventy-three; Mr. Alfred Keyser, Kalamazoo, Mich., seventy-five; Mr. W. A. Lathrop, Cleveland, O., one hundred and thirty-one; Mr. D. C. Horton, Springfield, Mass., one hundred and twenty-one; Mr. Chas. M. Boutelle, Chester, Minn., five; Mr. Geo. W. Gist, Letart, West Va., one hundred and twenty-three; Mr. E. H. Bearse, Harwich, Mass., fourteen; Mr. O. K. Robinson, Oswego, N. Y., one hundred and thirty-five; Dr. N. B. Butler, La Harpe, Ill., two hundred and fifty-five.

The number of names thus far acknowledged in *THE INDEX* is about TWENTY-FIVE THOUSAND.

DEMOCRACY UNPAINTED.

In his lecture upon "Social Ideals" in *THE INDEX* of February 10, Mr. Wasson animadverted upon the Declaration of Independence in a manner both startling and novel. "This doctrine," he says, "would be quite as suitable to rats as human beings. . . . It is to-day furnishing the logic of 'free love,' and, if the premises be admitted, an *unanswerable* logic."

To reply to the first half of this remarkable statement, it seems only necessary to indicate the difference between rats and men—a difference too often overlooked by the school of political philosophers to which Mr. Wasson belongs. Another school, one which he ordinarily despises for its logic as well as its claims, commits the same blunder. The most notorious free-lover, referring to a certain class of persons, in *THE INDEX*, March 9, says that incontinence is "the natural expression of their natures," and, boldly proclaiming the right of her clients to pursue their vocation, she professes to find her logic in our Magna Charta. The readers of *THE INDEX*, however, will remember how at the first challenge free-love yielded the position and sought refuge in outer darkness. When last heard from, the right of free-lovers to liberty was only a right so long as they succeeded in pursuing happiness in secret—that is, in concealing their crime from society. It was cruel in "free love" thus to abandon the "premises," just at the moment its "logic" was pronounced "unanswerable." Will the "rats" remain true, or will they as hastily desert the sinking ship?

In the articles published in these columns and now reviewed by Mr. Wasson, I took exception to his construction and interpretation of the Declaration, and offered the suggestion that Jefferson and his companions did not overlook the difference between rats and men, but proceeded upon the assumption that man is a rational being, invested with divine attributes as well as animal instincts, and therefore that, when we attempt to interpret their language, we must keep this assumption in view. The "inalienable rights" implied in human nature grow out of the divine character of human nature, and in themselves imply correct social relations. Our forefathers did not ignore either the animal or the divine of humanity. I attempted to enforce this suggestion by an appeal to the Declaration itself and to the interpretation of it as indicated in the preamble to the Constitution. In his letter Mr. Wasson does not notice this line of argument, but proposes another method of inquiry. He does not pretend to maintain his own theory, but criticises mine sharply, and refers to the past and present conditions of American politics and society, as a sufficient refutation of it. In these he finds the result of a correct development and application of the principle of democracy, and to this principle he charges all that is despotic in our government, corrupt in politics, and anarchical in society.

Now it seems to me that only by reversing our history from the establishment of the government to the present day, can such a charge be sustained or such a conclusion be reached. The facts are (and my friend urges the value of facts), that African slavery, so far from being a product of democracy, was in constant and terrible warfare with it, until overthrown. Democracy does not encourage ignorance and vice, but pleads for the education of all classes. Democracy does not enfranchise any man "regardless of personal worth," but, with some wise limitations and exceptions, it enfranchises the multitude, because it recognizes personal worth. It does not foster political corruption; on the contrary it disgraces Tweed and forces his retainers to disgorge. It does not disfranchise the Chinaman, but seeks his elevation to the full rights of citizenship. It does not disfranchise woman, but protests against her present legal classification with idiots and criminals. The history of this country is the history of a people slowly but surely realizing the full import of a principle which at the beginning was as fiercely denied as it was forcibly maintained, and which even now is but partially assented to and is inadequately applied.

One of the most memorable of General Grant's campaigns is the one in the Wilderness, where, suffering daily defeats, he finally won a victory that converted previous disaster into substantial success. In like manner, democracy has pushed forward regardless of reverses, and we owe to it to-day, very largely, such social and political freedom as we enjoy, in which the intelligence and morals of the people, unequalled by those of any nation on the earth, find favorable opportunity for growth and culture. Let us welcome the consideration of facts and of experience,

to which our friend invites us, and confidently appeal to the history of our own country, where democracy has obtained a foothold, and to the history of other nations, where it has been vigorously suppressed, for confirmation of our faith.

Following Mr. Wasson, I will leave the original question and consider the very amusing and summary manner in which he disposes of reformers. He remembers that many abolitionists refused to bend the knee to Baal, denounced the government for its recreancy to democracy and declined to vote for the President of a slave oligarchy. In his view this fidelity to principle was a virtual denial of faith. He discovers some one habitually protesting against political demagogues (against General Butler for instance), against the despotism of sex, the overgrown power of corporations, the exorbitant claims of capital upon the industry of the people, in short against every perversion of the democratic principle,—and he says to him, "You do lip service to your 'ideal,' but this persistent protest in its behalf belies you." Conscientious reformers are thus, with innocent gravity, reduced to one of two alternatives; they must abandon their principles or forego their protest against the violation of them!

Reply to personal criticism is always of doubtful taste and utility, but as my friend has broadly intimated that I abstain from political action, he and the reader will pardon me for saying that herein he does me unintentional injustice. So long as a vote implied an oath to support slavery, I withheld mine; but since slavery was abolished I have voted and otherwise performed political duty. In the second of my articles (that on the "Higher Law") noticed by Mr. Wasson, I expressly urge the necessity for the performance of such duty.

But to return to the original question,—What is the ground of our faith in American democracy? Mr. Wasson in his lecture refers to the Declaration of Independence for an exposition of democracy, and declares it to be based upon self-interest—pure individualism; that social rights and duties are excluded, that "rats" and "free love" are, equally with human beings and virtue, entitled to all the rights guaranteed by it. I accept his statement that the Declaration is the true exposition of democracy, but maintain that it finds its warrant in the divine character of humanity, and that it implies social as well as individual rights and obligations. He responds,—"Oh yes! The old, old story." From time immemorial the rulers of men have based their claims upon the assumption of a divine right to rule. Whether it be a family, a priesthood, or an aristocratic class, in each and every case this divinity is asserted as the principle of authority. Is there no significance in this "fact"? Is it merely "a subjective imagination" that invests it with meaning, that sees in it the partial expression, the dim recognition of a grand, living truth? Kings, priests and aristocrats discover in themselves, and themselves alone, this divine character, and therefore this right to authority; democracy announces the divine character of all men, the consequent equality of all men, and therefore the right of the people to be their own rulers.

Democracy trusts the people, for it is the people. My friend should help, not hinder it; and help it he does when, with an eloquence and power superior to that of most men, he pleads for personal integrity and social welfare. If, however, he must insist upon seeing only the refuse of European despotism as it is deposited in New York and used by demagogues—if this and "free love" are the only results of democracy visible to him, let him not be discouraged; let him rather find consolation in such reflections as escaped the lips of De Tocqueville, when he too was depressed through fear and doubt. He said:—"We may naturally believe that it is not the singular prosperity of the few, but the greater well-being of all, which is most pleasing in the sight of the Creator and Preserver of men. What appears to me to be man's decline is to His eye advancement. What afflicts me is acceptable to Him. A state of equality is perhaps less elevated, but it is more just, and its justice constitutes its greatness and beauty. I would strive, then, to raise myself to this point of Divine contemplation, and thence to view and to judge the concerns of men."

B. P. H.

"Follow me," said Jesus.

"There is no leadership in the world now possible except the leadership of ideas," says George Jacob Holyoake.

Holyoake is right—or will be when the world has learned its lesson.

EDITORIAL BOOK NOTICES.

SAFENA; OR, THE MENTAL CONSTITUTION (published by "The Matuna," which the reader may locate in the moon for aught that the title-page says to the contrary) is such an outburst of supernal wisdom from the brain of Arthur Merton as defies all criticism. It is above and beyond us. Philosophers so profound as to find no expression for their thought without inventing a language on purpose to convey it should not send their books to *THE INDEX* for notice, unless accompanied by a lexicon. Fourierism, phrenology, and free-love might squabble for possession of "Safena," as Michael and Lucifer fought for the body of Moses; common sense would never put in a claim for it. If our readers desire to know more of this wonderful work, they must send x pennies to —, and wait patiently for the result.

THE INFINITE AND THE FINITE (Roberts Brothers, Boston) is a little exposition of New Church doctrine (Swedenborgianism, as the uninitiated are apt to call it) by Prof. Parsons, of the Harvard Law School. It is too vague, however, to be of much value as a statement; and it presupposes too much acquaintance with Swedenborg's writings to be easily intelligible by those who have not studied them. What we least like about it is the dualism of "natural" and "spiritual" on which the "Second Christian Dispensation" is based; for the better science and philosophy of the age are seeking to interpret human nature, like universal Nature, in the light of unity. What we like best in the little book is its calm and contemplative tone. A very pleasant impression is given by the following passage (p. 181):—

"We who have faith in this latest revelation must of course believe that it is in advance of all that have come before it. But we do not think that we, personally, are in advance of all that are outside our boundaries; and God forbid that we should be so blind as not to see in some of those who know nothing of our doctrines,—or, knowing them, cannot see their truth,—purity, charity, living faith, and excellence of motive and of conduct, before which we bow with reverence, and in which we would find examples and incentives."

Such catholicity of spirit as this passage illustrates commands respect, and inclines the sceptical reader to leave the New Church to enjoy its mild and harmless mysticism undisturbed.—Price, \$1; for sale by H. S. Stebbins, Toledo.

RADICAL PROBLEMS (Roberts Brothers, Boston), by Rev. C. A. Bartol, D.D., contains essays on "Open Questions," "Individualism," "Transcendentalism," "Radicalism," "Theism," "Naturalism," "Materialism," "Spiritualism," &c.,—seventeen in all. It is the work of a poet-thinker, not leading you step by step over the dusty road, but catching you up and setting you on peak after peak, to be awed and delighted with the glory of the landscape. True, you do not know just where you are, nor how you got there; but the glimpses of beauty that ravish your eye make you exclaim, like one that is said also to have seen wonderful things on a Mount—"It is good for us to be here!" If the vision vanishes after a while, and the returning dulness of the common makes the prose of life seem a little more prosaic than ever, that, too, is but repeating the legendary experience.

We can give no account of this book. It is to be heard, like a song,—or seen, like a rainbow. To be able to appreciate it, and to judge it as it ought to be judged, is proof of a spirit fine by nature and twice refined by culture. We do not think it will be a popular book. But the best part of "the people" will hold it as a treasure; for it is full of beauty, full of wisdom, full of most expensive and vivifying meditation. Dr. Bartol has more continuity than Emerson, but shares Emerson's low estimate of the "logical understanding," and makes no attempt to throw his thought into logical form. Readers destitute of imagination, therefore, will be apt to echo the mathematician's criticism on "Paradise Lost"—"The book may be all well enough, but I don't see that it proves anything!" No, it does not prove anything; but it teaches much, and quickens more.

If we were to argue against some positions assumed here and there in its pages, we should fall into the absurdity of one who should attempt to "photograph a fit;" for the positions shift from sentence to sentence. One corrects another. For instance, in the essay on "Individualism," we are not pleased with such a sentiment as this:—"The sceptics about God and heaven, however polite and complaisant, will be found in the last analysis self-seekers, and no devotees of their kind." There is cruel and harsh injustice in that judgment. But only a few pages later we read:—"I will not carry my blame of an opinion

into my treatment of the man." Let us take this sentence as an apology for the other; for it far better voices the large and noble spirit of the writer.

Here are a few of the jewels that sparkle on these golden pages:—

"It is held dangerous to unsettle a common faith. Not if it is unsettled by thought! Better unsettle your house in season, if it rest on the sand."

"Take up your candles, carry them forth from every altar, and set them in the courts of Mammon, till all its dusky corners are lighted, and every unrighteous plot exposed. A lamp burning in a store is greater safeguard than a lock."

"Every pure thought is a glimpse of God. We have seen him, though the sight faded the next moment for ever away."

"Is number virtue? How easy to outvote God, who is only One!"

"I confess I am not moved when the table tips. The wonder is just as great when it reposes firmly on its legs."

"The man that first discovered sin went further than Columbus. Nothing but virtue could ever become aware of vice."

"O student of these fair appearances, observer of this ghost of God we call the world! Before you close the catalogue, account for yourself. Will you tell us why you are here? Who woke your curiosity, and started you on your track? Was there no lout-gator of your researches, or Source of your delight? What is the name of That which persuades you not chaos, but cosmos, is all?"

"The equilibrium is disturbed? Not God's or Nature's, when we miss our footing, and are overset. 'I did not know,' you say. Of all parties the Know-Nothing's was the worst."

But we must reluctantly pause, and resist the fascination. Reading these unequal pages which are studied so closely with brilliancy brings back to memory the close of a summer's afternoon at Hampton Beach, as we lay on the warm sand looking eastward, with the sun behind. The waves were dark and bewilderingly restless, rolling in unceasingly towards the shore. But as each breaker drew back for its plunge like a rearing horse, what marvellous emerald green, transparent as if we could look miles into its depths, suddenly burst into view! And a second later, as the slant sunbeams struck the toppling crest, what a glory of gold flashed suddenly along the beach from end to end, crowning the green surge with a brief but insupportable splendor just before it perished in a sheet of rushing foam! Such is the surprise of great thoughts, obeying their own law as they roll landwards from the immeasurable Ocean of Mind beyond our ken.—Price, \$2; for sale by H. S. Stebbins, Toledo.

ERRATA.—In the lecture on "The Character of Buddha," in our issue of March 16, we are requested to make the following corrections:

Page 82, col. 2, l. 63, for "their" read "these."
 " " " 72, " "selling" " "making."
 " " " 33, " "invited" " "visited."
 " 83, " 1, " 76, omit the words "make any."
 " 83, " 2, " 35, for "the human race has never got beyond" read "the human race has now got beyond."

The first and last of these errors were typographical: the other three are in the original manuscript.

In making these corrections we deviate from the rule published in *THE INDEX* every week; and the present exception must not be urged as a precedent. It is literally impossible to prevent all errors; and a large proportion of the few that occur are due to the illegibility or carelessness of manuscripts. As we comply strictly with this rule in the case of our own articles, we think it not unreasonable to expect a similar compliance from others; and we shall be obliged in the future to adhere to our rule without exception.

Father Damen, a Catholic priest who boasts that he has converted five hundred Protestants to his religion, made the following statement in a recent sermon in Brooklyn:—

"No money has ever been paid in the Catholic Church, and is not paid now, in order to obtain pardon of sins."

Why, in the name of common sense, what *else* is the money paid for? Is the Church anything but a great machine for getting sins pardoned, and was ever a penny paid into its treasury for any other conceivable purpose? Tetzels did the thing a little coarsely, perhaps, but Father Damen is in the same business himself. Let him convince his "five hundred converts" that they can get their sins nicely pardoned without turning a cent over to Mother Church, and he will find that the money and time he devoted to converting them were a little the worst investment he ever made. Such indiscretions will reduce the reverend Father to rags. It will never do in this way to kill the "goose" that lays the golden eggs.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

"SENSE AND NONSENSE IN THEOLOGY."

CHICAGO, Feb. 22, 1872.

DEAR MR. ABBOT:—

I happen just now to pick up the *Independent* for Jan. 25th, and observe its article on "Dropping the Theological Nonsense." Why have you not given it a return shot? Is the *Independent* so stupid as not to know the difference between theological sense and theological nonsense? Or does it suppose its constant readers are so stupid and muddled and mixed in their knowledge of words or of ideas, as not to see through its very loose attempt to confound the significance of the two words *religion* and *theology*?

You should never presuppose in the *Independent* either the brains or the candor to see, in a term like "theological nonsense," the ordinary and almost universally acknowledged meaning, but should remember that, if they can strain some uncommon meaning out of it, they will, just as many liberals claim the right to invent a new meaning for the word Christianity. So I beg you to speak by the book when you are likely to run against the *Independent*; and would it not be well to send their man an unabridged dictionary?

To relate my experience as they do in prayer meetings, I may say that I have read the *Independent* regularly for ten or twelve years, without finding as much inciting me to "do justly, love mercy, and walk humbly," as I have found in THE INDEX in less than two years. I called myself a Christian. But Christianity drove nearly all the religion out of me; and a universe full of free and rational religious agencies, among which THE INDEX holds a high place, have, I humbly trust, restored religion, with not enough of any sort of theology to over-balance it. Few know how common is my case as to the first part of the experience, and how much need there is of some INDEX to point the way to a religion not built upon dogma, not roofed with superstition, not begirt by crude absurdities, or crammed to suffocation with "theological nonsense." An organ which teaches people much in the way of "doing justly" will not urge them to sneak out of just punishment by grasping at blood-atonement. If a man's wishes shape his creed, as many Orthodox assert, those who "love mercy" will not believe much in the devil, or take large stock in hell; and those who have a monopoly of "salvation" and who know God's will so well that they have printed it all out for his family use, would do well not to prate much of humility.

I trust the charge of narrowness does not make you sleepless nights. Most of those who make it are as broad in vision as a goose in a good-sized puddle, discerning in its horizon the distant line of the ocean, and imagining that boundless body to be more narrow than its own pond.

Will not every honest and wide-awake soul soon shake off that puling sentimentality misnamed religion, with that vast mass of nonsense they call theology, and unite with us in striving by every true and wholesome means to bring in a revival of pure and undefiled, rational and free religion, in the place of the stupendous indifference which we, as well as "professors of theology," greatly deplore?

SENSE.

[The reason why we have not "given a return shot" is that we have ceased to expect from the *Independent* either honest or just treatment. We are willing to carry on a fair controversy with any one, according to the rules of discussion recognized by all gentlemen; but we will have nothing to do with those who wilfully slander and misrepresent. The editorial writer in the *Independent* knew that he put a construction on our language that we did not intend; and as this was a weak attempt to revenge himself on THE INDEX for convicting him of having garbled a quotation in order to sustain false witness against his neighbor, we took no notice of it. Such laurels as he has won he is welcome to wear. We shall not deprive him of them.—Ed.]

"THEOLOGICAL NONSENSE."

The *Independent* reads THE INDEX a lugubrious lecture for using the phrase "theological nonsense," insisting that it (THE INDEX) has dropped all religion, and is sailing under false colors when it claims to be a religious paper. It insists also that the phrase betrays a ruthless disrespect for the opinions of mankind. It closes about a column of pious cant by expressing the hope that such words were "a slip only," and adds,—"But what a slip!" It is difficult fitly to characterize such pious drivel as this, on the one hand, or, on the other, the meanness displayed by quoting, as the *Independent* does, a single sentence from THE INDEX and refusing even to let its readers see the paragraph in which it was found. But the *Independent* is such a small sheet, we will excuse it for its apparent illiberality on this score. What a profoundly logical conclusion the *Independent* reaches, when it declares that THE INDEX necessarily

drops all religion when it drops "theological nonsense!"

Is there no religion, then, outside of the so-called Christian theology, supposing it not to be nonsense, and the *Independent* to be the judge of what is Christian theology? If Christ taught no theology, did he therefore teach no religion? If he taught theology, or a theology, what was it? No answer can be given which will satisfy a half dozen of the three hundred sects into which Christendom is divided. But if he taught a theology, was it the sum total of his religion? Did he then teach nothing which pertained to this world alone? Does a Christian drop all religion, if he happens to drop a theological dogma which the *Independent* thinks is taught in the New Testament? Finally, is there no religion except what the *Independent* is pleased to teach? We rejoice to know that the world has not come to be so spiritually poor as the *Independent* imagines. It may flatter itself that what is not comprehended by its clerical scribblers is not worth knowing; that they fill its columns with all that is valuable in religion; that all else is "unreligious religion," and that there is no "theological nonsense" suffered to pollute its pages.

But it is a blessing that this delusion is not shared by many outside of its editorial staff. The religion of the *Independent* in Orthodox circles is regarded very much as the *Independent* regards the religion of THE INDEX. The "theological nonsense" which it has seen fit to drop would make a bigger book than that which it clings to, Orthodoxy being the judge. While the *Independent* repudiates the dogma of Adam's sin, close communion, and other dear old "theological nonsense" which the Orthodox church clings to, by what process of reason or religion does it condemn THE INDEX for dropping what it clings to? How does the *Independent* infallibly determine that the "nonsense" which it has dropped is really worse than the "nonsense" which it holds on to, but which THE INDEX has dropped? Orthodoxy says that the religion of the *Independent* is as "unreligious" as that of THE INDEX, a good deal more dangerous, and not half so consistent.

It is true, as the *Independent* alleges, that THE INDEX "has had a house-cleaning," and has made thorough work, and got rid of worthless rubbish from garret to cellar, while the *Independent* has only white-washed the outside, and cleaned the front-yard of the old theological rookery in which it resides. It has cleansed the outside of the platter, while the inside is full of corruption and the dead bones of a defunct theological system. Within the last fifty years, while crying "Wolf!" lustily all the while, Orthodoxy has actually thrown overboard at least half of its pets. The wolf of Free Religion will within the next half-century compel it to cast overboard the other half—the half that the *Independent* clings to. That thrifty concern, however, will cling no longer than it pays to cling to Egyptian fables, mis-called religion. This is, at least, a consolation.

A. J. GROVER.

NOTEWORTHY BENEFACTENCE.

DETROIT, Feb. 20, 1872.

It is not the province of THE INDEX to publish news, or to glorify individuals, but it gives me pleasure to record a fact which is somewhat in the newsy and personal category—not for its newsy or personal character, but for its general interest as related to the social condition of the people.

Captain E. B. Ward, of this city, has for some time had in contemplation a plan of benevolence which he is about putting in execution. His plan is the erection of a commodious structure, to be called the Detroit Academy of Music, designed to furnish a place of resort and amusement for the people. It comprehends a free reading-room and library, and halls where amusements of an elevating character may be had, and where lectures and other intellectual exercises may be given, at such small expense as to place them within the reach of those who are now debarred from such privileges on account of the expense. Captain Ward has bought for the purpose a fine site on the corner of Fort and Shelby streets, and will commence the erection of the building with the opening of spring. In architectural beauty it is designed to surpass any structure now in the city, public or private. It will have two audience chambers, one capable of seating sixteen hundred, and the other six hundred people. These, with the library and reading-rooms, and a restaurant, will comprise what may be termed the public features of the proposed edifice, while the rents from stores and private business places will be relied upon mainly to pay the interest on its cost.

But it is the plan itself, rather than its details, that is of interest. It is social and moral problems that are now especially demanding solution. Our false religious system, which has gone to seed under the torrid sun of American Puritanism, has ever sought to draw a definitive line of demarcation between the sheep and the goats. The American Church has drawn this line so narrowly that it loses but a very small number of sheep and a very great preponderance of goats. And the sheep are continually and persistently jumping over into the goat pasture. It is presumed that the sheep are well cared for in the church fold, while in the estimation of the Church the goats are not worth caring for. But the disproportion of sheep and goats—or of saved and lost—is so great as to be really alarming. Political and social economy look at the problem with different eyes from the Church, and the man who shall prove himself a good shepherd, or goat-herd, will do the State some service, even though he may be compelled

to take a position at the left of the mythical King. The plain meaning of this is that the Church, by its ostracism of rational amusement, has alienated the affections of the people from it; its absurd theology cannot hold the critical mind of the age through the reasoning faculties; and its hell and damnation have lost their terror-inspiring power. The result is that the mass of the people are outside of the Church, but yet, having been accustomed to regard the Church as the source of organic social life, no substitute has yet been devised. Our social life is chaotic and anarchical. This is the explanation of the alarming prevalence of dissipation among the young. The Church has denied them rational amusement and natural recreation, hoping to drive them into the Church, but it has driven them into the grog shop and the brothel instead. It is certainly by no means a tender arrangement of the Church on the one hand and the grog shop and the brothel on the other, the comparatively free choice of the young inclines to the latter against the force of custom, of public opinion, of social ties, and of domestic restraint.

Every governmental and social structure, so long as it ministers to the natural wants of the people, keeping step with rational intellectual and moral progress, will retain their affection and support. It is the tendency of governmental and social structures, however, to fossilize. They fall to work in harmony with the forces that they are intended to conserve; they thus lose the affection and support of their constituency, and seek to compel their further allegiance by severe measures. They then become despotisms. Or, to put the case differently, they seek, by severe measures, to cure evils which their wisdom and foresight should have prevented. These remedies may prolong their existence, but cannot cure. The Church seeks by prohibitive legislation against drinking, and by punitive statutes against social vices, to cure evils which its own failure to minister to the social needs of the people has rendered possible. For an analogous reason it is seeking a religious amendment to the Constitution, that it may perpetuate as a legal fiction what has no existence as a moral fact.

Social reconstruction and regeneration must constitute the bulk of the work that is demanded of rationalism. Society should minister to the social wants of the race. The churches belong to those who control them, and they have a right to make them the habitation of bats and owls, and to exclude God's sunlight from them, if they choose. Society should provide its people with temples for the free exercise of all the rational attributes of the person—with libraries, with baths, with conservatories, with theatres and dancing halls. It should do this as fully as it seeks to meet the demand for primary education. Our school edifices, instead of being made praying shops and places for mere dry study, should be given a wider range of uses.

But these things are in the future, and in their absence it is gratifying that private munificence seeks in some degree to compensate for the deficiency. The particular enterprise under notice originates in private munificence. It originates also with one who is known far and wide as a liberalist and rationalist. Fortunate also is it that Captain Ward, having amassed ample wealth by an active business life, can well afford the outlay, and can well defy the scowls and the horrible machinations of bigotry. Who of the wealthy liberalists in the other great cities of the country will follow his example?

I am alone responsible for what I have written. It is proper to say that it is without the knowledge of, and may not be approved by, the gentleman who is prominently named.

S. B. McCracken.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXCHANGE BUILDING on St. Clair Street, opposite the Wagon and Horse Bazaar, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

On Sunday, March 31, Mr. PARKER PILLBURY will lecture twice, in the morning on "Conscience—its Place and Power in Human Nature," and in the evening on "Self-Made Men and Society-Made Men, or Men With Conscience and Men Without." On Monday Evening he will lecture on "The Late Cincinnati Convention; or, God the Father, Son, and Holy Bible in the Federal Constitution."

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending March 23d.—Miss C. E. Nourse, \$23; J. B. Stallo, \$2; G. K. Withington, \$2; H. Strause, \$2; Dr. N. B. Wolf, \$2; Dr. R. Bartholow, \$2; Jno. French, \$2; Harry R. Smith, \$2; A. G. Kinsie, \$2; Jno. D. Caldwell, \$2; Joseph Transience, \$2; A. M. Greeley, \$2; E. B. Baker, \$2; W. J. Godfrey, \$2; James A. Clayton, \$4 25; Henry C. Decker, \$2; Miss Marian Hovey, \$2; C. Baidas, \$2; Ed. Andrews, \$2; Mrs. A. Edgely, \$2; E. T. Cook, \$2; V. Averill, \$2; Chas. Zoigler, \$2; J. J. Mayer, \$2; Ada P. Gist, \$2; Chas. Mason, \$2; H. L. Green, \$2; H. Clay Ham, \$2; J. M. Oiler, \$2; Fran- cis H. Lee, \$2; Herbert Fletcher, \$2; D. C. Branch, \$2; R. S. Hopkins, \$2; G. P. Baskette, \$2; Wm. F. Andrews, \$2; Dr. H. S. Shoemaker, \$2; John Lowe, \$2; George Fleck, \$2; Rev. E. H. Hall, \$2; Mrs. E. Denton, \$2; E. P. Hurd, \$2; G. W. Topping, \$2; Wm. McKen- zie, \$2; James Forbes, \$2; Geo. Riker, \$2; Maggie Devoe, \$2; John Wilson, \$2; M. H. Doolittle, \$2; J. P. Smith, \$2; Martha Chadlock, \$2; Toledo Printing Co., \$10; Herbert Fletcher, \$2; P. M. Barnard, \$1 25; Mrs. C. Stratton, \$2; Sarah A. Davis, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

INDEX TRACTS

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THE BOSTON SUNDAY AFTERNOON LECTURES FOR 1872.

SEX.

BY C. A. BARTOL, D.D.

(Eleventh Lecture in the Course of Eleven "Sunday Afternoon Lectures," given in Horticultural Hall, Boston, under the auspices of the Free Religious Association, March 17, 1872.)

As artists speak of the *value* in painting of a color, there is one in sex too fast to be washed out, and stirring a warm debate, wide as the world. Says a famous French aeronaut, "The voice of a man is heard a mile, that of a woman two miles above the earth, in a balloon." For what does it call? For relief of disability and re-adjusted relations. "The woman starts," says Mr. Huxley, "in her nature heavily weighted." She drags a theological prejudice as a ball and chain. *No mischief but a woman is at the bottom of it!* Not a very manly remark, yet repeated by all but a tithe of the Christian Church. She is regarded as man's diminutive, man made small, part of him, the rib, which no anatomist finds wanting, and he has never missed from his side. She has never done anything but let in Satan to his paradise, and expiate her offence by child-bearing. Man, of whose grand unity she is a fraction, has made the explorations, conquests, inventions, every building, machine, vessel, utensil, statue, picture, poem, history, tillage, trade, policy, religion; no improvement of doctrine, worship, government, plant or animal from her. She does not discover printing, the earth's motion, the blood's circulation, the new planet, ether, photography, any process of manufacture, or, save in his heavy hand, man's animal descent. She is but his help-mate, shadow of his glory, waiter at his table, plaything or slave. She is physically stamped as his inferior in strength and size. If the race fell by a woman, it rose through a man.

Let us accept the flagrant facts, yet maintain her fine superiority. She is less in figure; but *he* is less than mammoth or mastodon. She is man modified to be perfected, and presented more and better to himself, being the next step of natural selection toward the angel. The survival of the fittest in heaven will resemble her organism, if our instinctive celestial descriptions are true. Some of his coarser features, of beard and bone and muscle, she has left behind; less remains to deposit in dust and death. She does

not construct. But, in this world, the greatest thing is not art or architecture, the steam-engine or spinning-jenny, light-house or break-water, scouring the sky or dredging the sea. Influence and character turn the scale against genius and force. The Holy Ghost is an over-match for all triumphs of power and skill; and, if man has been woman's support, she has been his inspiration. If the busy globe be his image, hers the cleansing air. She is the lowly sea, if he be the towering hill. How this persuasiveness is figured in feminine names of things that have no gender! The mysterious, all-deciding powers that work under earthly shows, Goethe calls the mothers. What a multitude of ships, instruments, institutes, orbs and substances are so personified! If the engine has, painted broad on its round bulk, a man's name, the engineer persists to call it *her*, and tells you how she runs—a philosophical proof he does not fathom. If man is power, woman is pervader. Point to Elizabeth, Victoria, Catherine, sitting on a throne? The sway of woman exceeds all the sceptres.

Nor is this as man's mate and second; it is intrinsic energy. An eminent man, being asked for the object of woman, answered, "*marriage*." If so, God fails in many of his noblest daughters. Shakespeare's reproach, through scores of matchless sonnets, to the beauty that cheated the world of its copy by abiding alone, applies to thousands he dreamed not of. What insult to imply they live for no end but a means to propagate mankind, who, such as they are, multiply fast enough! The proof of immortality lies in this unfinished nature mounting above all organic hint, that is deeper than sex, and cannot pair off, but with gracious goodness of a divine sisterhood runs the line of humanity and couples the whole train. Celibacy for good reason, not as an enforced monkish rule, virginity for larger mercy, till one of you childless becomes mother of a thousand orphans, is a benediction to vie with all wedding-favors or music of the wedding-march. Every man that has loved feels exalted above the circumstance of continued generations, in a design to which posterity is a trifle. What star in wise men's vision to match the potent sentiment betwixt the maiden and the youth! In his love for her all people are loved, God is thanked, the heart is new born, all enemies become friends, evil is not, the flaming sword of avenging cherubim, that turned every way, falls from the garden-wall, and earth becomes Eden. So mighty to sanctify is the feeling, it may be doubted if its chief blessing come not by disappointment of the purpose, which no nuptials consummated. What espousals could more than clip the wings on which Dante soared to glory after the Beatrice, of whom his first was but the spark of his second sun-like sight! "To have known her was a liberal education;" ten thousand men can say that. Is not this a faculty as great as for sculpture, painting, verse? Has it not moved to carnage in war, enterprise in commerce, zeal of adventure, creation of riches and immaterial wealth? Is it not the matrix of every gem in the monarch of creation's crown? Let the materialist call conjugality the fulfillment of destiny; the ideal historian will trace something far above.

The greater number among us of the better sex proves them not designed for mere pieces of an earthly whole. There are not men enough to go round, and plenty of women who would not go round with the men they meet. Polygamy is a misnomer; it is not marriage. So, related to man though woman be, she is an independent creature.

But beware of adding to our civil a sexual war. Let not women advocate emancipation as if they alone were wronged! There are men not in the conscious exercise of tyranny. It is possible, on the other side, that Hector may be hen pecked, and the domestic roof harbor as many queens as kings. Is man unjust to woman, or woman to man? Neither sex can be just to itself, only each to the other. Women cannot appreciate women as men do; and the woman that depreciates man leaves him to what inadequate self-estimate! O men and women, let us no longer blow our own praises! But lately we learned that bad habit. Shift the trumpet into each other's mouth! Doubtless woman has much to complain of in her *lord*, in the ill subjection that title implies. But the honorable amendment is at hand. Like every advance, it comes in the fulness of time. Is anybody in particular to blame because Christianity, abolition of slavery, the republic, free religion, did not sooner arrive; or has God a season for these things as for fruits of the year? A worried man, being asked his occupation, said he kept a hot-house. But only a softer climate ensuing on displaced social barbarism can ripen this reform. Why quarrel with the past? Had not the axe and sword, which brawny arms

must wield, a needful task? Can we get so far back as to style the knotted muscles a monstrous growth? Will mutual madness be progress? Woodsman and farmer go into no rage over the forest and the bog. What have we to do with the chaparral of twisted prejudice or the morass of selfish sloth but to think and work and shine it away? Let our heat not be hate; but, like the fire the husbandman makes his clearing with, used as temperately and wisely as the stream to invigorate his land, or the seed he sows.

Woman thus far has not been a cipher counting only with man's unit. She has been *influence*—he *power*; now she asks to be power or person, to communicate will and soul through her individuality; and, as man resigns power to be influential with her, the two will approach and blend, like the nerves of either hemisphere of the brain, which pass down the opposite side and unify with crossing harmonies the mortal frame.

Of this re-tuning, I name three ways. First, an equitable and impartial education. What a wrong is a college or university, law, medical, divinity-school for boys alone! In a coming age the inadmissibility of a girl to any study or institution will be held as mean as monopoly of corn, exclusive as English aristocracy or Brahminical caste, savage as the Indian's making a menial of his squaw. We have driven out the aborigines; but they have left a touch of their war-paint in the masculine assumption to compete for any prize in an arena fenced against our sister's feet. Do we doubt the prudence of mingling the sexes in seats of literature and science within the same walls? If experiment have not proved, and no seer's horoscope gives foregleam of that safety of such intercourse which Nature teaches in every house, then let them have such seats to themselves, better than *Vassar*, as good as *Harvard* and *Yale*!

But philosophy declares and experience seals the peril of separation. Is priest or nun the name for innocence? No. Mystery, seclusion, attracts the unhallowed glance and is the provocative of passion. The *unwed* Jesus brands as adulterer. Better dispense with the veil! Not a fair look at a woman's face is lust, but the side-long, peering, backward eye. It is said a lightning-rod on a building not only diverts the thunderbolt, but silently all day long draws the electric fluid from the air. Decent association will not excite or aggravate, but conduct away or regulate desire; while diverse gifts of pupils will move wholesome emulation and supply existing defects in the academic course. Bringing the young together, not for compliment or coquetry, but study, will so reveal their relative qualities as to favor more intelligent selection of partners in this great ball of life, will turn to sobriety inordinate desire, answer better the purpose of what is termed *coming out*, dispense with the occasion of so many costly feasts and feathers for lures; and, though never doing away with any salutary social convention, establish all bonds on a more solid footing.

The second mode of this true order is *Industrial*. Woman, in the more frequent necessity of earning her livelihood, finds her hand is made for something beside a ring or glove, or to give to whom she asks it; that her body is fashioned for more than the finery which the lay-figure in a milliner's window will display as well; that she has a higher mission than to be the vain ornament that ends in a licentious toy. When she is taught, in the common schools, not only to read and write, nor merely to stitch and sew, but to design and draw, model and mould, to be, like my friend who built her own house, an architect, an artisan, an artist; to make more than a plaything of these wonderful fingers,—then her owner will relinquish his property, her overseer drop his whip, her insulter fear the risk of his vile proposals, her feters fall; and wherever she stands or goes man meet not his slave or rival, but his peer, to take in every movement her share.

For the third mode of her deliverance is her civil and political right. In the training to useful work her importance will command honor. "*A man's aptitudes*," said one, "*are to be respected—his inclinations to be examined*;" and a woman's too! No mere recipient, but a creator like her companion, she will be no dependent on his purse. I am not at a wife's abject begging of a dollar from her husband for her own comfort or the family need; the despotism of his pocket-book often more stinging than a rod. This will pass, if not with growing courtesy which the curmudgeon resists, then with her well-earned and law-guarded possessions, to free her from the beggar's stoop. Every mendicant is under the thumb of whatever bestower is not a saint. I hail the day when woman shall be giver as receiver, even in the gross utilities which the miser owns. With her

value will come her vote. In control of her own affairs she will have a voice which no prejudice or tradition can withstand. Representation will come with taxation, when she gets more to be taxed and asks to be represented. Elector and elect must become with a property qualification, though her poll, with all its native wealth, be rated worthless. She will go to the polls; to what places will the polls take her?

But man and woman will not do the same thing in the same way. They are not fac-simile; cannot be generalized. Their distinction is deeper than the fleshly dress. Not only, as Goethe says, the *ever-womanly*, but the ever-manly draws us; and there is that, in the diversity, which life puts not on, and death takes not off. Burns's song to "Mary in Heaven," Dante's lighting Paradise with the face of Beatrice, the Romanist's worship of the Virgin and her mother, touches our instinct of that immortality of womanhood without which something were wanting in the seats of the blessed, and the upper stories of the shining mansions less perfect than those below. But, in earthly ties, the man and woman who think sex mere costume are self-ignorant and unfit for their several task. It is a variation but no division; part and counter-part, of one continent, with no boundary-line; as Moses or whoever wrote Genesis says, "male and female;" as Paul says, "neither male nor female." This union in separation solves the problem. If in every common or differing work man be manly and woman womanly, all opposition will cease.

I name three properties from which she has no egreess more than the spirit Faust summoned had over the triangle at his door; in true play of nature her portion of the human symphony. God is no tau-tologist. He knew his image was incomplete in man without woman to enlarge the mirror to reflect that infinite glory. The masculine side, with every hunting Nimrod or Napoleon, metaphysic Plato or Aristotle, is but half.

The first feminine mark is *sensibility*. If understanding in man's brain be the promontory, sentiment is the inlet in hers. The softer skin, smoother feature, gradual outline, bewildering beauty of traceless proportion and finer hair an apostle calls a glory, symbolize this sensitive inner frame. To seize a woman is to bruise; to strike her makes it every man's duty, against husband or brother, to strike back. If man reflects or magnifies this world, her mind is a telescope for the starry sphere. Roughness to her is wrong to the commonwealth. The iron pot breaking the porcelain vase ruins more than its own worth. To this tenderness what is our debt? Said Eugénie de Guérin, "I feel the pain in my brother's side." Mungo Park is every man consoled by some woman. He is not half a man, to whom any other man can be so dear as all womanhood.

Her incarnate sentiment chooses every thing sentimental for her theme. Yet sex is a changeling sometimes. "She would have been a great general, had it pleased the Lord to drop her spirit into the pantaloons," said my friend of a vigorous dame. Cowper snatched a feather from his sister's cap, in writing his unsurpassed letters; but how much of a woman he was! Miss Evans cast novels of such strength, that the disguise of *George Eliot* but fell at one sentence: "No woman forgives coldness even as the mask of love." Man creates, woman oftener represents. Charlotte Brontë said "Don't!" to Mr. Thackeray when she thought he was eating too much; but she could not have sculptured the well-fed giant's figures, nor he painted her female forms. Woman commonly finishes what man fashions, adds accolades to his cathedral, and adorns what he blocks out. After Paul Potter comes Rosa Bonheur. George Sand cannot keep her man's name; why under no female one does man care to hide? "The reason," says a lady-lecturer, "we have furnished no Homer or Shakespeare is we have had no chance!" The Homers and Shakespeares if woman has not furnished, she has borne. "The greatest mother is the noblest woman," answered Bonaparte to inquiring Madame de Staël. Not the Iliad, Macbeth, Deuteronomy, the Sermon on the Mount, but the princes of poetry and law, Moses and Messiah are her crown. "I do not care," said a financier on employing a servant, "about your recommendation of the boy; tell me who his mother was!" Genius is accounted for by the mother; but it is moral explanation. Reason or intuitive feeling exceeds in woman all reasoning. Mrs. Stowe strikes down slavery with a story, but proves not incest on Lord Byron; Lucy Stowe's *intuition* convinces us of Woman's Rights, but not her scriptural *exegesis*; Mrs. Livermore's patriotism is a chronometer to reckon the worth of the administration, whatever republican or democrat may think of her argument; Mrs. Howe's reply to Mr. Waason has emotional higher than dialectic force; and Mrs. Woodhull's logic in behalf of debauches, crazy as any speech in Somerville, is blown to atoms with the breath of that John Stuart Mill in America, Francis Ellingwood Abbot.

Do I disparage woman? Logic is not the chief instrument of truth. It is outrun by perception of the heart. Men complain that women shift the issue. The issue ought often to be shifted! Too many a hard issue man has made with his mate. Metaphysic talent is not, in the college of humanity, the highest part. I would rather be in the state of mind which produced Celia Thaxters "Courage" or Helen Hunt's "Thought" than in that which sent forth Spencer's "First Principles." Mrs. Siddons equalled Garrick or Kean, though not in the same characters. The effect of Fanny Kemble's recitations Charles Dickens did not surpass, though his had the remote imagination, and hers the weeping of real tears.

Another mark of woman is *privacy*. "Not un-

sought be won," says Milton. "The woman who dared" to *propose*, has no followers. Doffing the protective dress of male attire is a failure; and the striding monster is seen in our streets as seldom as the hermaphrodite brig on the seas; may the strident voice not be heard! Miss Dickinson's mode of riding among the Sierras is not practised in Boston. Mothers withdraw their daughters into long dresses none too soon; and our great grand-mothers' *chapeaux de frise* were less unbecoming than is the modern exposure. "Curst be who evil thinks!" That is a French proverb; and we want not all that is covered by the French tongue! Good taste has put certain pictures of Venus, and a particular style of marble statues, on the retired list from our galleries; no matter how soon the scant-clad dancers follow, whom Father Taylor told me he turned his back on, in the theatre. The harem is hard beset both sides the water; we need not the oriental mask, if modesty be worn for a veil; and if the old law-phrase *covert* lose not its social sense. This *privacy* is no prejudice of woman's claim. Not a personal, civil or proprietary right, but she may use without unwomanly sacrifice. It is not a republic where she has no voice. Shame to talk of her vote as our grant! "Suffer not a woman to teach," sayest thou, O Paul? She is best of teachers in ten thousand Sunday-schools. Shall she not heal? The nurse has done it more than the doctor, enough to graduate into his rank. Shall she not practise at the bar, till a true verdict comes? Shall she not preach? She does it better than some men; she cannot do it worse than others. Thirty-five years ago, Lucretia Mott was listened to as earnestly as Dr. Channing; and to-day the younger Quakeress, Miss Smiley, robs laurel of success and crown of honor from the Presbytery, that would silence her or hush the advocate whose submission to discipline costs all his courage and romance. War has suppressed woman's faculty, postponed her suffrage and narrowed her sphere. But she bides her time; she waits the reign of peace. Not the thing to do, but the manner of doing does her privacy fix. Madame de Roland arranged her dress to fall decently from the guillotine. The silent man, Grant, teaches one lesson, to beware of that itching tongue as well as ear, that greed to be heard, which is of both sexes the common sin; but from which, however unrighteously, a woman's repute suffers most. "The Countess of Carbery," says Jeremy Taylor, "cast like a candle round her own station a shadow and a cloud, and shone to all but herself." Ambition to multiply one's public countenance is mental prostitution; and of frequent appearance there is no warrant but rank or power. Queen Victoria is not seen or Jenny Lind heard too much. But, if a woman slip from propriety, her fall hurts her more, being from a greater height. Her garment is easier soiled; her character sheds not slander. Pioneers get bruises, and the woman must be pardoned if in her demand for equity her low and gentle voice become a shout or shriek. Yet let her hold fast her own less flaming colors while she fights!

A man that pleads the woman's cause expects to be taken with a grain of salt. But let me proceed and name as the third mark of her constitution *purity*, with which, as we say, she is beautifully marked. Her sensual passion is weak. Crystal, though broken, cannot help being above the cloud. It takes more slowly any spot. The scale of virtue is absolute; pollution not worse in her because she is inwardly less tempted. For sanctity is an undivided property. It is the common of the soul. Yet *virgin* has no masculine synonyme. Man's baseness underpins "Five Points" and "North Street." Still on her rests the blot of the name Desdemona asked if she were. Why with such disproportion? Is it for the failing of cleanliness in its source, fouling the element he is washed in, corrupting his atmosphere and unsweetening the breath of his soul? A good woman is the best thing; what a bad one is let me not say! It is not strange the conscience of the double-mistress, not privy let us trust to the crime of her last accomplice, took the shape of a blood-avenger, haunting her house till she appealed to the police. I do not wonder at the worship of Mary. Every sister is holy. Man is farther down the stream. Let it not be muddled higher up! O woman, be our spring and perpetual baptismal font!

The native traits of either sex affect its moral qualities in ways too far now to trace. Woman suffers with more fortitude. She forgives wrongs that seem too dreadful for God to pardon. Her leaning is loyalty, first at the tomb, last at the cross. Has she more love or truth? Napoleon discarded Josephine for reasons of state, which in the death of the Duke de Reichstadt, became apples of Sodom, "no son of his succeeding;" but his letters show an affection more ardent than hers. One, in admiration of their devotion in a great extremity, prayed God to keep the women just as they are! Are they so perfect, sincerer than men? Is it a libel that mendacity in a woman is more serene, and she does not stammer when she lies; that young girls can deceive more than boys at the same age; that they have more wiles, "rounds within rounds," as in body, so in mind! Is cunning the weapon with which rudeness is met? Shame on the oppression that requires such a foil; and no credit to the masculine and bearded veracity that is without fear! If women are not dew-drops; if men are official managers, and a managing woman our horror, is not secrecy needful defence of her charge?

Far from her nest the lapwing takes her flight, to lure the hunter from her young, though to her own harm. To how many a nobler fugitive Shakespeare's exquisite line applies!

But deride or distinguish as we will, there is no parting of woman from man. They make one na-

ture. Their spheres are concentric. They are not enemies. Men do not hate women, as much as women hate each other. They form parties that quarrel as badly as York and Lancaster. They cannot keep under private jealousies. Their brothers are not mere despots to hold them down, and pinch them, as I heard one say, like a Chinese foot. Let them ask the franchise, they shall have it, and, being in Massachusetts an immense majority, remove every male and put a female in office, from governor to tide-waiter!

But treat the sexes not as co-rival, but complementary. As the theologian says of his trinity, we must not divide the substance or confound the persons. Accursed he who either cuts the bond or blurs the line! Let me celebrate the *oneness*! Of which sex is it the privilege to think and love, worship and will, believe and act, and hope for that resurrection which Jesus says leaves marriage behind? In the ecstasies of aspiration and prayer, sexual constraints drop like sand-bags from the mounting balloon, and distinctions vanish like degrees of latitude and longitude in the whirling sphere. In transport of action or devotion is no sex. The soul gathers all divinity into its humanity. Much is said of woman's sphere. May not woman move in any sphere, and do any thing that needs to be done? She must not vote, you say, because she cannot fight? The maid of Saragossa, Joan of Arc, many a woman with the burglar, or for her honor, has fought with force and fury as becoming as any courtesy. What is fighting? Carrying arms, or letting them off at the foe? Was that all, in our civil war, that won the day? Would that have saved Washington, or taken Richmond, or got through the Wilderness, or opened the Mississippi, or made the Georgia March? Never, without the *corps de reserve* at home, at the needle, in the hospital, which was half the host. Homer and Shakespeare represent spirits contending with mortals in the bloody frays of England and Greece. Leave out those in the flesh, yet unseen on the field, the wives, mothers, sisters, maiden lovers, that flew to nerve the soldier's arm; and the scale would have turned the other way. You might as well omit the Holy Ghost, because it does not drill, or fire the cannon, or answer to its name. The boys in blue share the credit with girls behind, or nurses that went and handled bloody limbs, or did scouting service, or stood in the ranks in male attire, everywhere as brave, and effective. *Sphere of woman?* Was *Sojourner Truth* in her sphere re-enacting at a nobler call the part of Moses, to lead out of a worse Egypt those in bonds, while a million white males played false in politics and put off the evil hour? Was Mrs. Patten unwomanly navigating the disabled ship? Did the slender woman, when the life-boat-men quaked at the storm and refused to put forth, as she rescued in her skiff the last survivor from the wreck, at Drogheda, on the Irish coast, appear out of place? Did my friend, Mrs. Cutter, break the seal of nature or the marriage-vow when, as her coachman sat afraid on his box, she rushed out and saved two drowning men from the Nahant surf? Did I say that sex disappears and woman is no longer, in such raptures of duty and love? I take that back. Never woman so much! "Neither male nor female," did the apostle say? Let me call these female achievements a worthy challenge for us who are stronger to leap beyond.

No matter if the occasions be trivial or rare. The woman that rose in meeting to correct misrepresentations of her father, and the clergyman who tended baby that the pale mother might take the air, were both alike in order. But *women* mixing in the dirt of politics! Must policy be dirty; the pillars of the commonwealth wreathed in tobacco-smoke and planted in exhortations, as York Minster and the Duomo at Milan rise out of heaps of aged stains? But so a woman is censured! Lady Macbeth's was fit prayer, to preface murder,—"Unsex me here!" But a woman were not unsexed to know her business, control her fortune, choose whom to be represented by or represent her district, plead with Portia like "a Daniel come to judgment" or legislate down the drunkard's bane.

But this were what a change! The days of chivalry, as Burke complained, will be gone. Let them go! Woman can dispense with the kiss or caress as a make-weight for wrong. Getting up in a car or concert is poor atonement for deprivation or disability of substantial right. "Not for the Queen," answered the Britons in a London omnibus to the driver's request that some one would yield a seat to a woman. Being an American, bound, to show I was a delegate from a polite country, I gave up mine. But nobler manners may deck excessive deference, and true women will not ask, while the unworthy will be disappointed if they demand it. Rudeness is not covered with a gown. When a row of presuming misses marched along the side-walk and pushed him into the gutter, "So much," said a young Norwegian, "the worse for them!" I was tempted to say it when persons, dressed as ladies, crowded up to usurp my place at the librarian's desk.

Man and woman are one in the house. Marriage is the Border-State that cannot be taken out of the Union! You do not love any longer? Suppose you said you were a house-breaker, incendiary or thief; that were a less capital crime. Make a merit of loving no longer, because forsooth you are so lofty, and your partner so low! Love is a law! Abandonment is no prop for unfaithfulness, but a new offence. The murderer was drunk, the assassin crazy? All sin is mad and inebriated. Insanity is its consequence, not cause. "Did you tie the knot fast?" we ministers are asked. Easy divorce makes it a slip-knot. Whom do its advocates quote? Not Jesus, or Moses, or Paul; but Milton, whose genius did not make him wise to choose or endure his mate. "He does not

"make me happy!" Did you marry for that? You need another conscience, not your own echo, if you are to have golden wedding or tin. Put grist of benevolence, and the upper and nether mill-stones will not grind each other. Take meekly the yoke of contrary opinion! By the oxen's straining apart the load is drawn. The chastening you accept, like Aaron's rod, will bud. Children will be the covenant's unbroken seal. By what more than family fidelity was the North stronger than the South, and Germany than France?

Man and woman are one in the civil polity.

"What constitutes a state?"

The poet answers with the sort of men. We talk of our forefathers, not our foremothers. By what principle do we keep out of the balance the woman's weight? The logic of female protestants, in the State-house pigeon-holes, was never answered in the halls of legislative debate. Had all the women voted against slave extension, the South might have shrunk from the appeal to arms.

Men and woman are one in the church. If in Christ there be neither male nor female, what part of Christian service should they not share? If not equal, are they not equivalent? Was Anna the only prophetess? Could Miriam alone improve a Red Sea occasion? Rotten boroughs and partial representation have been England's disgrace; and some grumble that Delaware should be senatorially a match for New York. But how about a disfranchisement of more than half the people, so complete that they have no compensation for political extinction in any ecclesiastical voice, not silenced with a general grudge?

But the hour strikes on the clock wound by no mortal hand. It has struck for the despot, the baron, overseer, pope, the absolutist everywhere but in his own house. Like the preliminary rattle in some time-pieces, do we not hear in the belfry some warning of the clang for him? There is to be a period of disturbed sexual relations, no doubt. Wild notions of independence and license will be proclaimed. They prejudice not the cause of justice, nor prevent the pre-ordained motion of the dial-hand. It is a long stretch already, from the Mohammedan conceit that woman has no soul, to the modern poet's verse, that she "is the soul of humanity." In the question whether science or intuition be the criterion of knowledge, her witness is with the seers. If God has made her weaker, he has given her a quicker eye. O my brother, who looked at her, suppose not for her downcast air she is blind to thy intent! That meek sister's glance pierces thee through and through. O my sister, complain not, thou hast been deceived! Vision is the weapon in thy nature to atone for thy exposure and foil brute force. Be ashamed of the plea that thy unsuspecting ignorance was the prey of art beyond thy power to detect! It is a reproach to Him who has not left thee helpless against plots, and prepares for violence a dread account. Woman is to have her right; she must be put on her responsibility. Let us not do her or her Maker the disservice of painting her as the victim of man. She chooses, if he asks. The spark falls into the tinder of passion from her eye, and could be withheld. She puts the motion; she has the casting-vote. Not by her feebleness, but by her might in this world, am I amazed. She is to make a new election of her state. Her fate trembles in the scale. But the balance is her own hands.

HUXLEY'S REPLY TO A BISHOP.

At a meeting of the British Association he had a famous tilt with Prof. Owen; and on another occasion Samuel Wilberforce, Bishop of Oxford, blandly asked him in the presence of a large audience, "Is the learned gentleman really willing to have it go forth to the world that he believes he descended from a monkey?" Prof. Huxley rose and replied in his quiet manner—"It seems to me that the learned Bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science from the beginning has been a conflict with old prejudices. The true origin of man is not a question of likes or dislikes, to be settled by consulting the feelings, but it is a question of evidence, to be settled by strict scientific investigation. But as the learned Bishop is curious to know my state of feeling upon the subject, I have no hesitation in saying that, were it matter of choice with me (which is clearly is not) whether I should be descended from a respectable monkey or from a Bishop of the English Church who can put his brains to no better use than to ridicule science and misrepresent its cultivators, I would certainly choose the monkey!" The reply was received with a storm of applause, and Huxley was not afterwards troubled with senseless questions.—*Science Record.*

GIUSEPPE MAZZINI.—The news of Mazzini's death, which has come at last, is none the less sad for having been long expected. He was the greatest, bravest, most heroic and persistent of the long roll of Italian worthies who took up in 1815, when the rest of Europe sunk, weary of strife, into ignoble repose, and above all, the great doctrine that every people has the right to dispose of itself, and fought and died for it, without ever flinching or ever despairing or ever repining, till 1859 brought their triumph. Indeed, it may be truly said that to them, more than to any other agency, is due that great, silent change in European politics which has made Austria a consti-

tutional monarchy and has taken Victor Emanuel to Rome. This long and fruitful Italian struggle, too, was remarkable, not simply for the production of martyrs and confessors and conspirators, but of brilliant men of action, of soldiers and statesmen who wanted nothing but a country and organized government at their back to make them illustrious. Any country which in fifty years of sorrow and degradation and oppression has produced Mazzini, and Manin, and Garibaldi, and Cavour, and D'Azeglio, and Rattazzi, and the gallant and gifted Govea, just dead in his prime, and who led his division off the field of Custoza unbroken, after bearing the whole brunt of a bloody and disastrous day, may well call herself the mother of a great race. Mazzini was a dreamer, as a man must be who is forever intent on schemes beyond his power, and morbid, as men always are who are fighting against laws for which they have no respect, and bitter, as nearly all men become who have long hoped against hope and have often thought themselves struggling against fate itself. But it was a striking illustration of the radical soundness of his mental and moral constitution that, when the day of triumph came, it brought in him no frenzy or ecstasy. His last public utterances were as clear and healthy definitions of the bases of civil society, and of the true conditions of order and rational progress, as if he had all his life sat debating in the Parliament of a free country, instead of plotting in back bed-rooms. Italy owes him a monument as one of those "great precursors," as they have been called, who rendered her the inestimable service of worshipping her as a nation when the rest of the world despised her as a "geographical expression," and only visited her as an old curiosity-shop.—*N. Y. Nation.*

WHAT MEN HAVE DIED FOR.—Colonel Montgomery was shot in a duel about a dog; Colonel Ramsey in one about a servant; Mr. Featherstone in one about a recruit; Sterne's father in one about a goose; and another gentleman in one about an acre of anchovies; one officer was challenged for merely asking his opponent to enjoy the second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining wine at dinner on a steamboat, although the General had pleaded as an excuse that wine invariably made him sick; and Lieutenant Cowther lost his life in a duel because he was refused admittance to a club of pigeon shooters. In 1777 a duel occurred in New York city, between Lieutenant Featherstonebaugh, of the 76th, and Captain McPherson, of the 42d British regiment, in regard to the manner of eating an ear of corn, one contending that the best eating was from the cob and the other that the grain should be cut off from the cob before eating. Lieutenant Featherstonebaugh lost his right arm, the ball from his antagonist's pistol shattering the limb dreadfully, so much so that it had to be amputated. Graham, Major Noah's assistant editor on the *National Advocate*, lost his life in 1827, at the duelling ground at Hoboken, with Barton, the son-in-law of Edward Livingston, in a simple dispute about "what was trumps" in a game of cards.

THE HEATHEN CHINESE.—A day or two since a couple of ladies, who went out collecting money for church purposes, stopped at the Piute House, Lower Gold Hill. After calling upon a number of persons for contributions, they asked "John," the Chinese cook, to give a dollar.

"What for you want me give a dolla?" asked John.

"We want you to give us a dollar to help the church."

"Dolla helpa churcha!" cried John, opening his eyes; "what matter churcha?"

"It's poor; it needs money. Can't you give us a dolla?"

"Me no sabe churcha; me poor, too.—What you call churcha—what him name?"

"Christ's Church," was the reply.

"No, me no give dolla," answered John, decidedly. "Me no likee Klist; Klist wantee too much money—money, money, all the time for Klist."—*Virginia (Neo) Enterprise.*

One by one the various States of the Union are beginning to feel the necessity of universal education. The New England States have, for some time, regarded this as a cardinal principle of democratic government; and, of late, Michigan has passed a law for compulsory education. It may, at first sight, seem to be an interference with the rights of the individual to compel him to send his children to school; but it is a demand made in accordance with the interest of that individual, and the safety of himself and his neighbors. If we are to continue a great, free people, schools and colleges must acquire the ascendancy, and prisons and jails sink below the horizon. Education and reformation have the same end; but if the work of the former is well done, that of the latter may be dispensed with; nay, it will find no place in which it can be performed.—*Williams (College) Vidette.*

I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the lips of poor uneducated men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbors, than I ever yet met with, except in the pages of the Bible.—*Sir W. Scott.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Nothing but want of means deters me from subscribing to the Association fund, and nothing but my farm duties has prevented me thus far from trying to obtain subscribers for it in this vicinity. Have been a friend of the liberal cause from boyhood; had infidel parents (for which I am truly thankful), but Orthodox surroundings, from which I emerged by the help of the *Investigator* and other counter-publications into a Deist, when quite a young man, and holding to the word Infidel as a good and appropriate motto. Religion I always held to represent something stagnant, or like a muddy pool of water. In all its phases my mind has been imbued against it. I cannot for myself admit religion as of any good. I have lived fifty-four years without it, so far as mental and moral conditions are concerned, and don't want it. I think it merely a figurative concern. As a system of faith and worship, it probably has answered its ends as swaddling-clothes in the infancy of the human race, which the growing intelligence of the age is fast laying aside. And yet for a wonder I can see persons around me that seem to be as morbidly superstitious as the Old Book represents the times it was written in to have been. I see I am getting prolix. The principles underlying the 'religion' you are disseminating are worthy of a grand cause. May God speed you in your highest endeavors to promulgate Truth!"

"The reason of not knowing when the first year of my INDEX expired is that I let THE INDEX lie on my counter for the benefit of all that are willing to read it; and in most instances it is taken away for a more leisurely reading. The new order I send to you is the result of the above. Whether you have got any more readers out of my propagandism, I do not know. I notice but little opposition to the ideas expressed there, except by the President of the Young Men's Christian Association of this place."

"You may put me down for one share of INDEX stock. Have made some inquiry among acquaintances, hoping to get other subscriptions to stock. One man agreed to take one share, but 'backed out' soon after. Many men pay from five to twenty-five dollars to keep up orthodox preaching, which they despise, and can't be persuaded to take THE INDEX, which suits them better. The moral cowardice of such people is astonishing."

"THE INDEX has been a weekly and cordially received visitant for months, and with its object I am in hearty sympathy. I would hereafter relieve kind friends from the trouble of bringing it to me, and at the same time give a more substantial expression of sympathy. For inclosed \$2.00 please send it to my address for one year."

"I enclose one dollar, for which please send me by mail as many copies of THE INDEX for Aug. 26th, 1871, as you can afford. I am anxious to circulate among my friends as much as possible Rev. Chas. Voysey's lecture on the Bible, and at the same time to advertise your very valuable paper."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the OROON, in the new EXCHANGE BUILDING on St. Clair Street, opposite the WHEELMAN OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

SOCIAL RE-UNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mrs. Edward Basell, on Summit St., Wednesday evening, April 10.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending March 26th.—A. BULL, 50 cts.; John Rappaport, 25 cts.; N. Johnson, 50 cts.; H. D. Simpson, 25 cts.; R. H. Runney, 10 cts.; Alex. McBride, 50 cts.; S. F. Woodard, 75 cts.; Dr. A. Bell, 25 cts.; Clarence Vail, 25 cts.; M. M. Lord, 25 cts.; C. R. Corbin, 25 cts.; John Clifford, 25 cts.; Walter Donaldson & Son, 25 cts.; Fred. Andersen, 25 cts.; R. W. Rater, 25 cts.; T. A. Kinney, 25 cts.; J. H. Stevens, 50 cts.; Jas. Fischer, 10 cts.; Wm. M. Rappaport, 25 cts.; F. J. Keene, 25 cts.; E. S. Brown, 50 cts.; Milan Bentley, 40 cts.; Fred. Rinehart, 25 cts.; A. G. Norman, 25 cts.; H. L. Green, 25 cts.; Mrs. Dr. Harrington, 25 cts.; F. C. Edwards, 25 cts.; Louisa B. Southworth, 10 cts.; E. N. Heath, 25 cts.; Mrs. Rufus Leighton, 10 cts.; F. M. Karney, 10 cts.; Joseph A. Peck, 50 cts.; E. Lutz, 10 cts.; Nelson Thwing, 25 cts.; H. L. Green, 25 cts.; L. Newell, 25 cts.; Jas. G. Richardson, 25 cts.; H. W. Beach, 50 cts.; H. H. Cronin, 50 cts.; A. Kiehlman, 25 cts.; D. C. Branch, 25 cts.; H. Edger, 10 cts.; Henry H. Everts, 50 cts.; James T. Sutton, 25 cts.; Samuel White, 25 cts.; John Hendrick, 25 cts.; Henry Bronson, 25 cts.; Geo. Nichols, 25 cts.; Chas. Bonnell, 25 cts.; J. Sedgwick, 25 cts.; J. C. Allen, 25 cts.; A. Friend, 25 cts.; A. Worder, 25 cts.; Milan Bentley, 25 cts.; R. Lamson, 10 cts.; D. F. Sweetland, 10 cts.; James D. Parrott, 50 cts.; Mrs. S. B. Blount, 25 cts.; J. W. Scott, 25 cts.; Miss H. B. Brooks, 25 cts.; F. E. Holt, 25 cts.; M. Bonister, 50 cts.; Nicholas Juranovich, 50 cts.; J. A. Bateman, 25 cts.; Dyer D. Lum, 25 cts.; A. W. Howley, 25 cts.; Milan Bentley, 25 cts.; Joel Sharp, 25 cts.; J. S. Bonnell, 25 cts.; George Williams, 25 cts.; T. W. Truendell, 25 cts.; Max Pracht, 50 cts.; R. Branch, 25 cts.; Thos. Tasker, 25 cts.; H. L. Green, 25 cts.; Dr. C. O. Clark, 25 cts.; Parker Pillsbury, 25 cts.; D. Cronin, 50 cts.; L. K. Washburn, 25 cts.; Geo. S. Bowen, 25 cts.; Kate P. Ward, 25 cts.; S. F. Gay, 25 cts.; L. T. Ives, 40 cts.; W. T. Allen, 25 cts.; Miss Maria Hovey, 25 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Story.

NO MORE AKA.

BY ELISA SCUDDER.

Life of our life, and Light of all our seeing!
How shall we rest on any hope but Thee,
What time our souls, to Thee for refuge fleeing.
Long for the home where there is no more Sea?

For still this Sea of Life with endless wailing
Dashes above our heads its blinding spray,
And vanquished hearts, sick with remorse and falling,
Moan like the waves at set of autumn day.

And ever round us swells the inviolate Ocean
Of Sin and Doubt that lures us to our grave;
When its wild billows with their mad commotion
Would sweep us down, then only Thou canst save.

And deep and dark the fearful gloom, unlighted,
Of that untried and all-surrounding Sea,
On whose bleak shore arriving lone, benighted,
We fall and lose ourselves at last—in Thee.

Yea! in Thy life our little lives are ended;
 Into Thy depths our trembling spirits fall;
 In Thee enfolded, gathered, comprehended,
 As holds the Sea her waves, Thou hold'st us all.

—Monthly Religious Magazines.

The Index.

APRIL 6, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten pence on each share for the year ending Oct. 30, 1878. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and the Directors have strictly complied with this condition. It is therefore desirable that the entire amount of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000.		
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WALTER F. AUSTIN, Pittsburg, Pa.	"	100
Mrs. C. E. NOUBSE, Cincinnati, O.	Two	200
JAS. FURBER, Shreveport, La.	One	100
GEO. H. HOLTMAN, Pittsburgh, Pa.	"	100

Henry Ward Beecher made this amazing statement to the Divinity Students of Yale College, as reported in the *Christian Union* of March 12th:—

"I consider myself Calvinistic, you know, and in this way: I believe what John Calvin would have believed, if he had lived in my time and seen things as I see them."

We have long been at a loss for an appropriate name. Now we have found it—we are a Calvinist! That is, we believe just what John Calvin would have believed, if he had lived in our time and seen things as we see them. For breadth and catholicity, the name Calvinist is evidently the ideal thing; for there is not a man on this planet, at least, who is not a Calvinist by Mr. Beecher's definition. Nay, more than that. There is not a hen, horse, or dog on the planet that is not as good a Calvinist as Mr. Beecher; for they all believe exactly what John Calvin would have believed, if he had lived in their time and seen things as they see them. What a "happy family" of Calvinists we all are, to be sure!

THE DEMANDS OF LIBERALISM.

The zealous chaplain of the Massachusetts House of Representatives recently opened one of its sessions with the following prayer:—

The earth is thine, O Lord, and the fulness thereof, the world and they that dwell therein! And now that another of the world's great questions presses into this chamber for an answer, "What can we do for woman?" clamor answers "Let her vote." Clamor answers again, "Don't let her vote." Clamor thunders, clamor whines, clamor prays, clamor jeers. Shall we hear the jester of clamor? God forbid! If there be any stain of right withheld from those bright, blessed beings who, as mothers, wives, sisters, daughters, companions, friends, make up so much of the happiness of the Commonwealth's homes, give us wisdom clear enough to see and will strong enough to expunge that stain from the records of our otherwise prosperous State.

On this remarkable outpouring the New Bedford *Mercury* of March 22 comments as follows:—

Mr. Kimball, of Boston, in accordance with a suggestion that had been made to the chaplain, inquired whether it was in order for a person not a member of the House to discuss matters before the House, and the Speaker replied that such discussion was clearly not in order. After some debate, an appeal from the decision of the chair was not sustained. If the chaplain is wise, he will not consider himself in the light of a martyr, but will follow the dictates of common sense. His indiscreet zeal can have no other effect than to lessen his personal influence in the House; or, it may be, lead the members of the Legislature to conclude that the State can be conducted without a chaplain.

Again. As Mrs. Cheney recently informed us in these columns, the whole subject of "judicial swearing" is under fresh consideration in Massachusetts. On St. Patrick's day, the House of Representatives debated "the alteration of the statute concerning administering the oath so that it shall not conflict with the Roman Catholic conscience." Of course, from the liberal point of view, the judicial oath should universally be replaced by simple affirmation. For several years we have refused to take the judicial oath under all circumstances, on the ground that it is superstitious and imposes no obligation upon the conscience not included in the natural obligation to tell the truth at all times. In the Boston *Commonwealth* of March 23, we find the following bold and most excellent remarks on the subject:—

Our systems of oaths in courts is the last and strongest remnant of the old Puritanic laws. It seems destined to hold its place while the Sabbath laws are slowly disintegrating. But it is contrary to the animus of our government, and its days are surely numbered. It is based on the delusion that our government is a Christian government; that our nation and our State are Christian institutions. Whatever Puritanic Protestantism characterized the early laws of Massachusetts, it is plain that the American nation was organized on a purely secular basis. The state has been approximating a secular code of laws ever since its earliest years. The necessity for it grows as we advance. Jews were never so numerous in this State as to form serious objection to our plura prejudices. But now the Catholics have become active in protest, and lo! the Chinaman already appears within our borders. What next in shape of foreigner and anti-Protestant-Christian may appear we will not guess, but no doubt there is more immigration in store for us. New protests must still be made, as long as legal matters retain ever so slight a foothold on special creed or faith. - Quakers have long been exempt from oath. The Quaker's affirmation is as good as his oath. And so is any man's.

Adherence to the barbarous custom of attempting to scare truth out of a witness who would, in a natural state of confidence, prefer to lie, is puerile and disgrace to our courts. The whole system of oaths and sin of perjury rests on a superstitious base, which has become worm-eaten and rotten in these materialistic latter days. Pious people, who feel something solemn in an oath, would tell the truth quite as well without it. Sinners and heretics, who would lie without it, are about as sure to do so with it. In fact, the oath is a remnant of the past that has lost its efficacy as a truth-elicitor in the present day. Jurymen of sense do nowadays take testimony somewhat for what it is worth, measured by the standard of the character of the witness.

But should, then, perjury go unpunished? By no means. The sin that is punished under that head is not false *swearing*, but *falsehood*. Law punishes the lie, not the blasphemy. There used to be laws against profanity and blasphemy in the old Puritanic code. Perhaps their corpses may yet be found embalmed in the statute-book and still uninterred. But modern morality is inclined to consider those sins of so purely a personal character, like uncleanness, that it forbears to meddle with them. They show sad ignorance rather than aggression, and offer scope for education instead of punishment.

The State protects itself in its law against perjury. The perjurer injures it by falsehood, not by blasphemy. Let, then, a lie on the witness-stand go by its own name, and receive its own punishment. Drop out of our courts all the mummeries of superstition. Require of no man oaths, but "affirmations," which, if false, are lies, and subject to penalty as such. Let Christians follow truly the teaching of the Christ

they claim, and "swear not at all"—not even in court. Let other folks know that a sin against truth is ever the same as sin against God. For God is truth.

In this and the previous extract we have italicised passages to which we would call especial attention. They indicate the progress making in the direction of a clean and thorough-going secularization of our government. On the one hand, the intensely earnest Christians of the country are striving to make the government more consistently Christian; on the other hand, the liberals are becoming daily more pronounced in their demand that it shall be made more consistently secular. The conflict thickens. So be it!

Note the confident and insolent tone with which the Philadelphia *Christian Statesman*, the organ of the Christian Amendment movement, treats those objections to its pet project which have been based on the equal rights of Christian and non-Christian citizens:—

"The newspapers which write against us help us amazingly, partly by their refusal to consider a single one of the series of arguments by which this movement is sustained, and partly by the repetition, in solemn chorus, of their stock of trite objections, until we are verily moved to laughter as we read.

Unless more thoughtful and serious opposition be offered, we shall simply walk over the course to our destined goal, brushing aside the cloud of irrelevant objections which have been raised, as a race-horse scatters the bevy of gnats that floats in the summer wind."

That is the spirit, fellow-citizens, in which these Christianizing revolutionists treat all arguments based on natural justice, equal rights, and the sacredness of religious liberty. The only arguments they listen to are drawn from Bible texts and decaying Christian superstitions. But they are raising a tempest which will sink American Christianity to such unfathomed depths that no system of deep-sea dredging ever yet invented can fish it up again. They are forcing issues upon the people of this country which will hasten by a hundred years the destruction of Christian power and prestige.

"Laughter," forsooth! It is that laughter which the Bible itself likens to "the crackling of thorns under the pot"—the laughter of intoxicated boatmen as their cockle-shell is swept resistlessly to the cataract's brink. If these hilarious reformers, laughing to the glory of God, imagine that the liberals of America are terrified by the noise of their pious buffoonery, they greatly overrate the military efficiency of their merriment. They who laugh at justice and freedom in this country will be very poorly amused by the echo. The Jewish priests are fabled to have blown down the walls of Jericho by the mere blasts of their trumpets. But it will take more than the wind of such idiotic cachinnations as these to blow down the walls of American freedom.

We assume no defensive attitude. We are for carrying the war into Africa. We should spurn the proposal to leave things as they are, on condition that this Christian Amendment agitation should cease. No! We have demands to make. The more bolsterous grows the mirth of these worthy gentlemen, and the more demonstrative their amusement at the idea that American freemen set a higher value on the principles of secular government than on the antiquated absurdities which they themselves prefer, the more cordially we congratulate them on doing their very best to ensure the success of these demands. The agitation they depend on as a means of preserving the "Christian observances" which still deface the practical administration of this non-Christian government, will ultimately lead to their total abolition. Let them agitate. The struggle between Christianity and secular freedom for the control of this country is inevitable, and will only be hastened by agitation. While these revolutionists are urging their demands, the liberals will more vigorously urge their own. What are they?

1. We demand that churches and other ecclesiastical property shall no longer be exempted from just taxation.
2. We demand that the employment of chaplains in Congress, in State legislatures, in the army, navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a religious service, shall be discontinued.

edly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian morality" shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. In short, we demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

That is our reply to the audacious demands of the National Reform Association." Let the people decide which shall govern this country, Christian tyranny or secular freedom.

SENTIMENTALISM.

At a recent meeting of the Radical Club in Boston, as reported in the *New York Tribune*, the big-hearted brother of Chicago—who was probably saved from the great conflagration by the swifter flame of his own spirit, which left nothing for the material blaze to consume—struck into the talk about science and religion in quite a characteristic way. He honestly disclaimed an acquaintance with science, which seemed to him a windy snow-covered plain, and consequently exalted that of which he does know a great deal, namely, Sentiment—the warm fire-lit room, with glowing friends and a bountiful hot supper on the table. This worship of Sentiment was sincere, pathetic, and picturesque. As worship is wont to do, it chose the dramatic form of expression; the gurgling goodly man told a little story to illustrate his thought.

He was called to see a woman in grief and asked to give her consolation. At first he tried the rational—shall we say the scientific?—method, or perhaps it was merely the ecclesiastical; said all the wise, proper, encouraging, reasonably comforting things he could think of, but with no effect; the afflicted soul was unrefreshed. Then, ceasing to speak from his head and speaking right out of his heart, he told her how God loved her, felt for her, felt with her, shared her woe and pain, gave her, so to speak, tear for tear. This assurance the sorrowful soul received gratefully; if God sympathized with her, she would not complain; if He suffered as much as she did, she was content. It is not surprising that she was; indeed it would have been surprising if she had not been; such fellowship in suffering must have been true solace; such delicate flattery of one's self-esteem might go for something; if the woman was of a resentful disposition, the feeling that her tormentor got as good as he gave was probably quieting to her spirit. The grief that would not subside at bidding like this would be truly inconsolable.

But was the solace legitimate? That is the question. Casuistry has never yet decided whether the physician may ever tell lies to save his patient's life or sanity; whether the priest may in any case palm off sheer fictions to secure the peace of a troubled soul. We have never been much interested in the discussion, but have been willing to leave the matter in each case to the decision of good sense, allowing a liberal play for kind feeling. Few will maintain that sentiment should never temper the strict truth. But clearly there must be limits. Even the pleasantest fictions must not be permitted to have their own way unchallenged. Truth deserves some consideration, even from clergymen who are by profession idealists and sentimentalists. The Church of Rome practised pious frauds for a thousand years and more; did it deliberately, purposely, on principle, its theory being that, if Mahomet will not go to the mountain, the mountain must come, or must pretend to come, to Mahomet. The theory was about as flattering to common sense as its success

was to common integrity. It began on the presumption that people were foolish, and ended by making them fools.

For some generations past it has been thought wiser to try to induce the sluggish, apathetic, slightly conceited Mahomet to take a few steps over the common earth towards the mountain. The trip, though a little fatiguing, possibly lacerating to the feet and legs from an occasional stone or thorn-bush, cannot be otherwise than strengthening. It is thought, to the constitution, and bracing to the will, and if a bit mortifying to spiritual pride, that is no irreparable misfortune.

It should be time now for ministers to practise the heroic method of treatment, not merely because it is heroic—though there can be no harm in that—but because it is honest and true. They need not be stickling for the truth and nothing but the truth, for the simple, bare, unadorned truth is not so easy to come at; they may mingle feeling with truth in equal measure; they may give a strong infusion of imagination with their science. All we contend for is that there must be an infusion of science with the imagination, a suspicion of truth mixed with feeling. Suppose we compromise on *sentiment*, which is thought suffused with feeling, or feeling tempered with thought—at all events thought and feeling, worked together. Pure feeling answers no better than pure thought; for if pure thought is cold, pure feeling is hot; if thought is ice, feeling is vapor. If either must preponderate, by all means let it be thought; for thought supposes intelligence, addresses itself to rational powers, opens views of the world, takes the mind out of its miserable limitations, starts faculties into activity, suggests new interests, makes the sufferer responsive to fresh ideas, places rocks of conviction under his feet; thought enlarges, strengthens, edifies. Pure thought would be best of all, if we could get it, for pure thought is luminous and sweet; it has the brilliancy and the tenderness of the sun-beam. But as pure thought is inaccessible, let us have thought as pure as we can find it, with the least possible admixture of soothing syrup. Public opinion is beginning to distrust that, notwithstanding the passionate cries—not altogether genuine—of the children.

O. B. F.

TAKING ONE'S OWN MEDICINE.

It is said that doctors, if sick, do not prosper under their own medicines. So the *Christian Register* does not show to good advantage when it tries to apply to its own case the prescriptions it is in the habit of making for others. It recently made the assertion that "the Free Religionists stand before the world now as an anti-Christian sect." The context made it clear that by "Free Religionists" in this sentence it meant the Free Religious Association. It spoke of "most of their officers" and of *THE INDEX*, which it calls "their organ," as proving this statement,—saying, besides, that "the Association withholds full hospitality from all who do not virtually renounce Christianity when uniting with them." Taking the hint from the *Register's* own method of dealing with persons and newspapers that have made certain questionable assertions about the Unitarian denomination, we called upon the *Register* to substantiate its sweeping statements by giving "names, time, and place." The readers of *THE INDEX* may be interested to know the result of the experiment. Here it is.

First, we fear we shall have to say that the *Register* declines a part of the prescription. What we asked for was—"Of the present officers of the Association, will it name those who have announced themselves as 'anti-Christian,' or even those who have actually or 'virtually renounced Christianity'?" What the *Register* says it was called upon to do is, "We are asked to give the names, time, and place of the virtual renunciation of Christianity by present officers of the Free Religious Association." It will be seen that the *Register*, like many other patients in similar circumstances, instead of following heroically the whole regimen, has taken advantage of a permissible reduction and chosen that part which, with reference to the conditions of its case, would appear to be easiest to comply with. We doubt if it would let *Zion's Herald* off thus, but we will be lenient and let this pass.

But taking its own interpretation of what it was asked to do, this is the way the *Register* meets it. It gives up on "time" and "place," but thinks it "knows some of the names." And it begins very confidently. "There is Mr. Abbot, of course." Yes, of course it is sure of him. But at the next step its confidence

begins to betray some faltering. The second name it offers is that of Mr. Towne. But Mr. Towne, it is well known, positively refuses to renounce Christianity and insists on keeping the Christian name. The *Register* summarily disposes of him, however, by saying that "his Christianity is too Pickwickian to be of any avail." That is, it makes a definition of Christianity that shall exclude him from it in spite of his own statement! But then the *Register* discovers, and announces in a postscript, that "Mr. Towne is not now an officer of the Association." He is an active member, however, and the *Register* may count him if it chooses. Next it comes to Mr. Frothingham,—of whom it says that he "criticises Christianity as an outsider and asserts the inferiority of Jesus to other religious teachers in some essential respects." All this, it is certainly conceivable, might be done without renouncing Christianity. It is, to say the least, rather too indefinite to support the charge which the *Register* made, of anti-Christian dogmatism. With regard to Mr. Higginson, the next named, the *Register* is still more indefinite. All that it can say is that—"It is generally believed that Mr. Higginson does not care to be called a Christian." "Generally believed!" The *Register* does not allow such evidence as that to pass when it is dealing with the loose statements of the *Congregationalist* or *Church and State*. We will help the *Register* to a source of more specific knowledge. In *THE INDEX* for February 8, 1872, Mr. Higginson defines his own position as "extra-Christian," not "anti-Christian." The *Register* continues its list with the names of Messrs. Weiss and Potter. It "does not understand them to regard Jesus as pre-eminent the spiritual teacher and leader of the human race, though they may still do so." "If they have not virtually renounced Christianity"—will they not please say so? For that is the real substance of the *Register's* next sentence. It finds the testimony for its original assertion getting rather doubtful, and so it asks these gentlemen if they will not be so accommodating as to make a confession of their faith! If it prove that they are "disciples and followers of Jesus," then the *Register* will be "delighted to touch elbows with them in the Christian ranks," and to make amends for having "mistaken their position!" But those gentlemen, though ready at any suitable time to give their faith and a reason for it, can not thus interfere with the laws of evidence.

With these names the *Register's* list closes. We submit that it has not made out its case. It spoke of "most of the officers" of the Association as in some way implicated in the "anti-Christian" attitude which it says the Association has taken. It mentions five out of the thirteen officers who, it thinks, "have virtually renounced Christianity," though expressly admitting some doubt with regard to two of the five, and not bringing any specific proof of an anti-Christian attitude in two others. The *Register* does not let off its Orthodox antagonists with such a defence of their loose criticism as that. It is a somewhat curious fact, too, though having no special bearing upon the question, perhaps—but it may be an interesting fact to *Zion's Herald*—that three out of these five officers who, the *Register* says, "have virtually renounced Christianity," are recorded in the Unitarian Year Book for 1873 as recognized ministers in the Unitarian denomination.

The readers of *THE INDEX* should understand that this question, whether the members or officers of the Free Religious Association are Christian, or non-Christian, or anti-Christian, is not asked by the Association. It is merely a question which the *Register* has raised. In fact it has been one of the fundamental distinctions of the Association from the outset that its membership has been extra-Christian as well as intra-Christian. And if a member who has called himself a "Christian" gives up the name and feels even impelled to take an anti-Christian position, the fact would not alter his relations to the Association. That he can do that and still retain active membership in the Association—this, too, in a country where the Christian religion prevails—is the grand test of the liberty of the organization. But the Association is not thereby committed to this position. The *Register*, perhaps, will learn by and by that an Association is possible for the promotion of truth and good fellowship in which membership "shall leave each individual responsible for his own opinions alone;" and that a newspaper may be conducted, as *THE INDEX* is, on the same principle,—no contributor, editorial or otherwise, being responsible for anything published in its columns except for his or her own individual contributions."

W. J. F.

There is no such thing as absolute rest in the universe. The only rest is orderly motion.

Do not "make up your mind." Let your mind make up you. Thought unsettles, but only to settle better.

Colonel Higginson writes that he is to be absent in Europe for a couple of months, leaving about the last of April. Our readers will doubtless reap some of the benefit of this trip, and will surely unite with us in the wish that it may prove a delightful one.

We regret to be obliged to take the name of Rev. J. Vila Blake from our list of editorial contributors. Mr. Blake has "become a business man for the present," and finds it impossible to get time for writing. We comply, therefore, with his request, and thank him gratefully for the kind and valuable help he has already given to THE INDEX.

In the Pittsburgh (Pa.) *Christian Radical*, edited by Rev. Daniel Schindler, we find a verse ludicrously illustrating the style of the editor himself, whose "Christianity" always gushes whenever his "Radicalism" forgets to snarl:—

"Please, Deans, to help 'little Daisy'!"

To which touching appeal the response would undoubtedly be made in the well-known language of Thomas Hood:—

"Go to your mother, child, and wipe your nose!"

"To despair of what a conscientious collection and study of facts may lead to, and to declare any problem insoluble because difficult and far off, is distinctly to be on the wrong side in science; and he who will choose a hopeless task may set himself to discover the limits of discovery." (Tylor's "Primitive Culture," Vol. 1, p. 32.) Let this be well pondered by those who despair of a scientific treatment of religious questions.

In a lecture on the "Tendencies of Modern Religious Thought," the late Rev. James Cranbrook, of Edinburgh, says:—"The scientific method is striving to bring everything under its control; politics, morals, government in the family, education, all that comes under the cognizance of man. . . . Evidently science is only just beginning its successful career. We are only on the threshold of its discoveries and its triumphs. As it progresses, it will take firmer hold of society, and bring more and more of the people under the influence of its spirit. As people are brought under the influence of its spirit, they will apply its methods to all spheres of their thought. And thus religion itself must come more and more under its control."

Remembering that the scientific method can expunge no fact and extinguish no truth, men of thought will not shrink from its universal supremacy, nor repeat in these later days the childish opposition of the Catholic Church to its advance.

We have on hand *seventy-three* articles from occasional contributors, most of them such as we should be very glad to publish. But they would fill several numbers of THE INDEX, if our entire space were surrendered to them. Under such circumstances the writers must perceive that non-insertion of their communications indicates no want of appreciation of their merit. The problem before us every week is how to get a gallon into a gill.

In various ways we have repeatedly hinted to the writing public that there is no room to waste in our columns; and, we confess, our patience is severely taxed at receiving by a single mail, from contributors who have already had special indulgence shown to their prolixity, two articles which together would fill three solid pages of THE INDEX. Rev. Francis T. Washburn sends one of four columns, and Mrs. Victoria C. Woodhull sends one of five columns. Both of these writers have already filled more than their due share of our narrow space; but if they will condense what they have to say into one column each, we will give them each another hearing. It is injustice to others to ask more.

We do not want volunteer essays for THE INDEX; but we are always glad to receive terse, pithy, vigorous communications. Long articles can be published elsewhere; THE INDEX wants short ones. Opinions of all kinds have always received impartial treatment at our hands; but impartiality does not mean indulgence of long-windedness. While not unwilling to face a discharge of bullets, we must beat a retreat when the feather-beds come flying about our ears.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE DECLARATION OF INDEPENDENCE.

TO THE EDITOR OF THE INDEX:—

As the allusion to the Declaration of Independence in my essay on "Social Ideals" seems open to misconstruction, and as some sharpnesses of expression there indulged in afford enticing hooks to such as incline to present it in the least favorable light, I beg leave to offer a few words of explanation. What I said was in substance this: that the objects of desire actually specified in the Preamble, and put under the sanction of Rights, would be and are objects of desire to creatures below man's degree. "Your rat," I said somewhat sharply, "is as much attached as a human creature can be to life, liberty and the pursuit of happiness." What follows? That the above are not legitimate objects of desire for men? Not at all; they are perfectly legitimate. Or does it follow that men have no rights corresponding to them? Assuredly not; all men, not guilty of crime, have such rights; and the government is odious and infamous which does not protect all in the just enjoyment of them. What is the point, then? That the Preamble covers but a part of the ground, and that, if taken as a complete statement or summary of first principles in politics, it becomes misleading—leading first to false notions of liberty, thence to indiscriminate suffrage, and thence to very imperfect constructions of social duty. In the essay this was put somewhat roughly, I admit, and was accompanied by a bit of subordinate criticism, which rather complicated matters. But the above is the simple and precise purport of the passage, leaving minor points aside.

It would, however, have been prudent in me to omit that passage from the essay, as I could hardly fail to be ill understood. But the passage when written was designed to be an Uhlán or two scouting in advance of the main body. To explain myself fully, it would be necessary to make a critical examination, first, of the political philosophy of the Eighteenth Century, and, secondly, of Jefferson's politics as manifested from 1790 to the end of his career. This piece of work I then expected to complete during the present spring; but a tedious and most inopportune illness has upset all my plans. The main body cannot come up, and the scout must take care of himself as best he can.

As I am condemned to silence for the immediate future, perhaps you will indulge me in a word more. I distinguish broadly between Republicanism and Democracy. Republicanism is my hope and ideal; Democracy arose from an attempt to flank the "divine right of kings" by attributing a right of the same character to the people indiscriminately. In our institutions and actual politics, the two—simply opposite in their fundamental principles—are mingled. They have been in conflict ever since 1790—the grand impulse to strict Democracy having been given by Thomas Jefferson. Eventually one of the two must conquer; and the question which it shall be is, in my judgment, by far the most serious one this nation has to consider. Assured for my part, and after no brief nor slight study, that all the good hopes of the nation are bound up with the principles of Republicanism, I find no fitter work than that of trying to make them clear. If in endeavoring to do so, and in some occasional, off-hand performances, I lay myself open to misconception by thrusting out sharp statements without the requisite shading, I shall trust candid men to construe me, not by a casual expression or two, but by the general tenor of my thought. My friend Halliwell, a man of rare uprightness, has tended a little too much, I think, to identify my opinions in general with certain special and incidental judgments, which he does not share; nevertheless I commit myself with entire confidence to his sense of justice.

D. A. W.

MILK FOR BABES SOURD.

BY REV. EDWARD C. TOWNE.

On the occasion of the fiftieth anniversary of the *Christian Register*, when by moral precipitancy backwards the paper had become more than a hundred years old, a great feast was made by the Boston members of the spinster sect. At this feast Rev. Dr. Hedge, who has so frequently of late found that he was among the Unitarians, but not of them, ventured a masculine suggestion, to the effect that hasty and careless reporting was an evil, and that possibly the *Register* was too much given to gossip. Then uprose one Daniel L. Haskell, with a "come-to-judgment" reply. This Daniel, it seems, is editor of the Boston *Transcript*, an evening paper, the editorial columns of which are largely devoted to generous remunerative mention of pills, plays, books, hair-dye, pictures, politics, poetry, &c.; and with manners evidently learned behind his editorial counter, he read Dr. Hedge, who at one time edited the *Christian Examiner*, the following lesson in journalism, which we quote from the *Register's* report of Mr. Haskell's remarks:—

"He thought the feature of the *Register* to which Dr. Hedge had alluded as objectionable was one of its principal attractions. Let our friend from Brooklyn, said he, re-establish the *Christian Examiner*, with its twenty-four subscribers, six of whom never read it, and let him put the *Christian Examiner* as it was and the *Christian Register* as it is together, and the one would lie with dust upon it, while children would cry for the other. I should not do justice to my own feelings on this occasion were I to keep mum in regard to our friend Mumford of the *Register*. . . . the man who writes those paragraphs; his inkstand is worth a mine of gold."

Doubtless the playful insolence of this fling at Dr. Hedge, and falsehood of its dull wit, were as excusable as the encomium upon Mr. Mumford's milk-pail was natural. Mr. Editor Haskell had written so many leading articles on the subject of Mrs. Winslow's Soothing Syrup for Children, and had otherwise kept his mind so remote from intellectual interests, that really he could not be blamed for anything false or despicable which he might say about Dr. Hedge and the tradition of Unitarian learning; while, with the *Transcript* habit of mind—"children will cry for it"—came naturally to his lips as a formula of superlative eulogy, equally familiar and appropriate. From the point of view of his own experience of highly remunerative small talk, he could well bestow generous appreciation upon the gratuitous and impudently gossipy of the *Register*; and if, in doing this, he was rude to learning and thought, and literary culture, in one of the most distinguished of their living representatives, he might undoubtedly plead that he did not know it—much less know better than it. It was characteristic of the depression of high feeling in the regular Unitarian ranks, that from no quarter did there come any rebuke of the pert head-gossip of the *Transcript*. Or was it that Unitarian courtesy felt that any word of justice to Dr. Hedge would reflect so very hard upon Mr. Mumford? Dr. Hedge was known to the chairman of the feast as the most sensitive of men, and as a scholar, thinker, and writer of peculiarly pure and noble feeling, as well as the rarest attainments; and not to have felt, and at least corrected, if not resented, Mr. Haskell's ill-mannered thrust, was a sad misdirection of courtesy. It has for some time seemed as if denominational Unitarianism were becoming peculiarly tender towards the feeble-minded, the morally decrepit, and the professionally indigent in her pulpit, like a mother doting most upon her frailest or weakest child. Did it not cherish Hepworth, and even give him a Divinity school of his own within three miles of Cambridge, though perfectly well knowing (if present confessions are true) that Hepworth was a charlatan? And has it not attended, at least by elderly female proxies, at the *Register* lap, where Mr. Mumford now presides over milk for babes?

The least drop of Free Religion quite sours the editorial sentiments of the *Register*. In July last, one of Mr. Mumford's paragraphs curdled with misrepresentation of the *Examiner*. To take away the force of the fact that Miss Cobbe had sent the *Examiner* a contribution, expressly as such, it inserted a false word in its mention of her article, saying, "It (the *Examiner*) contains a fine (selected) essay on 'Prayer,' by Frances Power Cobbe;" as if we had helped ourselves to the article. The untruth of the word "selected" was inexcusable; for a distinct note expressly related, by way of introduction of Miss Cobbe's essay, that she had sent it as a contribution.

Again, Mr. Mumford's paragraph declared that we claim to be a Christian in the "Pickwickian sense." He knew this to be untrue. He soon had his attention particularly called to the gross untruth of any such statement, but he now (March 16) repeats the slander in an editorial assertion of our "Pickwickian Christianity." If there were any the least excuse for his first application, last July, of the term "Pickwickian" to our profession of Christian conviction, there is absolutely none now; for our complaint of the shameless falsehood of the assertion was made at the time, and was twice pressed upon the attention of our columnarist by the editor of the Boston *Commonwealth*, Mr. C. W. Slack. If the "love of Jesus constrained" Mr. Mumford to unscrupulous criticism once, the love of decent regard for truth should at least have prevented his making a second use of it.

But Mr. Mumford's most injurious innuendo is his assertion that we "may soon feel called upon to undertake" "an essay on the Cmelty, Selfishness, and Inefficiency of the Deity," and that the work which we had already done was "in the line of preliminary practice" for such a task of vulgar atheism. Mr. Mumford knew perfectly that our whole work rested on no other foundation than faith in the Goodness, Love, and Efficiency of the Deity. He dare not assert the contrary. He dare not pretend that our work and our writings have not shown, in the most distinct manner, a sincere, fervent, exceedingly strong conviction of the goodness, paternal efficiency, and absolute effectual mercy of Living Deity. We need only cite some sentences from the *very essay* which he pretended to consider "preliminary practice" for vulgar atheism, and proof that we claim the Christian name insincerely and lightly. We quote just as the words cited stand on the pages of the July *Examiner*:—

"We have felt the pressure of every conceivable minor motive to use reserve, and are only held to plain speech by the greater motives, our faith in GOD, Jesus or no Jesus, and in MAN, Christ or no Christ, and in TRUTH, Gospel or no Gospel. We are almost sorry not to be able to reject the Christian name for a time, along with the Lord Jesus, just to do more complete honor to our faith that God is, perish what may. We do not reject this name, but stoutly retain our hold on it, and on ministry, communion, and sacrament, connected with this name. The truth we find in Christianity without Christ; in Faith without Master; in Jesus, the Nazarene Christ, without the Lord Jesus—that is to say, in anybody and everybody, in anything and everything, made and kept and saved by the Infinite Ancestor, Father, and Redeemer, which the Living God is. There is no Lord but God, and of Him

is all truth the law, prophecy, and gospel. It is fit and needful to step out from our low and narrow limitations of church, and creed, and Christ even, and stand free under the Infinite Presence, whose eyes shine on us like the stars, and whose being covers and holds us with depths of depths of eternal life, exceeding all that our imagination can conceive or our hearts desire. . . . In particular we challenge, on the strongest grounds of sober learning and sound thought, all rejection of the Christian name and connection, because of an assumed dependence of Christianity upon Jesus, called the Christ. . . . We understand that there is no surer fact than this, the condescension of Divine Love to men of low degree, and the exposure of humbleness. . . . The teacher of to-day, guided by love of practical truth, and owing allegiance to the divine providence and spirit, and none whatever to the person and word of Jesus, may and must and the truth is Jesus in the "Our Father," and the "Love one another," even if neither of these came directly from his lips.

It was with such evidence as this immediately before him, and a hundred-fold as much equally known to him, that Mr. Mumford accused us of "Pickwickian" adherence to the Christian name, and asserted the probability that our next step would be "an essay on the Cruelty, Selfishness, and Inefficiency of the Deity." It was not therefore by honest mistake that Mr. Mumford called our article "probably the most bitter, savage, and shameful attack upon Jesus that has ever appeared in any periodical which has received even the qualified sanction of respectable men." The able and candid critic of the New York Tribune said of the view taken in the same article, that it was "supported by quiet argument, instead of inflammatory suggestions," and declared that no one could doubt "the sincerity, ability, and deep religious feeling" of the writer; and the Boston Commonwealth, an ably edited journal, also pronounced this same article "the work of a man both honest and studious," and said that it was written "for the most part in the proper tone of scholarly discussion," and was a "very ingenious and very able" essay. Mr. Mumford's criticism was in violent contrast with these judgments, chiefly because he was determined to do injury by his words, no matter how untruthful or dishonorable they might be.

But we chance at this moment to bethink ourselves of a vague rumor which once came to our ears—that Mr. Mumford is a pious wit, and that the use of what seems virulent calumny is only a "Pickwickian" demonstration of a witty love of Jesus. If this be so, we of course erase our own gentle reflections in the latter half of the present article, and regret that pious wit is so inexplicable to us.

GIVE ORTHODOXY A CHANCE.

MILL RIVER, Mass., March, 1872.

EDITOR OF INDEX:—

Enclosed I send you the petition I received from you with a few names attached; also two dollars for one year's subscription to THE INDEX.

I would like to say a few words about the question asked by your correspondent H. L. B. B.—"How to reach the imbruted."

H. L. B. B.'s suggestion that "Free Religion does not claim as its most prominent direct object the conversion of outbreathing sinners, but the diffusion of truth and light among all classes, believing that education is better than conversion, that soup, soap, and spelling-books are better moral agencies than tracts and sermons," is very good; but still why not let tracts and sermons do their work? Don't discourage Orthodox missionaries—they are needed as stepping stones to a higher faith. The notions of the dark ages do not possess Christians of to-day. They believe that development of the human mind is a part of the Creator's design; therefore, since they carry soup, soap, spelling books and education along with them, let them work. They are needed and will do good, so long as they do not try to subvert the principles of our government; and the common sense of the people will block the wheels of any movement of this kind.

Now if a part of H. L. B. B.'s suggestion is very good, another part, it is hoped, will never be adopted by Free Religionists. She says: "It (free religion) believes, if a man has actually sunk so low that moral motives cannot avail with him, he is out of the reach of any truly religious ones, though he may be indoctrinated with a cruel superstition under the name of piety." There are two features about this part of the suggestion that careful thinkers will not adopt. One is the inference naturally drawn, that Free Religionists are the only truly religious, and that all other religions are cruel superstitions. This—"Mine is the only true religion"—is a bigoted notion preached from Orthodox pulpits everywhere.

In fact this bigotry seems to accompany religious conviction; but since we have come to know the wonderful power of mind, we are not astonished at humanity's freaks, or the historic barbarities perpetrated in the name of religion; because we know this conviction to be a matter of cause and effect.

The other feature of this suggestion is the recognized possibility that "men do get so low that moral agencies and true religion will not reach them." Now there are all grades of religion, but to-day there are none in our midst, of the Christian faith, that can be termed *crude* superstitions, although nearly all may be termed superstitiously religious and yet be truly religious. There seems to be a difference between religion and morality (for some men seem to have a deal of religion, and not much morality). Religion can exist without morality, but still men can make morality a religion. There seems to be in human nature a faculty or attribute that can be called by no other name than a religious faculty, and any notion or act of the imagination that satisfies the longings of this faculty is true religion to that being. Now, if these missionaries of Christ's church can by vigor-

ous language reach and psychologize this organ into their faith and satisfy this inherent longing in an imbruted mind, and by this means bring this mind into the path of rectitude and virtue and in the way of getting an education, then they are doing a noble work, and work it is very doubtful whether any Free Religionist would stoop to. At least, it would take years of organization and drill to establish such a corps of missionaries in the field as belongs to the Christian Church. The surest way to reach ignorance is, first, to excite superstitious fear. Self-preservation is the first law of nature. This is the most vulnerable point in undeveloped man. This stronghold secured (brimstones will do it), soup, soap, spelling-books and education will follow in their turn.

Free Religionists ought not to waste their powder on small game; their legitimate hunting-ground is immediately before and around them. Leave the weak-minded men and women and heathen, for the chase of Orthodox churches; and sail in and capture the strong-minded and the men of science that are in the churches, impregnating the rest with the spirit of rationalism so that, by the time the heathen have been Christianized, the whole world of Christians will have insensibly advanced to Free Religion.

H. D. S.

ORTHODOXY A PRACTICAL FAILURE.

SUSPENSION BRIDGE, N. Y.,
February 25, 1872.

EDITOR OF INDEX:—

In last's weeks INDEX, in an article over the initials H. L. B. B., the question is raised—"How to reach the imbruted." A missionary friend of H. L. B. B., writing from our Southwest border, is of opinion that something more practical than Free Religion is needed to reach darkened heathen minds. "They must be told of a Deity whom they have fearfully angered; of a terrible judgment in store for them, and of one who can deliver them from it." Before we grant that the method he indicates is the best for those to whom he is preaching, it will be pertinent to inquire whether he has ever tried any other method, to request more particulars as to the character of those to whom he is preaching, and to ask what success he has met with in his efforts.

For more than twenty years I have spent the greater part of my life in the most remote of our Western borders. During that time I have attended the burial of ten persons killed in personal affairs, or hung by mob-law, or murdered for their money, where I have attended the burial of one person who died a natural death. It will be conceded that in communities where such events were constantly occurring, one would be brought in contact with the imbruted if anywhere. A few incidents drawn from my life while thus situated may be interesting to your readers, and may throw some light on this question.

In one small mining camp in eastern Oregon (for aught I know three hundred miles from any organized church), some six or eight years ago there were about fifty permanent residents. There were among us gamblers, saloon-keepers, roughs, and, as in all communities, those well-disposed. This assortment didn't make the best society in the world, yet pleasant views of life would frequently be offered.

One was taken sick. No one of them all was more repulsive than he—a gambler, an idler, spending his whole time in the drinking and gambling saloons, and a foul-mouthed man. It soon became apparent that his disease, a fearful organic one, would soon be beyond human control, unless he was placed at once under skilful medical treatment. An appeal was made to the residents, and in half a day money enough was raised to send him to San Francisco, more than a thousand miles away, and leave him there with more money in his pocket than he had been known to have in years.

The next year there came urgent appeals from the far East in behalf of those who were suffering from the terrible battles which were so frequently occurring in the South. Our community was composed of men from all sections, Missouri and Arkansas borderers, some from farther South, while the majority were from the North. Yet when an appeal for help was made, five or six hundred dollars were raised in a short time and forwarded.

Two or three years after the occurrence of these events, when our little community had become more settled and quiet, when gambling had almost if not entirely ceased, when drinking was confined to a few inveterate tipplers, and the roughs had been displaced by a better disposed class, there came one day for the first time a preacher, who announced that he would preach to the people. He was a modest, unassuming man, with a serious, thoughtful and not unintellectual face. A fair audience assembled to hear him, and apparently interest was awakened in his effort. At the close of his discourse, he announced that he would preach each alternate Sunday through the summer. He came at the appointed times, faithfully preached the gospel of Hell, the wrath of an offended God, and the exceeding goodness and mercy of God in sacrificing himself on the cross in the person of Jesus Christ to save us from perdition. Towards the close he urged that God needed help to save, and that his cause would be materially assisted by the contribution of that which is said to be the root of all evil, money. No one saw it in that light. His pictures of Hell terrified no one. His affecting narratives of the sufferings on the cross of Christ moved no one. His angry God frightened no one. His plaintive appeal for help brought a beggarly

return, scarcely enough to pay his travelling expenses to and from the place. After he left, one of the few inveterate drinkers of the camp had his leg broken by accident. Improvident, he had exhausted his means and his credit. Again an appeal for help was made, and soon money was forthcoming enough to pay his physician's fee, his board, and leave him upon his recovery in a better condition financially than when the accident happened.

Will not my experience fully justify me in my belief that preaching humanity to men is as effective to move them to religious acts, as it is to preach Christ crucified, the terrors of Hell, and an angry God?

One other incident, related to me by one who witnessed the occurrence, may serve to illustrate this matter further.

In a locality upon the border, a spot of great fertility and surpassing beauty, a settlement was formed, each resident being intent upon building up and surrounding himself with the comforts of home. The utmost harmony prevailed among them all. Each one stood ready to help the other in case of need. Kindly acts, good will, and fellowship was the rule, and in their social gatherings they were wont to say to each other how peacefully and happily events were passing among them. Said my narrator—"It seemed as if it was Heaven upon earth." One day, unsolicited by them, there came into the neighborhood a Methodist minister, who prepared to preach to them. So cordial a welcome was given him that he soon broached the subject of building a church. The plan met with a favorable reception, and soon a modest and unassuming church made its appearance. Everything had thus far gone on harmoniously; but in an evil day a Baptist minister came into the neighborhood. Now it happened that some, before they came to this neighborhood, had been baptized, and others had descended from Baptists, so that the new minister soon found himself among friends. He solicited the use of the Methodist church, and from its pulpit insisted upon the necessity of immersion, which proved to be a hot shot thrown into the Methodist camp. The Methodists were uneasy; uneasiness was followed by discussions; and in time a Baptist church, far more imposing than the Methodist, made its appearance. The Methodists, however, were not to be outdone. New carpets were obtained for the aisles; the seats were cushioned; the pulpit was decorated; and, all this was not enough, the women put on airs and dressed more stylishly than heretofore. The Baptists saw into the game, and would not be outdone. An intense rivalry soon sprang up, dissensions came, quarrels followed, and the Heaven which many thought they had found on earth had degenerated into a Hell.

Fraternally yours,

SAMUEL COLT.

WHAT THEY THINK.

PORT HURON, Mich., Feb. 26, 1872.

FRANCIS E. ABBOT, Esq.:

Dear Sir,—Enclosed please find petition against the recognition of God, Jesus Christ or the Bible in the Constitution of the U. S. I am sorry there are so few names from Port Huron; there are many who refuse to sign it because they say the convention is all a farce and there is no danger. There are others who profess to be liberal that think there would be no harm to merely recognize God and the Bible in the Constitution—and do not seem to care anything about it.

There are a few who belong to the Orthodox churches who have signed the petition—but I find the greatest number are in favor of the proposed amendment.

Yours respectfully,

JOHN L. NEWELL.

JOTTINGS.

I sign the remonstrance from a sense of duty, to testify against fanaticism in high places. But I do not share in any alarm. The people have more sense than their pretended leaders give them credit for. It reminds me of the clergyman that asked a little boy if he knew the Lord's prayer? "Yes; don't you?" was the quick reply. But let them get the change into the Constitution, and we shall see strange things in Congress. Some Fisk may be a member, for there is always "one more," as the shopkeepers say, and he may be the chairman of the "Evangelical Committee," and that would look funny enough, but not improbable.

I think Mr. Washburn travels in a small circle. Somebody asked Father Taylor if he believed anybody was as good as Jesus; and he said, "Yes, thousands!"

It being settled that reformed rakes make the best husbands, what are we to say of the apparent tendency of reformed pugilists to turn preachers of the Gospel? There is an association in England denominating itself "The United Christian Band of the Royal Artillery of Heaven." Among the members, as we are informed by an advertisement, are "many extraordinary men who have been rescued from the devil, having been wrestlers, publicans, and pugilists, but are now servants of God." "Hallelujah!" concludes the advertisement, and so say we. There is one peculiarity of these muscular brethren which in an emergency may prove convenient—if a majority of them get possession of a meeting-house, it will not be easy for the majority to turn them out; and this, in these military days, is something.—N. Y. Tribune.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them, from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

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The Index

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The Development Theory.

[The Second Free Lecture, by F. E. ARNOT, in the City Hall, Dover, N. H., November 30, 1868.]

"It is not I who seek to base Man's dignity upon his great toe, or insinuate that we are lost if an Ape has a hippocampus minor. No one is less disposed to think lightly of the present dignity, or despairingly of the future hopes, of the only consciously intelligent denizen of this world." [HUXLEY, *Man's Place in Nature*, p. 129.]

There is a very homely and not very new anecdote, doubtless familiar to most of us, which well illustrates the subject I have chosen for the evening's lecture, namely, the Development Theory. A negro preacher was descending on the mysteries of creation, and declared that the Lord made Adam out of mud. "Hold on dar!" exclaimed one of his hearers, "de good book says de Lord made Adam out of dust!" "Well," replied the preacher, "de dust wouldn't stick together, and so he had to take mud, and lean him up against a fence to dry." This answer appeared to silence the objector, and the preacher was about to proceed with his discourse, when his irrepressible listener burst out once more:—"What I want to know is, who made dat fence?" "Brudder," replied the preacher, in a tone of solemn reproof, "ax a few more questions like dat, and you'll upset de whole science of theology!"

This anecdote, extravagant as it seems, is hardly a burlesque on the usual instructions of the pulpit on the subject of the creation. Some old poet among the Hebrews, nobody knows who, first told the legend preserved in the opening chapter of Genesis, as the best account he could give of the origin of the universe; and this crude fancy of a barbarous age, this grand but scientifically worthless speculation of an untaught nomad tribe, is gravely preached to-day as a divinely inspired history of the birth of the world, to doubt which is blasphemy and infidelity. But, notwithstanding the frowns of superstition and the anathemas of alarmed priestcraft, the human mind begins to comprehend the true character of these old traditions, and to look elsewhere for light on the great question of the origin of man and the globe he inhabits. Without the least concern whether "the whole science of theology" is to be upset or not, modern science calmly pursues her investigations, and persists in putting her fatal inquiry,—"who made that fence?"

There are many persons to-day so convinced of the impossibility of obtaining any solution of the great problem of creation, that they stigmatize all discussion of it as useless and worse than useless, saying that we should content ourselves with studying subjects within the reach of human faculties, and forbear to push our inquiries into regions of impenetrable fog. To postpone indefinitely in this manner all investigation of the universe as to its parentage is certainly a wiser course than to accept with credulity the answers to our query which are rendered, not by the universe itself, but by presumptuous theologians who pretend to speak with authority on matters of

which they know absolutely nothing. But it is idle to forbid, or discourage even, the activity of the human mind, in whatever direction it may choose to exert itself; and because in all ages I see that men have been driven by intellectual curiosity to speculate on the enigma of creation, I believe that giving advice to refrain from such speculation is talking against the wind.

Besides, the hitherto unsatisfactory character of human inquiry on the subject seems to me in great measure due to the false methods of research which have been adopted. Men have tried to dream out an answer to the problem, without having recourse to the true scientific methods of observation, experiment, and induction; and from dreams nothing but dreams can be born. The dazzling triumphs and discoveries of the Baconian method of investigation, which have given so enormous an impulse to human civilization in the last three hundred years, have flowed exclusively from a new-born willingness to hear what Nature really says, and the abandonment of all attempts to make her say what we have merely imagined. When we cease to pore over the scriptures of barbaric men, and begin to read the eternal scriptures of God ever before our eyes in the heavens and the earth, then we begin to obtain intelligible answers to our interrogatories; and when taunted with inability to discover any clew to the profound mysteries of creation, science may point with modest pride to her Nebular Hypothesis and her Development Theory. From the vast ocean of mystery, a portion, at least, of solid land has been reclaimed, and made to yield a firm basis to constructive thought. Instead of floundering in the bottomless mud of theological swamps, and trying to stand upright in the mire of miracles, we have found a foothold of rock in the idea of natural law; we have learned that creation is not an *event* but a *process*, and covers, not an insignificant six days, but rather the whole expanse of exhaustless and limitless time. The change of base implied in the establishment of these great principles is full of promise, and proves that, when approached from the standpoint of science rather than that of theology, human thought is not wasted in the effort to decipher the hieroglyphics of creation.

But what is creation? What does that word stand for in our own minds, and how does its meaning for us differ from its meaning for other men? Let me briefly answer these questions.

The universe *exists*; there can be no denial, no doubt, of that. But if *anything* now exists, *something* must always have existed; since otherwise that which exists must have sprung into being out of absolute vacuity, without any cause whatever. The simple fact that the universe exists to-day—a fact which the most determined sceptic cannot but admit—proves to demonstration that something or other must have existed from all eternity. The admission of an eternal something must be made by all persons not insane. But what is it?

Some say it is *matter*, which has blindly and unconsciously shaped itself into this beautiful universe without any evolving and formative intelligence. Others say it is *God*, who, after infinite ages of lonely communion with himself, at last called the universe into being by a simple fiat of his will. Those who give the first answer commonly say that matter is uncreated—that there has never been any creation at all. Those who give the other answer, say that God created matter "out of nothing," and in the absolute emptiness of infinite space caused, by a mere word, the boundless universe to start into being. This is the usual meaning of the word "creation," as explained by theologians—the sudden conversion of Nothing into Something, the instantaneous production of matter where before were absolute darkness and non-existence.

Now in this sense of the word I do not believe in any creation at all. I see no reason for believing that there ever was a time when the universe of matter had no existence—that there ever was a time when it altogether began to be. A third answer to our question is possible. Something, I see, must have existed from all eternity; and, because I am a theist, and not an atheist, I believe that God has so existed. But I see no reason why I should not believe that matter is eternal too—not of course as independent of God, but rather as absolutely dependent on him, as the eternal product of his eternal thought and life. Certainly, to believe that, up to a particular point of time in the past, no universe existed, and that God had then spent already a whole past eternity of idleness and inactivity, is to me supremely irrational. I believe in no idle God, no dead God, no God that can sleep through a whole eter-

nity; the only God I can believe in is One with whom *to live* is to *act*, to pour forth exhaustless energies in perpetual stream, to radiate life and power throughout infinite space and time. Hence, since either matter or God *must* be eternal, I find no greater difficulty in believing that both are eternal than that one is so. The difficulty lies in believing that anything can be eternal, and this we must believe. Matter is to me the everlasting self-expression of Mind, the visible form in which the Infinite has, as it were, everlastingly clothed the divine thought and manifested its own being. Creation, therefore, is either a word without any significance, or else it means that endless outpouring of infinite power which creates the universe anew at every instant of time. Jesus is reported to have said—"My father worketh hitherto, and I work." This everlasting working of God, this ceaseless efflux of divine potency in forms perceptible by human senses, this perpetual evolution of finite being in accordance with what we call natural law (i. e. the ideas of God), is what I mean by *creation*; and in no other sense can I accept the word for myself.

Two theories, therefore, are before us, when we come to interpret the history of the globe and its inhabitants. The one is the theory of *Spasmodic Creation*, or the instantaneous production of matter out of absolute nothingness, and the instantaneous production of new species of living beings at successive geological epochs. This may be called the Biblical Theory. The other is the theory of *Perpetual Creation*, or the eternity of matter as a living expression of divine energy, and the unbroken continuity of its development in all its changes, including the gradual evolution of new species out of old ones. This may be called the Development Theory, though not always advocated by scientific men in quite so complete and thorough-going a sense.

Now the Biblical Theory gives the origin and history of the universe as seen by imagination,—the Development Theory as seen by reason. But, on the imaginative basis of Genesis, theology has built up a huge superstructure of dogma which has neither poetry nor science to recommend it. I have nothing to say against the Biblical Theory, when taken, as it should be taken, as the crude guess of untutored man at the origin of the home in which he was born and came to consciousness,—his reverent confession of the Divine mystery of Nature and his own soul. As a poem, I regard that first chapter of Genesis as unsurpassed. But when this poem is taken into theology as a solemn record of facts, and made to bolster up all sorts of absurd tenets—or when it is taken into science as an infallible record to which all observation of facts and all induction from them must be made to conform,—then I say it is time to expose the true character of the chapter, and emancipate the world from its oppressive influence. This has been, in fact, in great measure done, at least so far as the realm of science is concerned; scientific men now care very little what Genesis says or omits to say. But in the realm of religion it is not so. There it still exists as the underpinning of the Christian Church, and grave doubts may well be entertained whether the venerable edifice could outlast the attempt to put under it a new underpinning. Hence the importance of showing that, while the Biblical Theory of creation, based on Genesis, cannot be disturbed without endangering the whole fabric of historical Christianity, the Development Theory, which will inevitably supersede it, is in the highest degree friendly to a truly spiritual religion. In fact, the Development Theory lies at the root of all intense faith in the ever-present and ever-active God; for it alone can recognize that ceaseless "working" of the Eternal Spirit, that perpetual activity of Divine Life both in Nature and the soul of man, which is the condition of all true worship. Belief in the indwelling God, who makes his temple in the pure and holy soul, and perpetually ministers comfort, hope, and peace to all those who truly live, is so closely connected with the Development Theory, that I find myself unable to separate the two; for both grow out of one and the same root. If God is immanent or indwelling in the soul, so must he be also immanent or indwelling in Nature; and this involves that very ceaselessness of activity, that very uninterruptedness of living presence, which the theory of a constant development or perpetual creation of Nature demands. Hence I look with the greatest hope to the progress of science, believing that the nearer science comes to the *truth*, and the nearer religion comes to the *spirit*, so much the nearer will they unite to each other, and so much the sooner will they unite in that "worship in the spirit and in the truth" which is indeed the only true worship. Strange as it may

sound, therefore, I make the Development Theory an essential part of the gospel in which I put my trust, and which I mean to preach as long as I am able to preach any gospel at all.

The account of the creation, as given in Genesis, divides the creator's work into six periods of a day each, and makes it consist of six miraculous exertions of Divine power. The last of these miracles is the creation of man out of the dust of the ground. Now when the formation of this vast universe was proved by geology not to have taken place in six days, but rather to have extended through an enormous period of unknown duration, the first effect of this collision between facts and the rude cosmogony of Genesis was a compromise between science and theology. Theology agreed to call the six days of creation six long geologic periods or eras, and twisted the Hebrew words to make them support this palpable evasion of their meaning. That the Jews themselves understood the word as signifying *days* and not *periods*, is plain enough from the fact that the reason given in the book of Exodus [xx, 8-11] for observing the Sabbath is, that the Lord made heaven and earth in six days and rested on the seventh. [So Exodus, xxxi, 16, 17]. The meaning of this is clear. If the Jews were to rest on the *seventh day* because then the Lord rested from the work of the precious *six days*, it is plain that *days*, and not *eras*, were meant; otherwise the Jews would be commanded to keep as a Sabbath, not one day in seven days, but one geologic age in seven geologic ages; which is a supremely absurd notion.

Notwithstanding all this, however, theology agreed to interpret the six days of creation as so many ages, when she found herself unable to overthrow the proof that six common days were not time enough for such a task. Science, in her turn, agreed to interpret the commencement of each geologic age as a new display of creative power, characterized by frightful convulsions of Nature, by the destruction of all living creatures, and by the creation of fresh species in their stead. This theory is still defended by the older and more conservative school of geologists, Prof. Agassiz among them (for science also has its conservatives and radicals); while it has been abandoned by those who, like Sir Charles Lyell, have kept their minds open to the light of truth.

It was vain to suppose, however, that this compromise, patched up between science and theology, could long continue; the bolder minds, like Dr. Hutton of Edinburgh, soon disowned it, and regarded all these pretended catastrophes as gradual changes, brought about by natural causes like those now in operation. Out of the intellectual discontent occasioned by this compromise between theology and science, this oil-and-water admixture of miracle and law, sprang the Development Theory, first advanced in striking form by the famous Lamarck. But it did not assume a thoroughly scientific shape till 1859, when Mr. Charles Darwin published his world-renowned "Origin of Species." He was the first to explain plausibly the appearance of new species of animals and plants without invoking the aid of miracles, by showing how variations of climate or other surrounding influences tend to produce in any species a corresponding change of structure, which may be transmitted to offspring; and by discovering the great law of "natural selection," according to which the species which are best fitted to the changed climate or circumstances by a corresponding change of structure, have the best chance in the great "struggle for life," and outlast species that cannot thus adapt themselves to changed conditions. That species may perish without any great convulsion of Nature, is proved by the extinction in historic times of that strange bird called the Dodo.

Prof. Huxley gives an instance of the changes of structure I have referred to in the case of the crocodiles, which, as a group, have a very vast antiquity. They abounded ages before what is known in geology as the cretaceous or chalk period. Between the crocodiles that lived prior to this chalk period, and those that lived in it, there is a difference in the form of the joints of the back-bone and in some minor particulars; between the crocodiles of the chalk period and those of the next or "older tertiary," there are other small differences; between the crocodiles of the "older tertiary" and those of the "newer tertiary," there are still other small differences; and so on down to the present time. Thus each epoch has had its peculiar crocodiles, differing simply in their proportions and in such structural peculiarities as can be discerned only by trained eyes. Now of two things, one. Either each in a series of twenty or more successive species of crocodiles was created afresh without parentage, or else these species were developed one out of another by the influence of gradual changes known to have gone on in the inorganic world. Men of science are rapidly coming to accept the latter alternative as the true one.

On the appearance of Mr. Darwin's book, the issue was fairly made up between the Biblical and the Development Theories; and the compromise hitherto made between science and theology fell to pieces, as every compromise between contradictory theories must in the end. Here lies the knot of the question:—Can we account for the appearance of new species of animals and plants, and the disappearance of fossil species, *without miracles*? The Biblical Theory says, "No." The Development Theory says, "Yes." And the battle is hot and fierce between the two. But day by day faith in miracle loses ground, while faith in law gains ground; and it requires little prophetic insight to foretell on which banner Victory will perch at last. Miracle is passing away into the same limbo which has received witchcraft and kindred delusions; and law is seen more and more clearly to be

the true explanation of all seeming anomalies. Law means cosmos, order, reason; miracle means chaos, disorder, unreason. Hence he who believes in a God of Infinite Power and Infinite Wisdom should believe in law, and reject miracle. The deepest reliance and the truest science meet here on common ground, and join hands in friendly grasp over the Development Theory: for it brings the genealogy of all living beings into harmony with the peaceful course of universal Nature, and, instead of invoking the presence of God only at intervals separated by millions of years, it finds him ever present, unfolding the magnificent panorama of existence age by age, day by day, moment by moment.

Is not "development" the one word which describes the history of all that we know? What is Christianity, what is civilization, nay, what are you, and what am I, but the result of a process of gradual development? Everything of value to man in the realms of art, science, commerce, manufactures, jurisprudence, letters, religion, has come by gradual growth from small beginnings to ripened usefulness. Your own experience is a monument to the reality of gradual development as the supreme law of life. Your bodies are the complex and marvellous result of a series of slow, imperceptible changes first commenced in tiny germs: your characters are the result of the slowly increasing action and reaction between the blank capacities of a baby's mind and the educating influences about it; all that you have, all that you are, all that you see, is proof that nothing exists except as the final result of a process of development more or less long. To me, the word development is an epitome of all history, all knowledge, all experience; the unintermitting creation, the everlasting metamorphosis, the constant evolution, which mark alike the worlds of matter and of mind, are proof to me of a vast, all-including, all-beneficent law, which secures the eternal progress of the universe, and which forms the basis of the "Development Theory." For the theory which men of science apply to the production of new species of animals and plants is of universal application,—is, in fact, infinitely more far-reaching and comprehensive than was ever declared by Laplace, Hutton, or Darwin. In fact, even Herbert Spencer, who excels most of his contemporaries in firm grasp of the idea of development, falls perhaps to carry it up consistently into the highest experiences of the soul. But in time to come, this one word development will be the supreme key to all the arcana of science and to all the facts of religion, and will heal at last the long feud between the two.

It is, however, chiefly with reference to the origin and history of Man that the Development Theory has popular interest. Showing that the human race has come to its present state of comparatively high civilization from very mean and obscure beginnings, it at the same time humbles human pride and intensifies human hope. The haughty spirit which traces the origin of mankind back to a Garden of Eden and a primeval ancestor of spotless perfection is mortified and put to the blush, when science proves that the earliest known men were more savages, only one degree higher than apes and monkeys, and that in all likelihood both men and apes are descendants of common ancestors humbler still. On the other hand, if from such beginnings man has come to be what he now is, who shall venture to predict the heights of greatness to which he may yet climb in the long future before him? Modest indeed, and yet full of grand and glorious hopes, must he be who finds in the Development Theory the key to man's past and future history. In proportion as his pride of lineage is abased, will his faith in a magnificent destiny be exalted. For one, I would rather be only half-way up the ladder than find myself at the bottom, having tumbled from the top.

The two views, therefore, as to the origin of man, held respectively by the two rival theories, are in plain language these:—

The Biblical Theory teaches that, about six thousand years ago, God made Adam, the first parent of all mankind, out of the dust of the ground, somewhat as an ingenious boy moulds figures out of putty; with this difference, that God did what the boy cannot do—breathe into the heavy lump the breath of life. This first man was perfect, the highest ideal of human excellence, the lofty standard of beauty and majesty, from which to have degenerated is the great disaster of the human race. Yet it must be confessed that, even according to the Bible itself, this model man did not know the difference between good and evil, but had to learn it by eating forbidden apples; and, unless it is better to be stupid than wise, Adam was a nobler being after eating the apples than he was before. The Bible itself represents Adam as not knowing right from wrong, until after he had eaten the apples; he could not, therefore, have known he was doing wrong by disobeying God's command to leave the apples untouched. By a curious inconsistency, however, the Bible makes God curse and punish Adam for tasting the fruit, when poor Adam did not know any better; and thus it makes all human misery and sin come from the unjust curse pronounced by God upon a perfectly innocent act. Is not this clear? Until Adam had learned to know good from evil, he of course could not know it was wrong to disobey God; it was, therefore, no sin in him to eat the apples, and it was unjust in God to punish him for eating them. The Biblical Theory, therefore, apart from all scientific objections, has in itself two self-evident inconsistencies; instead of really representing Adam as a perfect type of manhood, it represents him as a big baby, not knowing right from wrong; and instead of representing God as a just and holy Being, it represents him as a harsh, unreasonable,

and unjust judge. Nothing can be more plain than that the author of the first chapters of Genesis had a noble idea neither of man nor of God.

The Development Theory, on the other hand, teaches that the human race has lived on the earth hundreds of thousands of years, and brings proof of this vast antiquity of man which prejudice alone can controvert. It teaches that man is the final result of slow and insensible changes in the structure of lower forms of life, continued through uncounted ages in the past and doubtless to be continued through uncounted ages in the future. It teaches that the Divine creative activity must be looked for in the whole series of changes, from beginning to end, and not in any sudden interference with an otherwise changeless order of Nature. In the universe, all is fluent and alive with the life of God; nothing is fixed or immobile, but absolute intelligence is moulding all things to make them expressive of that which human intelligence can only in the feeblest manner apprehend. There are no *rules* out of which Nature must be lifted by a brawny Hercules,—no railroad tracks which can only be deviated from by dire catastrophes or cataclysms,—no tame canals which conduct the streams of Infinite Life through the same dull route forever. No,—the universe with all it holds is alive with God in every atom, and obeys the supreme law of development according to all-pervasive Thought. Hence the whole experience of the human race is a perpetual birth from lower to higher conditions, and all its woes are but parturient pangs of a nobler future. When the frequent reproach is uttered against the Development Theory that it degrades man by regarding him as manufactured out of a monkey, it is a fit reply to say the Biblical Theory degrades him still lower by regarding him as manufactured out of dirt. If the monkey is a mean ancestor, dirt is an ancestor meaner still.

But a reply to this reproach might be taken out of the Bible itself. When Elijah fled into the wilderness and sat down under the juniper tree, he is said, in the sadness of his heart, to have exclaimed,—"*It is enough; now, oh Lord, take away my life; for I am not better than my fathers.*" The noble old prophet felt it a sacred duty to improve upon the example handed down to him from his ancestors,—felt it to be a disgrace not to be better than his fathers. But our friends who urge the Biblical Theory upon our faith are anxious to make it out that Adam was better than they, and thus to prove by chapter and verse the fact of their own degeneracy. If I believed this, I should be tempted, like honest old Elijah, to say as little about it as possible, but rather to sink away into the wilderness and pray to die. If six thousand years of probation only bring the human race to deeper degradation, the universe has hardly proved to be "a success." The Development Theory, far from taking pleasure in the thought of man's fall from nobleness and greatness, thinks, with the brave old prophet, it would be a disgrace in him not to be "better than his fathers;" and in so thinking, I hold that it honors both God and human nature. I would rather be ashamed of my ancestors, than have my ancestors ashamed of me. Better than either, let me both honor them and win my own self-respect by improving on their quality. It is, after all, man's spiritual nature which gives him dignity, not his prejudice; and this spiritual nature belongs to him now, whether he is descended from an angel, a baboon or a mud-puddle. Science aims neither to degrade man, nor yet to exalt him, neither to humiliate him, nor to tickle his sense of vanity; she aims simply and solely to discover the facts of his origin, and I have yet to learn that the truth can degrade us. It matters little to a man of sense whether his great-great-grandfather was an archangel or a chimpanzee; the important question is—"How much of a *man* am I to-day?" If conscience can render a brave answer to this question, we may throw our genealogies and family-trees into the waste-basket. Hence the issue between the two rival theories of man's pedigree must be settled on broader grounds than that of fancied degradation or exaltation. Science is seeking the solution of a purely historical question, and we can afford to abide the result with unruffled equanimity.

Without entering on any technical argument, I have sought to give you a bird's eye view of the Development Theory in a larger application than is commonly made of it, and to single out the chief points of difference between it and its antagonist theory. It has strong arguments to urge, and strong objections to answer; but every fresh discovery strengthens the arguments and weakens the objections. I wish now a little more definitely to show its bearings, first, with regard to the faith of the churches, afterwards with regard to a better faith.

Evangelical Christianity, as we all know, professes to be a divinely devised "scheme of redemption," for the purpose of rescuing a ruined race from the effects of the "Fall of Man" in the Garden of Eden. There would be no need of any "redemption," unless the human race were now under the wrath of God; they would not now be under the wrath of God, unless they had inherited the curse laid on their first parents; these first parents would not have incurred this curse, unless they had eaten the prohibited apples in the Garden of Eden, and thus entailed on all their descendants a lost and depraved nature. Thus through the *sin of Adam* came the inherited depravity of the human race, while through the *death of Christ* comes the only possible redemption. These two doctrines, the "Fall of Man" and "Salvation by Christ alone," are the great essential elements by Evangelical Christianity, the two great pillars of its temple. Had it not been for the "Fall of Man," there would have been no need of "Salvation by Christ;" and nothing can be more plain than that the

entire fabric of Evangelical Christianity rests on the first chapter of Genesis. Disprove that, and Evangelical Christianity is undermined; its ultimate fall will then be purely a question of time. No wonder, therefore, that Hugh Miller strove so hard to prop the crumbling cosmogony of Genesis; and no wonder that his fellow-believers strive so hard to prop Hugh Miller. They perfectly well comprehend that the fate of Evangelical Christianity hinges on that of the first chapter of the first book of the Bible. With the energy of desperation, they defend the truth of its story against the accumulating demonstrations of science; but, despite all their ingenious interpretations, theirs is a "lost cause," and like that other "lost cause," is buried beyond hearing of any resurrection-trump. "Geologists," says Prof. Lesley, "read Hugh Miller's book with as much delight as do other people." It was the last struggle of orthodoxy against natural science embodied in geology. Orthodoxy may well be proud of its advocate, and apotheosize his memory; but no cause could be won so.

Fatal, however, as is the Development Theory to the faith of the churches, it is supremely friendly to the instinctive faith of outlying humanity. If the age we live in has any faith at all, it is faith in HUMAN PROGRESS; and what is faith in human progress but the Development Theory under another name? Apply to society the same law which the Development Theory, as commonly defended, applies merely to the origin of species, and you have the only possible explanation of modern civilization. Out of the unsightly roots of barbarism has grown the magnificent tree of human culture, by a process of slow development according to natural law. The spiritual immaturity of the Stone, the Iron, and the Bronze Ages, and the long ages of unrecorded savagery which must have gone before them, was the damp and cold foundation of the great Cathedral of Humanity, whose lofty pinnacles shall yet pierce millennial skies. The most extravagant hopes for the future of our race under the mark, if we are content to read the clock by centuries, in place of seconds. In our burning ardor for reform, we forget the sublime patience of God, with whom "a thousand years are as one day;" we would fain compress the history of aeons into the growth of an hour. The lover of his kind must learn from the Development Theory to measure the stages of human progress by geologic epochs,—must learn to reckon but a single one of God's moments in the stately march of the equinoxes around the circle of the zodiac. If indeed out of simian forms has come at last the noble figure of man, then out of his form modified by the imperceptible changes of long millenniums, may come a figure too noble for imagination to conceive. Races as much superior to man as man is superior to the anthropoid apes may in due time exhibit the grand unfolding of the Eternal Thought, and carry up to unknown heights the spiritual dignity of the animate universe.

In the Development Theory lie dim hints and vague suggestions, which, although invisible to-day to the eye of science, may yet be brought within the field of vision. I am not of those who rashly dogmatize about a life to come; but this I see, that, if we are permitted to extend to a higher plane of being the analogies of this, the Development Theory gives the groundwork of the only hope I cherish of immortal life. From low to higher, from imperfection to perfection, must be the life I covet, whether here or hereafter; and I wish not to live beyond the grave, unless there shall be room for endless progress in that future world,—room for development coeval with the soul itself. In that thought there is life, hope, inspiration; and in that thought I am encouraged by the spirit at least of the Development Theory. Here I see no perfect character; here I am oppressed with a sense of disproportion and asymmetry between the real and the ideal, against which something within me protests with all the energy of my being. Shall there never be a perfect soul, a noble character rounded out into lines of faultless beauty? Nay, shall my own soul never hew out of the rough marble of life's temptations a character of ideal loveliness, on which it shall gaze and say—"That beauty is my own?" Let us frankly confess it to our own hearts,—we are disappointed and dissatisfied with the best that we have done, or can ever do, in this life on earth. In the Development Theory, I find secret suggestions of ample room and ample time for finishing hereafter the task of spiritual sculpture which here we can but just begin. Eternal Progress, eternal Development,—can aught else be *Eternal Life*? In the great thought of unending advance from high to higher, I find the secret, consuming thirst for righteousness and peace slaked and quenched, as it were by the very water brooks of God. That, friends, is why I preach the gospel of Development.

MR. DARWIN AND FREE RELIGION.

[From the Chicago Tribune, Chicago, of January 5, 1873.]

Mr. Darwin, the great Natural Selectionist, has at last selected a creed, and, as a matter of purely local pride, it may be said that he has selected a Western creed; narrowing it down, an Ohio creed; the creed of Mr. Abbot, of Toledo, who claims to have brought the truest science and the truest religion into harmony. The correspondence which has passed between the two gentlemen settles the fact that Mr. Abbot, of Toledo, believes Mr. Darwin's Natural Selection theories to be true science, and that Mr. Darwin believes Mr. Abbot's creed to be true religion. With Mr. Darwin's theories the world is tolerably familiar; but it can hardly be assumed that many

people are yet acquainted with Mr. Abbot's creed, which would occupy two solid columns of nonpareil type in the *Tribune*. As Mr. Abbot is confident that Mr. Darwin's scientific theories represent the probable opinions of scientific men in the future, and that his own creed is the one which is destined finally to supersede all other creeds, it will be interesting to the reader to know what that creed is, not so much for what Mr. Abbot thinks, as for what Mr. Darwin believes. Mr. Abbot's creed is like the two grains of wheat which were hidden in the bushel of chaff. In the multiplicity of words and of self-evident truths, it is not easy to find exactly what Mr. Abbot and his new disciple do believe; but, as near as we can arrive at the facts, they believe in Free Religion,—not a religion without money or without price,—but a Free Religion as opposed to Christianity; the one being declared to have its root in universal human nature, and the other in the universal God; the one having a devout reverence for God, the other having a devout reverence for nothing in particular. Mr. Abbot's Free Religion is a protest against any authority except that of morality, which is no authority at all, as authority must emanate from an authority higher than ourselves, and from a law, which Free Religion scorns, except as it emanates from our inward consciousness, the poorest of all law-makers. It implies emancipation from outward law, and voluntary obedience to inward law. Its faith rests only in man as a progressive being, and it draws its assurances of that progress from science, not from revelation. Its ideal end is the perfection or complete development of man, the individual serving the race and the race the individual; but the perfection is of the earth, earthy, and does not, except in a very blind way, contemplate any perfection beyond the limits of worldly existence, or any progress after death, the analogies for which, even setting aside revelation, which Mr. Abbot will not admit, abound in that very Nature whom he so ardently follows, and with whom Mr. Darwin is so intimate. The law of Free Religion is the still small voice of the private soul, as opposed to the universal testimony of history that it is only the blind leading the blind, over again. The effects of Free Religion are to make liberty supreme in all forms of government, science supreme in all forms of belief, morality supreme in all forms of conduct, benevolence supreme in all forms of social relations. It brings the Church, which embodies Christianity, to the level of all other institutions, the Bible to the level of all other books, Christ to the level of all other men, and elevates the individual, by means of his individual consciousness, above them all, to progress to his theoretical perfection.

In the sense in which religion is generally understood, Mr. Abbot's Free Religion is no religion at all, but rather a theory or set of theories, based on a combination of morality and science; or, more strictly speaking, morality governed by science. It is not without a certain degree of fascination, and, if realized within the lifetime of any one of us, would be recognized as Utopian to a degree which would have satisfied even Sir Thomas More himself. It is not difficult to see why Mr. Darwin has accepted Mr. Abbot's creed, for Mr. Abbot's process of reasoning on religion is virtually the same as that of Mr. Darwin on science. Mr. Darwin emphasizes the unity in science, and Mr. Abbot emphasizes not only the unity in science, but also the unity in mankind and in person, and the unity of the unities themselves. Mr. Abbot's Free Religion has convinced him that the origin of man is one in virtue of a common descent from inferior types of being, which is only Mr. Darwin's theory over again, and that the nature and destiny of the human race are one; but the only result which Mr. Abbot can achieve for man by the application of his unity is a universal brotherhood based on faith in human nature and love for all human beings. He gives us a man whose only guide is reason, and whose only goal is knowledge; whose action shall be governed by his conscience only up to the limit of moral ideas; whose character shall be irradiated with love for man; whose imagination shall never soar beyond the confines of the beautiful things of this earth; and whose passions shall be subservient only to the reason, weakest of all weak masters. Beyond this, nothing. There is no hereafter in Mr. Abbot's religious scheme, any more than there is in Mr. Darwin's scientific scheme; and if, in accepting Free Religion, Mr. Darwin means to have it understood that this is the result of his theory of selection as applied to religion, he will raise a storm about his ears fiercer than anything he has yet experienced.

And now Pittsburgh too has a Radical Club. It is true, they do not call it a club, but a society. It is the "Radical Society." But a rose by any other name smells just as sweet. The president of this new organization is Prof. A. Burt, an able and cultivated man; the secretary is Mr. Thomas W. Heatley, a young lawyer; and the members are a number of the best citizens. So, amid the ancient smoke of Pittsburgh, there will now be a new fire—the enkindling of free thought on all current and stirring themes.—*Golden Age*.

Smith and Jones were at the menagerie, and the conversation turned upon Darwin's theory. "Look at that monkey," said Smith; "think of its being an undeveloped human." "Human!" said Jones, contemptuously, "it's no more human than I am."

An honest country parson, who, in the time of a great drought was desired to pray for rain, answered: "I'll willingly do it to oblige you, but it is to no purpose while the wind is in this quarter."

RECEIVED.

- MOUNTAINEERING IN THE SIERRA NEVADA. By CLARENCE KING. Boston: JAMES R. OSGOOD & Co. 1872. pp. 292.
- PASSAGES FROM THE FRENCH AND ITALIAN NOTE-BOOKS OF NATHANIEL HAWTHORNE. Boston: JAMES R. OSGOOD & Co. 1872. 2 vols., pp. 396, 507.
- YESTERDAY'S WITH AUTHORS. By JAMES T. FIELDS. Boston: JAMES R. OSGOOD & Co. 1872. Ticknor & Fields, and FIELDS, OSGOOD & Co. 1872. pp. 352.
- THREE CENTURIES OF ENGLISH LITERATURE. By CHARLES DUKE YONKE, Regius Professor of Modern History and English Literature in Queen's College, Belfast; Author of "A School History of England," etc. New York: D. APPLETON & Co., 549 and 551 Broadway. 1872. pp. 649.
- CHRIST IN MODERN LIFE: Sermons preached in St. James' Chapel, York street, St. James' Square, London. By the Rev. STAFFORD A. BRIDGES, M. A., Honorary Chaplain-in-Ordinary to the Queen. New York: D. APPLETON & Co., 549 and 551 Broadway. 1872. pp. 408.
- THE LAST OF THE MOHICANS. A Narrative of 1757. By J. FENIMORE COOPER. Illustrated from Drawings by P. O. C. DAWLEY. New York: D. APPLETON & Co. 1872. pp. 374.
- MABEL LEE. A Novel. By the Author of "Valerie Aylmer," "Morton House," &c. With Illustrations. New York: D. APPLETON & Co. 1872. pp. 162.
- ON HEROES, HERO-WORSHIP, AND THE HEROIC IN HISTORY. By THOMAS CARLYLE. New York: SCRIBNER, WELFORD & Co. 1872. pp. 385.
- MONKS, POPES, AND THEIR POLITICAL INTRIGUES. By JOHN ALBROOK. In One Volume. Baltimore: 1871. pp. 376.
- HALF-HOUR RECREATIONS IN POPULAR SCIENCE. No. 3. The Cranial Affinities of Man and the Ape. By Prof. HEDD. VINEY, Author of "Cellular Pathology," etc. Boston: LEE & STEPHENS.
- THE "SLING AND THE STONE." Vol. V. For the Year 1871. By CHARLES VOXLEY, B. A., of St. Edmund's Hall, Oxford; late Vicar of Heading, London. Published by the Rev. CHARLES VOXLEY, Camden House, Dalwich, S. E., and TRUBNER & Co., 55, PATERNOSTER ROW, E. C. 1872. pp. 300.
- THE ALBION for April, 1872. JAMES SUTTON & Co., 23 Liberty St., New York. \$5.00 a year.
- OLD AND NEW for April, 1872. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00.
- THE RADICAL for April. Boston: OFFICE OF PUBLICATION, 25 Bromfield St. \$3.00.
- THE MONTHLY RELIGIOUS MAGAZINE AND MONTHLY REVIEW, for April. Boston: LEONARD C. BOWLER, 36 Bromfield St. \$5.00.
- HUNTER'S MEDICAL SPECIALIST AND JOURNAL OF DISEASES OF THE CHEST, for March. Cincinnati: 225 West Fourth St.
- THE MEDICAL RECORD. April 1. New York.
- HANDICRAFT for March. Vol. 1. No. 1. New York: Handicraft Publication Co., 37 Park Row.
- THE INDUSTRIAL for March 1872. Richmond, Ind.: ISAAC KINLEY, Editor and Publisher. \$1.50.
- THE LITTLE COMPANION for March, 1872. JOHN E. MILLER, 84 West Randolph St., Chicago. \$1.50.
- AN EXAMINATION OF SOME RECENT WRITINGS ABOUT IMMORTALITY. By W. E. B. THOMAS SCOTT, Mt. Pleasant, Maine.
- A CRITICAL CATHOLICISM. CRITICIZED BY A DOCTOR OF DIVINITY, AND DEFENDED BY THOMAS LUMSDEN STUBBS. THOMAS SCOTT, Mt. Pleasant, Maine.
- THE IMPROVEMENT OF CHRISTIANITY. By FRANCIS E. ABBOT, editor of "Index," Toledo, Ohio, U. S. A. With Letters from Miss FRANCES P. CORNWELL, and Professor F. W. NEWMAN, giving their Reasons for not calling themselves Christians. THOMAS SCOTT, Mt. Pleasant, Maine.
- SHALL THE NATION, BY A CHANGE IN ITS CONSTITUTION, PROCLAIM ITSELF CHRISTIAN? A Sermon preached to the First Parish in Brookline, on February 25, 1872, by FREDERICK H. HEDGE, D. D., the Pastor. Published at the Request of the Hearers. Cambridge: Press of JOHN WILSON and SON. 1872.
- THE POSSIBILITY OF SPIRITUAL SCIENCE. A Criticism of Materialism and Exclusive Phenomenalism. By CLAY McCADLEY. Boston: LEONARD C. BOWLER, 36 Bromfield St. 1872.
- RATIONAL REFORMATION. By W. T. CLARK. New York: Office of the *Golden Age*. 1872.
- REFORMATION AND REVOLUTION: Fifty Aphorisms. By J. J. VAN DORTCHER, D. D., and translated by Rev. E. VANDERBEEK, Chicago. CARPENTER and SHEDDEN, 105 West Randolph St.
- AN ORATION ON THE GODS, delivered by ROBERT G. INGERSOLL, at Fairbury, Ill., Jan. 29, 1872. People, Ills. TRANSCRIPT BOOK and JOB PRINT. 1872.
- UNCIVIL LIBERTY. An Essay to show the Injustice and Impolicy of Ruling Woman without her Consent. By E. H. HERWOOD. Princeton, Mass.: CO-OPERATIVE PUBLISHING CO. 1872.
- THE SCIENCE OF MEDICINE, and the Science of Life and Theory of Disease. By Dr. A. G. LAWTON. La Salle, Ill.: KIRKPATRICK and BOWEN. 1857.
- ANNUAL ADDRESS before the Cleveland Homoeopathic Hospital College, Feb. 14, 1872. By Prof. J. D. BUCH.
- REFORM AND PURITY IN GOVERNMENT—NEUTRAL DUTIES—SALE OF ARMS TO FRANCE. Speech of Hon. CHARLES SOMER in the U. S. Senate, Feb. 28, 1872.
- SALE OF ARMS TO FRENCH AGENTS. Speech of Hon. CARL SCHURER in the U. S. Senate, Feb. 15 and 20, 1872.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending April 6th.—Rosewell 4th: \$2; C. B. Lusk, \$6.15; J. T. Blakeney, \$3; D. C. Moore, \$1.25; J. C. McLean, \$1; J. N. Lyman, \$50 cts.; S. R. Benson, \$4; D. K. Jones, \$2; Henry B. Fowler, \$2; Jno. Gordon, \$2; Wm. Tasker, \$1; Demarest Davis, \$1; J. W. Sullivan, \$1; G. B. Purdy, \$2; Jno. McDonald, \$2; H. Michener, 50 cts.; S. A. Niver, \$1; Asa G. Wait, \$2.50; Thomas Hartly, \$2; Alfred Buckley, \$2; A. G. Weld, \$2; Dr. Jno. Winslow, \$5 cts.; C. W. Newton, \$1.50; A. C. Lloyd, 50 cts.; P. H. Clark, 40 cts.; A. Kneass, \$1.50; Marion Martin, 50 cts.; N. G. Chatterton, \$2.25; J. F. Ford, 70 cts.; E. A. Babbitt, 50 cts.; Mrs. J. Harvey, \$3; S. Wilkinson, 50 cts.; A. Raymond, \$1; Catharine H. Browning, 10 cts.; D. M. Tredwell, \$5; Jas. B. Coole, \$2; Zerah Masters, 10 cts.; B. N. Adams, \$5; D. Madden, 10 cts.; J. Frank, 50 cts.; A. Messer, \$2; Dr. Nicholson, 50 cts.; C. M. Nye, 50 cts.; Geo. F. Wallace, \$2.10 cts.; J. Green, 60 cts.; A. Talcott, \$10; Geo. Cochran, \$1; Mrs. M. J. Wilkinson, 10 cts.; W. Little, Jr., \$20; G. F. Winfield, \$3.70 cts.; W. E. Lukens, \$6.35; E. Hannan, \$2; J. T. Blakeney, 50 cts.; E. F. Dickinson, \$3.75; Frank S. Billings, \$1; Jos. Singer, \$1.50; C. C. Shoum, \$4.50; Frank S. Billings, \$2; M. H. Ellis, \$1.25; Dr. Fitzgibbon, \$2; Warren Chase, \$1.50; Lyman Hodsden, \$2.10; N. Sullivan, 50 cts.; R. Woodward, \$2; M. W. Willis, \$1.50; Hon. J. C. 50 cts.; E. Harlow, \$2.10 cts.; D. S. Caldwell, \$1.60; E. H. Wicks, \$2.50; T. L. Brown, \$7; H. L. Green, \$14.45; Toledo Printing Co., \$10; Dr. A. A. Bell, \$3.75; Milan Bentley, \$2; Geo. Molnar, \$2.75; P. Underwood, \$4; Samuel Kense, \$2.50; \$1.25; F. French, \$3; C. W. Newton, \$1; A. W. Hawley, \$1; E. S. Pier, \$1.50; Rev. W. C. Outwater, \$2.75; Frank B. Raze, \$2; T. K. Peck, \$1.15; F. H. Callahan, \$2.25; D. Sandman, \$1.50; Dr. J. S. Byers, \$1.75; H. L. Green, \$5.75; Geo. Krider, \$2.10; Edw. N. Magraw, \$1; J. R. Pollet, \$2; Cassie Skean, 50 cts.; John Spooner, \$2; W. G. Williamson, \$2.50; E. C. McKibben, \$1; Alex. McCann, \$1; Jas. R. Stone, \$10; G. K. Withington, \$10; Jas. Aiken, \$2; Calvin G. Gay, \$1; Frank S. Billings, \$10; J. Green, \$1.60; John Asarin, \$5.00; F. L. Lee, \$2; F. L. Schuckling, 10 cts.; John Kieve, 50 cts.; R. Bond and Martin, \$2.80; J. H. Hawley, \$2.70; Mrs. A. L. Richmond, \$1; G. W. Watly, 50 cts.; Elmira V. Howard, \$1.50; W. P. Chambers, \$10; Susan J. Taber, \$4.

Poetry.

[FOR THE INDEX.]
"TO BE OR NOT TO BE."

Infinite God! On Thee I rest,
Like infant on its mother's breast;
Within Thy arms I calmly lie,
Nor ask to live, nor seek to die.

What e'er Thy love ordains for me
Shall by my spirit welcomed be,
Since only good from Thee can flow
To saint above or child below.

Infinite God! Eternal One,
Of all the Life, the Source, the Sun!
Thou all-pervading, wondrous force,
Propelling planets in their course,

While worlds on worlds in systems vast
Through space immeasurable are cast,
Each working out some grand design
Through laws which are but thoughts of Thine!

From Thee, O Great Eternal Good!
The smallest insect draws its food;
In Thee the lowest reptile lives,
And to thy glory tribute gives.

Then, shall not man, of noblest birth,
The crowning glory of this earth,
Within thy arms confiding lie,
Nor seek to live, nor ask to die?

E. C.

COLUMBUS, O., March, 1872.

The Index.

APRIL 13, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. His columns are open for the free discussion of all questions included under the general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 31, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Five Hundred Shares, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.,	One	Share, 100
D. AYRES, JR., Brooklyn, N. Y.,	"	" 100
MRS L. E. BLOUNT, Evansville, Ind.,	"	" 100
—, Defiance, Ohio,	"	" 100
—, Bryan, Ohio,	"	" 100
J. T. BRADY, Sabetha, Kan.,	"	" 100
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MAX PRACHT, Cincinnati, Ohio,	"	" 100
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TITUS L. BROWN, Binghamton, N. Y.,	"	" 100
		\$25,500

A four-page SUPPLEMENT is issued with the present number of THE INDEX, containing various "Notices of the Press" which have been accumulating during the past two years and a quarter; and also containing a two-column advertisement of choice books for sale by Mr. H. S. Stebbins, of Toledo. The attention of book-buyers is specially called to this list; and we advise them to preserve this SUPPLEMENT for future reference.

"Chi non sa niente, non dubita di niente—He who knows nothing doubts nothing," says the Italian proverb. We must know enough to doubt before we can know enough to believe.

ACEPHALOUS REFORM.

Rev. Thomas J. Mumford, who has recently become the editor of the *Christian Register* (Unitarian) of Boston, has the following kindly paragraph in the issue of that paper for March 30:—

"On account of its warfare upon Unitarianism and Christianity, our relations to THE INDEX are necessarily hostile; but we wish to absolve ourselves from all suspicion of unfriendly feelings towards its bold, able and devoted editor-in-chief. While we regard many of his opinions with hearty dislike, we sincerely admire the courage and frankness of Mr. Abbot himself. He has amply earned the right to be the acknowledged leader of the Free Religious movement, by his toils and sacrifices in its behalf. We are astounded and grieved by his course in holding the religion of Jesus responsible for the monstrosities of Calvinism and the errors of Romanism; we fear that his feelings are sometimes too much excited for his mind to act with entire calmness and fairness, and that he takes a somewhat morbid view of the theological situation; but his sincerity is unquestionable, and his fearlessness and uncalculating devotion to what he considers right are worthy of respect and emulation."

1. Mr. Mumford has been for years a valued personal friend, and in private life no one could be more estimable or lovable than he. In his journalistic writings, also, we doubt not he intends to be always fair; and it is because we believe this that we have passed over in silence many coruscating paragraphs from his pen which are surcharged with unmeant misrepresentation. It is his misfortune to be gifted with rare wit; and while we most sincerely "absolve him from all suspicion of unfriendly feelings," we very much regret that he sometimes seems more eager to "make a point" against the radicals than to "see the point" of radicalism itself. We never complain of hard hits or keen thrusts, provided they are also just. Yet earnest argument, deserving earnest reply, is ill met by squibs; and when, instead of discussing essential thought, the brilliant paragraphist shows up side-issues to his readers in the grotesque reflections of his convex mirror, Truth fails to recognize her own features, and turns disappointed away.

2. Mr. Mumford's generous approval we are glad to receive, for life has no finer pleasure than the esteem of the truly good. But he makes it painful by exaggeration. Considering that the Free Religious movement is essentially a protest against the leadership of persons in favor of the leadership of ideas, to say that any one has "earned the right to be the acknowledged leader of it" is tantamount to saying he has earned the right to stab the cause he pretends to serve. Whenever any man is indeed "acknowledged" as its "leader," the Free Religious movement will have become a spent wave; and the day for a new protest will have dawned. We say this in no mock-modest mood. If ever the conceit of leadership begins to poison with its falsehood our public utterances, we charge our friends, out of regretful remembrance of the better spirit that once animated them, mercifully to forget us, and to remain true to the cause of impersonal principles which we too once faithfully served. Other causes have occasionally had their "lost leaders;" but to the cause of Free Religion let every "leader" be "lost!"

3. Furthermore, we cannot rest under this oblivion of the higher deserts of others. If the question is raised of pre-eminent service, and that is all that our friend intends by his language, let us remind him of Emerson, Bartol, Weiss, Frothingham, Higginson, Johnson, Potter, Wasson, Morse, and the rest. By the side of such men as these we are only a raw recruit. So far as our common cause permits a "leader," Mr. Frothingham stands confessedly at our head as President of the Free Religious Association; but no man could presume less than he on the pre-eminence thus secured to him by his own merit and long fidelity, and by the glad suffrage of his comrades. Every adherent to the cause of Free Religion has something peculiar and precious in his own thought which it would be simple treason to truth to waive or hide out of deference for any "leader;" and it touches the very heart of this cause that we all unite to affirm unflinchingly the Democracy of Thought. Unlike other religious organizations, which emphasize only the uniformities of beliefs among their members, the Free Religious Association emphasizes the differences as well, and demands from all its members respect for the mental rights of each. Freedom and Fellowship in Religion—that is its platform; and no one could step upon it honorably who was scheming in his heart for the crown of "leadership." It may be impossible to realize the

dream of a great religious advance without a recognized head; it may be a mere absurdity to try to dispense with Lords and Saviors; but we ask all friends and foes alike, to pay that heed which truth demands to our fundamental principle that Free Religion can have no personal "leader," but, if possible at all, must exist only as a great, free Commonwealth of Mind.

MR. BUTTS' PLAN.

Thanks to the good-will and generosity of our friends, the plan proposed by Mr. Asa K. Butts in THE INDEX, No. 117, has already resulted at present writing (April 8) in the addition of seven hundred names to our subscription list. Most of these, moreover, have been obtained by canvassing, not by vicarious payment; and the probability is therefore great that nearly all of those who thus receive the paper on trial will become permanent subscribers. In consideration of this fact and the great alacrity manifested by our readers in the work of enlarging our circulation, we have concluded to extend the limit originally fixed for the experiment from April 15 to May 1. No further extension will be made. But at the expiration of this period, May 1, we shall publish a complete list of the persons who have sent us names, with the number of names sent by each, unless otherwise directed by the parties concerned. Copies of the small SUPPLEMENT containing directions will be mailed to any one on application. We feel greatly encouraged by this prompt and friendly response, and take it as a proof that the cause represented by THE INDEX is taking deep root in the popular heart. Till the first of May, then, the proposition to send THE INDEX to clubs of five or more NEW subscribers at half price for three or six months will remain in force. If possible, get all trial subscribers to pay their twenty-five or fifty cents for themselves. They will be much more likely to read the paper with interest, and renew their subscriptions at regular rates when the term of trial expires.

THE INDEX IN ENGLAND.

It is pleasant to find that THE INDEX is receiving recognition abroad.

The March number of the London *Reformer*, the monthly organ of English Secularism edited by the famous George Jacob Holyoake, devotes more than a page to a frank and discriminating criticism of THE INDEX, which we shall republish as soon as may be. We regret it was not received in time for insertion in our SUPPLEMENT this week.

Thomas Scott, Esq., of Ramsgate, London, has kindly sent us, from time to time, packages of the liberal tracts of which he is the well-known publisher; and we have just received from him a copy of his beautiful reprint of "The Impeachment of Christianity," attached to which is the letter of Prof. Newman printed in the *Radical* for April, 1870, and also the letter of Miss Frances Power Cobbe printed in the first number of THE INDEX, giving their reasons for not calling themselves Christians. (It may be well to state that we are now distributing the second ten thousand of this tract, the orders for which are continually pouring in.)

From the Rev. Charles Voysey we received by the same mail a copy of the fifth volume of his "Sling and Stone." In the preface to which he kindly says:—"I have little to add to this Volume by way of Preface, except to record my thanks to the Editor of THE INDEX, Toledo, Ohio, for having already published in that paper nearly all that this Volume contains."

The substantial value of these various recognitions will be readily appreciated, and will stimulate us all to renewed exertions in the support and improvement of a paper which is making itself felt more and more on both sides of the ocean.

One more exception—this time unsolicited. In Col. Higginson's article in THE INDEX, No. 118, p. 101, the types made a blunder which, if uncorrected, may involve our much-suffering friend in a prosecution for blasphemy; and this thought drives out of our head all regard for rules. He did not mean "the Father," but "the Fathers," in his closing paragraph—not God, as the reader might infer, but the prosy old "patriotic" fellows whose stupid theologizings are taken by Catholics and Episcopalians as of authority second only to that of the Scriptures. Hitherto we have been a stout disbeliever in the devil; but it takes the "printer's devil" to account for such a blunder as that.

MORE PETITIONS.

By carelessness for which we are not responsible, the manuscript containing the list of counter petitions for last week was lost; and below, therefore, is given the list for the two weeks ending April 6.

Messrs. Friedrich Schönmann-Pott, L. Diamant, and others, San Francisco, Cal., send five hundred and nineteen names; Mr. O. W. Seymour, Flint, Mich., one hundred and eighty-two; Mr. J. Sedgwick, Painesville, O., twelve; Mr. John Sherman, Circleville, O., twenty-four; Mr. N. F. Hilbert, Winona, Minn., eight; Mr. Julius Waterman, Plymouth, Vt., forty-five; Mr. D. D. Lum, Portland, Me., twenty-three (from Ferry Village); Mr. James Douglass, Milwaukee, Wis., eleven; Mr. H. Edger, Brentwood, Long Island, sixteen; Mr. E. C. Sly, Minneapolis, Minn., twenty-four; Rev. J. L. Hatch, Westboro', Mass., two hundred and forty-eight; Mr. J. D. Batchelder, Nottingham, N. H., thirteen; Mr. S. A. Niver, Groton, N. Y., forty-one; Mrs. S. L. Woodard, Deer Plain, Ill., twelve; Prof. J. E. Oliver, Ithaca, N. Y., forty-five; Mr. C. L. Roberts, Yates City, Ill., thirteen; Mr. D. B. Morton, Groton, N. Y., thirty; Mr. Gilbert Billings, Chicopee, Mass., six; Mr. F. B. Page, West Somerset, N. Y., eleven; Mr. Nathan Shaw, Rootstock, O., one hundred and four; Mrs. Annie L. Magnus, Kendallville, Ind., one hundred and one; Mr. O. L. Pond, Camptonville, Cal., four; Mr. H. O. Bigelow, Salt River, Mich., seventy-two; Mr. T. Brown, Colorado City, Col., nineteen; Mr. James Aiken, Mishawaka, Ind., sixty-four; Dr. J. C. Michener, Adel, Iowa, one hundred and two; Rev. Chas. G. Ames, San José, Cal., thirty; Mr. M. A. Root, Bay City, Mich., forty-five; Mr. W. C. Ives, Peterboro', N. Y., one hundred and sixty-five; Mr. J. D. Zimmermann, Union City, Mich., eighty-four; Mr. Washington Pierce, Minneapolis, Minn., one hundred and four; Mr. David L. Galbreath, Winona, O., ten; Mr. C. W. Newton, Castleton, Ill., twenty-two; Rev. H. J. Hudson, Brush's Mills, N. Y., eighty-four; Mr. E. W. Mescham, Fredonia, N. Y., one hundred and twenty-three.

IN THE INDEX, No. 117, the number of names sent by Mr. G. W. Welty, Dundee, O., should have been reported as one hundred and forty, instead of forty only.

The number of names thus far acknowledged in THE INDEX is over TWENTY-SEVEN THOUSAND AND FIVE HUNDRED.

Commenting on the fact that twenty thousand names had been reported in these columns in protest against the proposed Christian Amendment, the Philadelphia *Christian Statesman* of April 1 says:—"The editor of THE INDEX seems not to be aware that in the years 1868-9 petitions were poured upon Congress from all parts of the country, in behalf of the proposed amendment. When wisdom it wise to enroll our forces in a petition, we shall be happy to compare forces with the opposition." The same paper quotes articles from the *Wellsboro Advertiser*, the *Christian Synagogue*, and the *Daily Patriot* (San José, California), all favoring the proposed amendment.

We renew our appeal to all earnest liberals to solicit names on this protest. The number of petitions received is somewhat falling off, although constant demands are still making for the printed headings. Promptitude is desirable. We respectfully request those papers which have promised to send their lists to THE INDEX to do so now, including a statement of the total number of names in each case. Of course due credit will be scrupulously given.

We are sorry to see a disposition on the part of some to consider the remonstrance as unnecessary. If the revolutionists succeed in enlisting on their side the Young Men's Christian Associations and other ecclesiastical organizations (and they are trying to do this), they can easily obtain names on their petitions by the hundred thousand. The dictate of simple common sense is to forestall them, and thus bring to bear against them the power of a great public opinion already publicly expressed. Many Orthodox persons will sign the remonstrance to-day. Wait long enough, and they will be dragooned into support of the measure in contemplation. We unhesitatingly stake our reputation for insight into the tendencies of the times on the prediction that within a very few years this Christian Amendment movement will be the great absorbing question of American politics. It is faulty to despise the gathering cloud because it is to-day "no bigger than a man's hand." Years ago, even before we had ever heard of this "National Reform Association," we held the same opinion con-

cerning the general movement it represents. Slavery once abolished, this is the next great issue in the order of development. Do not, friends, fall into the same mistake as in 1861, and be caught unprepared when the time for action comes.

FAIR PLAY FOR THE RAJAH.

A man may be an East Indian, and a prince, and an educated man, and a "heathen,"—and still have a right to stand up in London and testify to a fact. Sectarial papers can hardly be expected to admit this, when the fact happens to go against them. But the *Independent* is not a sectarial paper, and often sets noble examples of fairness. It is a pity therefore that it should denounce "A. Jayram Row," from Mysore, for using the following words at St. George's Hall in London, one Sunday evening:—

"Among the millions of India the number of educated natives who have become Christians would fall short of the number of one's fingers. The only persons whom the missionaries claim are the Pariahs, not one of whom could possibly state any point of divergence between the abandoned and the embraced faith. No instance has ever been known of a missionary even attempting to convert a learned man or Pundit."

I call it denunciation, when this plain statement is not met by refutation, but by this style of criticism:—

"Such an act was worthy of a specimen of Indian royalty and a Brahmin of the highest caste, conscious of his superiority to all the rest of humanity, proud of his aristocratic rank above his own people, and conceited enough intentionally to affront a Christian assembly."

Then the critic enumerates eight highly educated men who have embraced Christianity in Hindustan. If he had named two more, the statement would be an offset to that of the Rajah, who probably has but ten fingers; but unhappily he does not. He mentions Mohammedans and Parsees, in addition, but not another representative of Brahminism. He therefore concedes, substantially, his adversary's case.

It does not appear that the Rajah made this statement in any insolent way. He was invited to speak, and he stated what he claimed to be facts. It does not appear that he sneered at the Pariahs, as the *Independent* declares,—saying, "If Mr. A. Jayram, Rajah of Mysore, pleases to sneer at these as Pariahs, he is quite welcome to do so; but let him remember that the souls of these men are just as valuable in the sight of God as those of high caste Hindus, Pundits, or princes." Very probably. But there is no evidence that the East Indian orator in any way showed his need of this admonition. He was speaking to a certain point; the inadequacy of Christian missions to reach the cultivated Oriental mind. If this statement is false, it should be deliberately and carefully refuted. If it is true, we ought to know it. It has long been stated by Protestants that Roman Catholic missions thrive in direct ratio to the ignorance of the converts. If the same is true of Protestant missions, let the American Board govern itself accordingly.

T. W. H.

A CARNIVAL OF SUPERSTITION.

LONDON, March, 4, 1871.

A short time ago, being in Rome, I was shown by De Rossi, the distinguished antiquarian, a plate of lead which had been dug up out of a Gnostic tomb. It was probably placed there in the time of later Imperial Rome. It was covered with figures, the serpent with head rayed like the sun oddly confused with Christian symbols; and the Greek inscription, so far as it could be made out, was an imprecation against the fever as the work of a demon. From looking on that leaden plate to arriving in London was a passage over between forty and fifty generations. What magnificent achievements did I witness on that journey! In a few minutes I plunged through the Alps over, which Hannibal toiled with such difficulty; I sped on wings of steam through splendid cities and teeming fields; greeted my family many hours before reaching home with obedient lightning for my messenger; then I came to London to find that, with all this magnificent progress in physical things, this nation was religiously just where those were who put on the leaden plate in ancient Rome that prayer and imprecation against the fever. The giant of civilization no sooner enters his temple than he becomes again a dwarf. It is atheism to suggest that the fever demon is only bad drainage. The Prince's typhus is still deemed substantially the work of the god Typhon, from whom its name came. The cure is prayer. The nation goes to St. Paul's Ca-

thedral to thank God for having removed it. This is where the Nineteenth Century finds us,—a cultivated people with a religion worthy only of Chimpanzees.

The thanksgivings to Heaven which this people has been offering up extended to the close of yesterday, which was a field-day of Cant and Superstition in the Churches. The De Rossis of the future will perhaps unearth newspapers as they now do old leaden plates, and they will find from them what the national religion of England in 1871 nominally was. One may, on this Monday morning, honestly blush in advance for the results of such an investigation. It will come forth to the light of day that men of culture—men educated at much cost, through years, at Oxford and Cambridge—were ready to get up in fine pulpits, in Royal Chapels, in Old Westminster Abbey itself with the memorials of thinkers, philosophers, poets, all around them, and attempt to flatter Jehovah, to do the handsome thing by him, and to show forth his amity toward the aristocratic régime and princely blood. In Westminster Abbey the Rev. Canon Prothero preached from the text (Matt. xii, 25):—"And Jesus knew their thoughts and said unto them, 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.'" "It stands simply thus," says the Canon; "here are two kingdoms, the kingdom of God and the kingdom of Satan, opposed in every sense to each other." He then went on to show that the illness of the Prince of Wales and his miraculous recovery represented a clever and telling blow aimed by God at the kingdom of the Devil. That Devil appeared, in the sequel, to be dissimulation toward monarchy. By this event the country has been again united. Incredible as it may seem, nobody in the crowd shouted out any angry rebuke of this blasphemy; nobody left the building. At the Chapel Royal, Whitehall, Dr. Hook, Dean of Chichester, took for his text the fifth commandment:—"Honor thy father and thy mother, &c.," and proceeded to declare that the sovereign was the parent of the nation. "The powers that be are ordained of God," said the Dean. "The authority they possess is not a concession from us. It is a Divine appointment. The notion of a social contract between ruler and ruled is baseless. The duty of obedience to the ruling authorities does not rest on choice. To the rulers appointed over us obedience is due, not because they are good, but because they are *in loco parentis*, appointed over us by God. The ruler might do wrong, as a parent might; but as the child is not a proper censor of its parent, so the subject is not a proper censor of the sovereign." And so went on a sermon which could not have been worse than any which tickled the ears of Charles I in the same place, before, with the scaffold for a pulpit, the people taught him a different lesson. But I cannot go on with further illustrations of the besotted performances of yesterday. They were nearly all alike. No sane word in any pulpit.

If anything could add to the diabolicalness of the exhibition which English religion has made of itself, it is the shrewd commercial spirit, which has mingled with all this piety. Tradesmen, whose establishments have enjoyed the patronage of the Prince have sent around printed circulars asking congregations to show their thanks to God by patronizing and aiding those establishments. The Truss-manufactory sent a lithographed request for a thank-offering even to South Place Chapel. The Bishop of Rochester improved the occasion to try and get subscriptions for the repair and decoration of St. Paul's Cathedral. In his sermon there yesterday the Bishop said:—"Our prayers for the recovery of the Prince have been answered. Should we not, therefore, make a thank-offering—something to testify to the truth of our feelings, and something to which men might point in after ages? What more appropriate work of this kind can be undertaken than the decoration of the House of God, the central place of worship in this great city, where the great ones of the land have united to offer their thanks for the mercies vouchsafed to us?" This appeal had a strong effect. The collection was large, and we are told to-day that the repairs of St. Paul will at once be pressed to completion. So long as the appeal—it has been going on for years—was made simply in the name of Almighty God, the work stood still; but now that the Deity has been re-anforced by the English throne, he is likely to succeed.

There is one thing that has abundantly appeared in all this. It is idle to think that England will ever be a Republic, or a really self-governing nation, until its

church is overthrown. These priests perceive clearly the profound connection between religious superstition and political superstition. The Archbishop of Canterbury is the obverse of the throne; when one falls, the other will, not before. The clergy have eagerly seized on the reaction against the republican agitation to receive the idea of the divine right of kings, and they see very well that the Church gains from that as much as the aristocracy. They have availed themselves of the recovery of the Prince just as the Roman Catholic Church avails itself of a winking Madonna. Here is a miracle sent to overwhelm a sceptical generation, and to show what divinity doth hedge about a king, at one stroke. The divine potency of the Church's prayers, and the divine favoritism to ward royal blood, are both supernaturally proclaimed. Republicanism at once sinks below par. For it is on such occasions that one sees the worst side of human nature, that where appears those gregarious habits which ally men with flocks and herds of animals. A great old humorist—I will call him Smelfungus—illustrated the easy relapse of the people to a herd, by telling me a story of a scene he remembers having witnessed in his native Scotland. "A shepherd was taking his drove of sheep to town. They all came to a fork of the road. The leading sheep raised its eyes, looked down the wrong road, thought it had caught sight of something very important that way, something visible to its own wisdom, hid from the common herd, and off it started that new way. The whole flock started to follow. The shepherd took his stand and tried to drive them back, vainly; on they must go where the first had gone. The shepherd made a bar of his staff; but they jumped over it, spattering the poor fellow with mud from head to foot, until he was glad to rush one side. But now a phenomenon. After the shepherd had withdrawn, and the sheep came to the point where the staff had been held to bar the way, each one still leaped into the air at that place just as if the stick were there still. And so they continued, clearing the imaginary obstacle, and rushing in fulfillment of their great ovine genius and purpose along the road that led Nowhither!"

"And," added the old man, after his loud laugh and after that deep sigh which generally follows his heartiest laugh, "and, when you come to think of it, there was but the light of one sheep's head in the whole of that 'popular movement!'"

M. D. C.

DOGMATISM.

Douglas Jerrold said, "dogmatism is puppyism gone to seed." He might have said, dogmatism is puppyism come to glory; for what goes to seed in the judgment of rational men, in the judgment of irrational men blooms immortal. A dogma is a doctrine exalted to power; a dogmatist is not one who holds a doctrine however firmly or stubbornly, but one who imposes a doctrine on the mind as a law. It is guilt to disobey. The *Christian Register* calls the *INDEX* an intensely dogmatical sheet. If it were, its editor, who is alone responsible for its spirit, would crucify the very soul of his free religion, once a week, and every week afresh.

Is the *INDEX* dogmatic? Definite it is, decided, firm, unyielding, a bit oracular possibly, at all events positive,—but does it try to impose its convictions on others, or make it a crime in others not to entertain them? Does it appeal to any authority but that of reason, or to any standard but that of truth? Does it find fault with the free exercise of reason on the part of those from whom it most widely differs? man of positive ideas must needs be positive in asserting them. To make them clear he must define them sharply—and if he defines them sharply, he builds a wall between them and other uncongenial opinions. If his dividing line is an arbitrary one, and if he, knowing it to be such, stations along it a police force of prejudice, superstition, tradition, crude public opinion, to warn off the claimants of their just rights—he does what Romanism does, what Protestant "orthodoxy" does, what the dogmatist of every school does; but if he stakes out his ground after the most accurate survey he can make, and invites his neighbors to employ a competent surveyor to stake out theirs, his precision of terms, in other words, of boundaries or limits, is a credit to him, not a reproach; his obstinacy is all in the service of equity.

An ancient statute provided that the penalty of death should be inflicted on him who proposed an al-

teration in it, whether the alteration commended itself to reason or not. Christendom makes such a statute of its dogma by branding as a sinner and handing over to a mightier than human avenger the man who tries to amend it. But the old code, in spite of the penalty, perhaps on account of the penalty, by people who resented the injustice of the penalty and hated the code for its menace, was altered, modified and gradually repealed, with very small loss of life on the part of the reformers. So the dogma of Christendom will be altered and perhaps reformed, or abolished altogether, by men whom its assumption renders impatient and tempts to be angry. If Christianity is fiercely and recklessly attacked, it has only its own ministers to blame. Arrogance begets arrogance, unreasonableness excites the spirit of unreason. Wherever one sets himself up as lord, another plots insurrection. A domineering faith alienates its own right-minded friends, who rebel, when imposed on their will, the doctrine they might accept, if addressed to their intelligence.

Let dogmatism give place to reason, and a new order of controversy will come in. The war spirit will cease; wiles, stratagems, ambushes, false reports, lying representations, cunning concealment of one's own weakness, polite undervaluing of the enemy's strength, will be at an end, and truth, not triumph, will be the object sought.

A friend suggests that closer definitions would increase unity; that we differ because we do not understand one another; we use words without weighing their meaning, use the same word in two or three different senses, and, not agreeing on a sense, disagree among ourselves. But this is the chief reason why people agree, not why they differ. It is precisely because they repeat the same language that they fancy themselves to be cherishing the same beliefs. A few vague expressions like "Savior," "Redeemer," "Christ," "Lord," are cloaks that cover more sins than charity. The deadliest foes are detected snuggling together under these theological sheets. The apparent unity of Christendom is an illusion encouraged by the intellectual twilight we choose to live in; a few honest definitions would dispel it in a moment, and show us detached groups of sects, quite heterogeneous and distinct where we thought there was a church. Sentiment loves to confine, to cover up differences and bring out points of sympathy,—a good work when true, not false, sentiment does it; an excellent work when done in the interest of knowledge, and not in the interest of policy. Intellect loves to define, to bring out differences, to untwist cords,—a good work, too, when done in the interest of truth, and not in the interest of polemic. "Betwixt us be truth," should be the motto of all combatants. Intelligence, conviction, earnestness, enthusiasm, all can write it, and all can honor it; dogmatism alone cannot. The first condition of mutual understanding is mutual willingness to understand; but this mutual willingness implies a concession of equality before the tribunal of reason; unless this equality be admitted, unless all opinions be allowed, nay invited, to stand and plead their own merits, it is absurd to talk about fairness, candor, or justice; the candor of the weaker or less popular party will be rebuked as dogmatism, the insolence of the stronger or more popular party will pass for conviction. We would recommend a re-perusal of the fable of the wolf and the lamb.

O. B. F.

Another victim of the slain hydra of Slavery is Capt. John O. Wallingford, of Dover, N. H., who died in that city, March 23, of a disease undoubtedly contracted in the Port Hudson campaign. After serving his first term, he re-enlisted; and the day before he left home for his perilous service at the front, in September, 1864, we married the brave young soldier to one who now mourns his early death. A sad, yet heroic day! We shall never forget it. Only a few weeks ago, we sat by his bedside, and marked with admiration the quiet fortitude with which he faced death in the chamber as he had faced it on the field. But we thought he would recover. There shone out of his eyes such a grand and pure vitality that we could not think the end so near. But it was the vitality of soul and mind, rather than of body, which lit up his face when we said that his illness was a continuation of his long sacrifice in the camp. His warfare is over, his sacrifice complete, his victory won. Honor to the noble dead!

What a sociable paper *THE INDEX* is getting to be! When I sit down quietly on Sunday morning to read it, I feel as if I were having a chat with wide awake people all over the West and even in India and England. It is almost as good as a meeting of the Radical Club. The recent comparison between Mr. Beecher's and Mr. Büchner's views of Immortality was very amusing. It reminded me of an old story. A sanctimonious parson said to a wild youth, "God will send you to Hell." "Well," replied the youth, "if God sends me to Hell, he'll fix it somehow so I can stand it." Was not that faith?

I ought to make honorable apology to Mr. Collyer for my criticism of the commendation bestowed by *THE INDEX* on his conduct at the Chicago fire, by stating that, though he unfortunately lost his manuscripts, and his children saved some play-things, it was by no means through any purpose of his, and he heartily endorsed my objection to the praise bestowed on such an act. There is one comfort in the loss of his manuscripts. Good as they undoubtedly were, he yet lives to give us still better.

E. D. C.

EDITORIAL BOOK NOTICES.

MABEL LEE (D. Appleton & Co.) belongs to "*Appleton's Library of American Fiction*." It is by the author of "*Valerie Aylmer*," "*Morton House*," etc.—Price \$1.00.

THE LAST OF THE MOHICANS (D. Appleton & Co.), by J. Fenimore Cooper, is one of the best of those romances of Indian life which, despite the protest of common sense, poetize savagery and make civilization look flat and mean by its side. But one must read it when very young to feel the charm in full. Too much of Sir John Lubbock takes all the illusion out of it. When a year or two ago we saw Red Cloud and his dirty warriors and squaws gulping beefsteak at a railroad eating-house, there was little to remind one of Uncas or Magua, Chingachgook or Tamenund. But Cooper's skill in throwing the idealizing light of imagination over the aborigines and their melancholy fortunes cannot be called in question.—Price 75 cents.

A POSITIVIST PRIMER (David Wesley & Co., New York), by C. G. David, is a little work which has commanded our sincere respect in the perusal. It consists of fourteen conversations on Comte's "*Religion of Humanity*," with an Appendix. If we had space and time at command, we should gladly make an elaborate review of it. But small as it is, it is too large to be reviewed here. There is a world of thought in these few pages, not altogether unmixed with a certain superciliousness which seems in some degree to characterize all Comtists, as it notably characterized Comte himself. It is a dangerous thing to be a "disciple." We never yet saw one big enough not to be hurt by that relationship; and Mr. David is no exception. But while we find our own ideas clashing on every page with those advanced, the sparks elicited are luminous with instruction. It is the fashion to ridicule Positivism on its "religious" side; even John Stuart Mill could not utterly abstain. But singular as it is, it is a most profitable subject for study. Comtism is thoroughly and irreconcilably at odds with fundamental American ideas; but there are aspects of it from which Americans can learn something. This little book is a useful companion to Comte's translation of Comte's "*Catechism of Positivism*," for it touches especially on some peculiarly American problems from a Comtist point of view.

The present Positivist "pontiff" or "head of our church" is M. Pierre Laditte, a poor man in Paris who lives by his labor. Other influential Positivists are Dr. Robinet, Comte's biographer, who will take no fee from the poor and only sixty cents a visit from the rich (enough, one would say, to ensure him a large practice), and Dr. Richard Congreve, Prof. Bealy, Dr. J. H. Bridges, Mr. Frederic Harrison, all of England. Mr. David estimates the number of thorough-going Comtists in all the world as possibly two hundred, though "hundreds of thousands" accept the philosophy while rejecting the religion (p. 111).

In our opinion, there is nothing absurd in the admission that Comtism is a religion, although the ideas of a personal God and a personal immortality are rigorously excluded. To be sure, we consider it exceedingly narrow in consequence of this rigorous exclusion; but it is genuinely religious within its own limits. The essential element, self-dedication to

an ideal, is present in it; and there can be no question that its influence is singularly humane and humanizing. As usually happens, its narrowness and inadequacy crop out in its negations. Negations are the only things it is safe positively to negate. But we must refer all our readers who are interested in Positivism to this little work, as well worthy of their attention.—Price \$1.00.

All the preceding for sale by H. S. Stebbins, Toledo.

Advance sheets of a new book by Mr. Giles B. Stebbins, of Detroit, have been kindly sent for examination, but we must defer all notice till we have the entire work before us. It is to be entitled "Chapters from the Bible of the Ages," and will aim to give for popular use some of the most inspiring words of ancient and modern prophets.

Communications.

RECTIFIED.

Boston, March 31, 1872.

MY DEAR ABBOT:—

Let me own the magnanimous notice, in *THE INDEX*, of "Radical Problems;" and also the justice of the particular criticism you make. It refreshes me to be, once at least, fairly hit. You are right; and I was wrong. I should have said, and will in the next issue of my book say, *scissors* instead of "sceptica." My meaning shifts not; but my language was untrue. What I would say is, that the denying spirit,—Goethe's Mephistopheles, he that scouts and flouts the Ideal, the unseen Truth, Beauty and Goodness, call it God or what you will,—cannot be a true and perfect man.

In all love your

C. A. BARTOL.

P. S. Please correct errors of any sort in my hastily sent lecture (the mail would not wait). Where I say, "God is no tautologist," add this: "When God made a woman, he did not intend to make a man over again"—and oblige your

C. A. B.

[If the above addition had been received in time, it would certainly have been inserted. But the lecture was already printed. We thank Dr. Bartol for his handsome acceptance of the one criticism we felt obliged to make on a book of rarest "sweetness and light;" and we rejoice to be assured that the apparent exception was verbal only.—Ed.]

DEMOCRACY ON TRIAL.

Like Mr. Wasson, I too have my friend who believes in Democracy, in a genuine Democracy as yet afar off, and in the promise only of its fulness and strength.

My friend, through all the oligarchical period of our country, when a handful of Southerners ruled and the nation was under their lash, was naturally on the defensive, and in the interest of the all against the few.

Believing so entirely in the right of every man to a foot-hold and a free-hold on this planet, he could not be silent in the presence of slaves. He must preach his true Democracy into unwilling ears, must "criticize Congress and parties," until that justice should be done which brings down the heavens to earth.

History shakes the head at such impatient generalizers as Mr. Wasson. American politics are at school, as yet in but the middle of the alphabet. With all the rapid strides the nation has made in ten years to a better understanding of the word, true Democracy is not yet.

The law Salique obtains. Does Mr. Wasson believe that the majority of American women "are morally incapable of choosing a true welfare"—that they distinctly would "prefer debased conditions" in politics?

"Undeveloped in mind" they may be as yet; "inhumanly ignorant," perhaps; but surely the impulses of womanhood may be trusted, we will not call them "divine," but the human, the feminine. Not exceptional womanhood that stands out here and there, phosphorescent and horrible, but average womanhood, as given to the world for better, for worse.

Perhaps that is the trouble, after all, with the American effort after Democracy. Tried in the fire of searching thought it comes out of the crucible sorry stuff, indeed, but with gleams of the pure gold here and there, to show what the result will be when the true elements of the process are found.

Is it objected that women have already taken notable part in political agitations to the confusion of order and peace? Were the *Dames de la Halle*, the French women who cried "bread! blood!" to be trusted in the dark days of 1789? What sedative did they bring to the seething cauldron of the State?

If all the women of France,—not alone the *Erlands* and *De Stuels*, but the tender gentlewomen and the motherly peasant-women as well,—had been granted a hearing, would not the mercy of the one band have tempered the frenzy of the other? Would not the fine ladies have given a lesson, and taken one

too, from the fierce cry of outraged womanhood?

And in our own decade, if the frantic hands of Southern women fanned the fires of strife, did not the steady, moral purpose of the women of the North bear down upon them until the day was won?

There is no safety in half measures. It is the short chopping waves that are so troublesome, so disastrous to delicate stomachs, in the narrow channel aristocracy delights in.

Out in the broad ocean the full swell of the wave is not uncomfortable to the hardy sailors who handle the vessel. Educated Americans are too content to be passengers merely, and sit walling and groaning over every lurch of the ship. If they would but understand that *sailing is their business too*—that their place is at this rope or that wheel, or to keep the cabin windows bright and the decks clean! There is even room for "paint," I believe, to make the wood last longer and keep it sound.

Captains they cannot all be; but they may all be willing seamen, qualifying for the emergencies of storms.

My friend is right to keep his faith in Democracy,—not the false-faced creature of America's past, but the growing and glowing promise of the future. The sculptor gives many a sharp blow with his chisel before the perfect statue stands revealed. So my friend will not spare a single touch or cut incise, but he will keep the fair ideal ever in his sight.

SERENA.

THE REAL TYRANT.

CLEVELAND, March 20, 1872.

FRANCIS E. ABBOT:

Dear Sir,—Really, I was quite surprised at your remarks in reply to the criticism of the *Toledo Blade* in your issue of the 18th instant. I certainly have not the ability to appreciate the respect you profess for the "personal character" of those most actively engaged in a "most outrageous attempt to destroy the political and religious liberties of all non-Christians," and a "most infamous endeavor on the part of the Christian Church to usurp the whole power of the government." It seems to me, Sir, far from easy, however desirable, to separate those people from their manifest characters, as thus displayed. What sort of "best motives" can men have, whose "natural conscience" is so perverted that they no longer have any "perception of justice or equal rights," and are seeking to "make themselves tyrants and oppressors" of all who dare to entertain any but their own thoughts? Collectively, too, a dangerous party, they are "endangering the peace of society." Why, dear friend, they are the very cream of society; indeed they constitute in a large degree what is called the *best* society, the lights of the world, and the very salt of the earth. I further think that you have been somewhat "taken in" by outward appearances, such as their fine clothing, sleek looks, respectable mannerisms, and Pharisaical cant.

Again, if their "natural conscience" is so badly perverted, what can remain to them that is entitled to be called conscience or deserving of respect? What, I would ask, do you find in or about those men that so challenges your respect as to induce the application of such courteous and respectful terms as you employ in your address?

Surely, Sir, if those men retain the regard of their fellows, and can gain even the respect of their foes in this matter of their infamous deeds, performed and contemplated, they will feel themselves shielded from all risk of harm and even encouraged to the accomplishment of their earnest but devilish purpose. Honestly, friend, is incompatible with such characteristics as you point out, and can hardly be a constituent element of their character. Whilst I would strenuously shield them from all personal injury to the extent of my ability and influence, I would at the same time literally overwhelm them with the contempt their conduct justly inspires.

Pardon the liberty taken, and accept my sincere regard.

S. N. WILSON.

[There is no need for any apology. What we publish we expect to be criticised; and we never wince at honest criticism, especially when offered in the good spirit of our correspondent. The point he has raised is a fair one, and deserves to be considered.

Mr. Buckle, in his "History of Civilization in England," Vol. I, pp. 132-136, makes a powerful plea in defence of the excellent private character of the Spanish Inquisitors and other religious persecutors. We regard it as a just one. We agree with Buckle, Townsend, Prescott, Llorente, and others, that persecution does not prove personal wickedness in the persecutor.

But the indignation not justly to be directed against conscientious persecutors, and would-be tyrants in the name of Christianity, we would direct with ten-fold energy against the system of beliefs which thus proves itself the enemy of mankind. Let it blaze with hotter flames against the *ideas* that make the moral sentiment itself an instigator to injustice and cruelty. Study and observation have alike taught us that, while Christians are very often most excellent people, and while certain parts of Christianity are worthy of all veneration, the general influence of Christianity as a system represses pro-

gress, discourages science, and above all tramples on freedom. Not without regret, therefore, we accept the work of active anti-Christianism, together with the odium and hatred this work necessarily involves. But we mean to do this unpalatable work without violating the principles which impose it; and especially we mean to guard ourselves against the temptation to hold individuals responsible for outrages which are justly chargeable only to the great superstition that enslaves them. That is the real tyrant. Against that, then, we have drawn the sword, and flung away the scabbard.—Ed.]

JUDAISM AND IMMORTALITY.

FRIEND ABBOT:—

Was Judaism a "religion devoid of all faith in immortality?" Was there no reference to a future state beyond, or after, the grave? Neither embodied nor purely spiritual? Noyes' translation of the Prophets reads:—

"And ye shall know that I am the Lord when I have opened your graves, O my people, and shall bring you up out of your graves, and shall put my spirit into you, and ye shall live." (Isaiah 56:1.)

"I will ransom them from the power of the grave. I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Isaiah 38:10.)

"He will swallow up death in victory: and the Lord God shall wipe away tears from off all faces." "And it shall be said in that day, Lo! This is our God. We have waited for him, &c." (Isaiah 25:8.)

"And many of them that sleep in the dust of the earth shall awake: Some to everlasting life, and some to everlasting shame and contempt: And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever." (Daniel 12:3.) Noyes says this translation is "absolutely correct."

Dr. Noyes' translation of the Psalms reads:—

"Thou wilt guide me with thy counsel, and afterward receive me in glory." (David.)

In the second book of Samuel is recorded a narrative of the sickness and death of a child. David "fasts and weeps," to propitiate Divine favor, during the time of sickness. After death, the king re-assumes his wonted cheer and eats and wishes, saying (the *sons* being one of immortal hope):—"Can I bring him back? I shall go to him, but he shall not return to me."

Again, Elijah having gone "up into heaven," it is proposed to search for him, lest the body may really have been cast "upon some mountain, or into some valley." Elisha says—search not. But searching "three days," and "finding him not," Elisha again says:—"Did I not say—Go not?" And this account of the translation into heaven was certainly familiar to the readers of the Hebrew Scriptures.

How is this? These writings certainly indicate some sort of an idea of immortality.

Respectfully and inquiringly,

WM. C. OLIVER.

Boston, March, 1872.

"A SUDDEN JUDGMENT."

Under the above caption, a paragraph has been going the rounds of the papers, and was recently sent me by an over-zealous Orthodox friend, clipped from a Canada Journal. The paragraph is as follows:—

"An awful thing has happened in Harrisburg. A man was accused by his wife of infidelity to his marriage vows, when he replied that he 'hoped God would paralyze his tongue if he was guilty.' He had scarcely finished the sentence when his tongue refused to perform its natural functions."—*Courier-Journal*.

The following foot-note was appended to the clipping which my friend sent me—"Struck dumb by natural causes!"

It would seem, from musty volumes of religious anecdotes which used to furnish the Sunday mental pabulum of our fathers and mothers, that such miraculous visitations used to be much more common once than they are now. Certainly "natural causes" were less understood then than now, and public sentiment both demanded and religiously believed such tales as the above. Nor was there any difficulty, when there was a demand, in furnishing a supply.

The friend who kindly sent me the paragraph in question desires to know whether the person (admitting the fact) could have been struck dumb by "natural causes." I say emphatically *yes*, if any such misfortune happened. There is no reason to suppose a miracle to have taken place. Fear might temporarily paralyze the tongue. We may suppose the man guilty of the alleged crime, and we may suppose a brief lingual paralysis as the result of fear and remorse at the thought of the infidelity and the perjury. "Natural causes" can sufficiently explain the fact, if it be a fact.

But is it a fact? In what "Harrisburg" did this event happen? Where is the *Courier-Journal* published that records the sudden judgment?

It is surely not too much of a concession to free-thinkers, that their Orthodox friends who recommend to their notice widely circulated newspaper statements, like the foregoing, should be required to substantiate such statements by giving not only the name of the town, but the name of the county and State where the event is said to have happened; also the date, and the names of responsible parties that vouch for the truth of the miraculous narration.

If our Orthodox friends triumphantly parade instances of "signal answers to prayers" (as they are prone to do), let them know that, to carry any weight with sceptics, such statements must be substantiated by testimony that would at least be sufficient to satisfy a jury in court.

M. D.

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The Index.

SUPPLEMENT.

VOLUME 3.

TOLEDO, O., AND NEW YORK, APRIL 13, 1872.

WHOLE No. 120.

NOTICES OF THE PRESS.

The various criticisms, favorable, unfavorable or non-committal, which are contained in the following "Notices of the Press," are left to stand solely on their own merits, without disclaimer, acceptance or comment on our part. Many more might have been collected; and only a portion of those on hand are here reproduced. Some of them make spicy reading; and the readers of *THE INDEX* may derive some amusement from this curious reflex of the times, illustrating the kind of impression made on contemporary thought by our radical little sheet.—EDITOR OF *THE INDEX*.

[From *THE ISRAELITE*, Cincinnati: edited by Rabbi Isaac M. Wise. February 24, 1871.]

We must say that among the many exchanges we receive it is one of the most ably conducted and worthy of patronage.

[From *THE AVALANCHE*, Pottersburg, Michigan, January 20, 1872.]

The Toledo *INDEX* opens its third volume with a grand editorial splurge, "The Impeachment of Christianity." If the editor thinks he has made a new proclamation, he is greatly mistaken. For 1871 years the world has been trying to impeach Christianity, and the fact that the effort has dwindled down to the puny *INDEX* is sufficient evidence of its futility. Christianity is bound to grow.

[From *THE RADICAL*, Boston, for April, 1872.]

We repeat of our proposal to print reports of the lectures at Horticultural Hall; for as we read them in *THE INDEX*, their merit appears such that we would have our readers enjoy the same privilege. And we suggest to those who have not already subscribed for *THE INDEX* that they do so at once; or, if they cannot, that they at least procure the numbers containing this course of lectures. They will find, by doing so, how well a little money can be disposed of.

[From *THE TIMES AND REPUBLICAN*, Vicksburg, Mississippi, of November 6, 1871.]

THE INDEX.—We are in receipt of a copy of a weekly publication under the above caption, published in Toledo, Ohio, and devoted to the interests of free religion. It is an eight paged paper, got up in a workmanlike manner, full of truly interesting reading matter, and if we are to judge from the list of contributors, promises to take a position in the front ranks of religious journals in the West. Its subscription is but two dollars per annum.

[From *THE JACKSON HERALD*, Jackson, Michigan.]

We received a curious paper, *THE INDEX*, with a request to notice. Therefore we noticed, that it was a paper devoted to the destruction of the Christian Religion. Indeed its motto is "Free Religion." It impeaches Christianity in five or six distinct counts, and sustains some of the counts with almost convincing sophistry. We are sorry to say that the paper shows ability in its editorials, and has great power for harm.

Is the world getting better when such papers as *THE INDEX*, *Woodhull's Weekly*, *The Golden Age*, *Day's Doings*, *Police Gazette*, and the *Standard* can get support enough to live?

[From *THE DAILY CHRONICLE*, Washington, D. C., of March 8, 1871.]

THE INDEX is a weekly paper, published at Toledo, Ohio, and edited by Francis E. Abbot. It is a handsome quarto sheet, bold, vigorous, able, free, radical, courteous, and scholarly. It disclaims the authority of the Bible and the name of Christianity, and is the exponent of "reason" and rationalism. It claims that the world is passing "from Christianity to Free Religion," and it "aims to make the character of this vast change intelligible." When this exponent of "Free Religion" has lived as long and gained as wide a circulation as the Bible—the exponent of Christianity—we will be ready to make it our "transition" index. Copies of this paper are for sale at Parker's and Shillington's.

[From *THE CRUCIBLE*, Baltimore, Md., edited by Rev. Moses Hull and Mrs. A. L. Ballou, January 15, 1872.]

THE INDEX, Toledo, Ohio.—As a consistent organ of Free Religion and Free Thought, this paper is absolutely the ablest weekly now printed.

In the last number we notice an announcement which will make it indispensable for the coming year. The Boston Horticultural Lectures are to be published in full exclusively in *THE INDEX*. Every well-posted radical knows what is the quality of these Essays from the deepest thinking minds of the time.

[From *THE NEW COVENANT*, Chicago, Illinois, of January 27, 1871.]

THE INDEX, the organ of Free Religion, published in Toledo, Ohio, is just entering on its second volume. The editor, F. E. Abbot, is a frank, honest man, we have not a doubt, and presents the Deistic view of religion very ably, both editorially and otherwise. We are sorry to know that there is any call for such a sheet, but inasmuch as there are those who have no better religion, we are glad that Mr. Abbot undertakes to feed them. We hope the result of his labors will be to create in them a hunger and thirst for better bread and purer water.

[From *THE KANSAS ADVERTISER*, Topeka, Kansas.]

THE INDEX, of Toledo, Ohio, bold and aggressive in waging the war of truth, offers the thoughts of earnest minds upon the religious and social questions agitating this era. Its watchword is "prove all things," and we wish it every success, so long as it "holds fast to that which is good."

Send five cents for specimen copy.

We are in receipt of a late No. of this new and very promising sheet. In typography and general execution it is altogether praiseworthy. It is edited with marked ability, and devoted emphatically to freedom of thought and expression, an advocate of political equality, and complete religious liberty. Published by the Index Association at Toledo, Ohio, at \$2 per annum.

[From *THE CONNEAUT REPORTER*, Conneaut, Ohio, of October 28, 1871.]

THE INDEX.—This paper is an organ of those who call themselves the advanced school of thinkers, especially upon religious subjects. They disclaim allegiance to Christianity, as being antiquated, and look for a new development of religious belief. While we do not agree with its views, we are not afraid of them. If Christianity is true, it can defend itself from criticism; and if it is not true, the sooner we find it out, the better. In any event, the paper will do good, as it will serve as a pruning-knife to lop off the false excrescences of faith and dogma that have fastened upon the true faith, and that it cannot injure; and the examination will make Christians more circumspect and tend to develop a still truer ideal of Christian perfection.

In order to place the publication upon a sure financial basis, a mutual stock company has been formed. It is published at Toledo, and is edited by F. E. Abbot.

[From *THE SUNDAY LEADER*, Pittsburgh, Pennsylvania, of September 17, 1871.]

It is rather a singular fact, but a fact nevertheless, that large and influential as is the unorthodox element in this country, its newspaper organs have generally proved pecuniary failures for want of support, while the organs of the sects, which are generally edited with a tithe of the brain or energy, flourish and grow fat as surely as they are started. The latest ventures in the rationalistic line are no exception to this remark. The Boston *Radical* failed once, and is now only kept up by persistent bolstering. The *Modern Thinker*, Comtean organ of America, never issued but one number. *THE INDEX*, of Toledo, Ohio, is a gallant attempt to overcome the influence of this apparent law, and make a success where all others have failed. It is not a pecuniary success as yet, but energetic efforts are in progress to make it so, and the friends of liberal religious views everywhere are urged to assist it in these efforts. We imagine that even those whose liberality cannot go the length that Mr. Abbot, the editor of *THE INDEX*, would carry it, may yet wish to the extent of a subscription to see his venture live.

[From *THE GOLDEN AGE*, New York City: edited by Mr. Theodore Tilton, March 20, 1872.]

THE INDEX rejoices in contributions from Prof. Newman and Rev. Mr. Voysey, of England. It publishes the lectures given at Horticultural Hall, and almost every number contains something of sterling value. We have the least possible sympathy with the "Christianity" it relentlessly attacks, but regret that it feels called to attack Christianity itself. Mr. Abbot is a very able, conscientious, devoted man, of the heroic type, and his success in securing a fund of \$50,000 for the support of his paper is a deserved recognition of his fidelity to his convictions and high-toned character. But we never read his paper without feeling that a man who was made for a college professor has got into an editor's chair where he does not belong, and is making altogether too costly a sacrifice for the sake of an idea which is of little practical importance, if it is true. The religion better than Christianity will include all that is best in Christianity, and that is good enough for anybody, and the best the world has had or is likely to get for a millennium or two.

[From *THE OBSERVER*, Bowmarville, Ontario, Dominion of Canada, February 15, 1871. "Organ of the Bible Christian Conference.")

THE INDEX.—A weekly paper devoted to Free Religion, published by the Index Association, at Toledo, Ohio, (United States). Terms \$2 per year. Honesty compels us to say, that with this publication we have no sympathy, when the editor invites us to abandon the Christian Religion and accept in lieu thereof "Free Religion." We beg respectfully to decline his invitation. The chief features of the "Free system" are "The supremacy of liberty in all matters of government, the supremacy of morality in all matters of conduct, and the supremacy of benevolence in all social and personal relations. It puts the Church on the level of all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits." And for this monstrosity we are asked to abandon that which we have proved to be no cunningly devised fable. We beg to be excused, and sincerely hope the converts made by the Index Association will be few, very few; and far, very far between.

From *THE CHRISTIAN ADVOCATE*, Raleigh, North Carolina, February 1, 1871.]

THE INDEX, published at Toledo, Ohio, edited by a Mr. Abbot, comes to us asking for a notice. It is nothing more than a bold, brazen-faced advocate of infidelity, wearing the cloak of what is called "Free Religion." It esteems the Christian Church to be merely a human institution, denies the inspired authority of the Bible, repudiates the Divinity of Christ, and talks largely about the "supremacy of science in matters of belief."

We suppose this paper aims to overturn Christianity, so firmly established in the world. It has undertaken a huge task—a task equal to the old woman who vainly attempted to sweep back the flowing tides of the ocean, when they came rolling in upon her feet. An Indian chief, fretted by the heat of a tropical sun, spring upon his feet and let fly his arrow at the sun. The arrow returned and clove the head of the archer, but the solar orb went on rejoicing in his bright mission of illuminating the world. So Mr. Abbot may let fly his editorial arrows from the bow of infidelity, but the great central sun of Christianity will go on with increasing splendor in the grand mission of enlightening, purifying and making happy the moral and intellectual world.

The iron clad ship of the Christian system, freighted with the precious hopes of humanity, has floated down the stream of Time amid the waste and wrecks of ages; and having shed unscarred the solid shot and bomb-shells fired from such batteries as Home, Voltaire, Gibbon, Volney and Paine, will likely survive the bird-shot attacks of *THE INDEX*.

It is passing strange, however, that men pretending to search for religious knowledge should cast aside the authoritative teachings of the Bible. Such men are like the mariner who casts overboard the guiding compass and relies upon the uncertain conjectures of human reason.

Men may throw overboard the unerring guidance of the inspired Scriptures; they nevertheless are compelled to make the voyage over the stormy sea of life, and without the chart and compass of this book are likely to wreck their immortality ere they reach the shining shore of eternal happiness.

[From THE REPUBLICAN, New Orleans, Louisiana, of February 4, 1871.]

THE INDEX, a weekly paper devoted to Free Religion, is published by the Index Association, at Toledo, Ohio, and is for sale by George Ellis, opposite the Post-office. From its prospectus we learn that "THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love."

[From THE WESTERVILLE BANNER, Westerville, Ohio, of October 27, 1871.]

Accompanying a late number of THE INDEX, is a Supplement sheet addressed "To the friends of Liberty and Light," which has for its object the solicitation of subscriptions to the "Index Association." This is an incorporation with a capital stock, present and prospective, of \$100,000, to be paid in annual instalments of ten per cent, upon the stock subscribed. The shares are \$100 each. THE INDEX is edited by Francis E. Abbot, and published at Toledo, Ohio. It is a radical religious paper, claiming to be an exponent of free thought, free speech and free religion. It has not reached the end of its second volume; but owing to its free toleration of every shade of religious opinions, and its able management in the hands of Mr. Abbot, assisted by able corps of editorial correspondents, embracing several among the ablest writers of the day, it has gained quite an extensive circulation and influence in many parts of this country and in Europe. The object in the foundation of the stock company is to give it still greater prestige, and make it the grand medium for the exposition of the principles it advocates. Its friends are responding liberally to the call, and the stock subscription is rapidly growing.

[From THE CHRISTIAN UNION, New York City; edited by Rev. HENRY WARD BEECHER, January 3, 1873.]

THE INDEX, printed at Toledo, O., comes every week to meet a curiosity that never tires. For it undertakes to expound a religion of which Christianity is but a species, or even but a variety, a mere "sport." It disowns all churches; it sets aside every distinctive doctrine held hitherto in churches, and is as remote from our centre of religion as Uranus is from the Sun. But there it rolls, and we suppose must have reasons of its own, and something satisfying. Its temper is mainly good, its sincerity unquestionable, and its ability greater than in such a field we should have supposed possible.

MR. DARWIN'S RELIGIOUS VIEWS.—Mr. Abbot publishes in THE INDEX extracts of letters from Mr. Charles Darwin, in which that gentleman expresses his substantial agreement with Mr. Abbot's *Truths for the Times*. This work consists of two series of brief propositions upon religious subjects. It is a compact exposition of "free religion," as Mr. Abbot holds it. We shall not attempt to compress still further this condensed creed, by assuming to give its substance; but this may without injustice be said of it, that by its definitions "free religion" declares itself not only un-Christian but even anti-Christian. Its gospel is one of self-culture exclusively. It is not in terms atheistic, and we find the expression "spiritual oneness with the infinite One;" yet the idea of a personal God seems altogether excluded, and there is certainly no recognition of any super-sensuous influence upon man. Mr. Darwin's adherence to this school will hardly be matter of extreme surprise, but will certainly occasion much regret to numerous readers of his works.

[From THE LIBERAL, Chicago, Ill., of March 1, 1870.]

THE INDEX.—We acknowledge with pleasure the receipt of a copy of this new journal, published at Toledo, Ohio, under the editorship of Francis E. Abbot. From articles by Mr. Abbot, and reports of some of his discourses, which we had previously seen, we expected to find in his journal sincere and valuable contributions to reformatory literature. A very brief examination of THE INDEX satisfies us that it is better and fairer than we dared hope. It is, in a certain sense, bound by a platform to "religion," and a department of the paper is under the control of the officers of the Free Religious Association, of Boston; but we ought to add that the editor of THE INDEX defines religion to be "the effort of man to perfect himself." If there were a general agreement that this should be considered religion, and sufficient moral justification for all, a great difficulty would be removed. THE INDEX seems to be pledged, by its definition, to oppose dogmatic creeds, to justify free thought and to aid in pointing out how we may improve and develop ourselves, by individual means and by social and political arrangements. To this field of labor we welcome it, and we trust that it will achieve success. We perceive that the editor concludes one of his articles with the words, "God help the right." We hope we have no disposition to begrudge Mr. Abbot his right to keep one of the deceptions of theology as a memento of his early training; but, deeply convinced that in the future we must say, "Man, help the right!"—deeply assured that the sufferings of the human race can only be relieved by science and purely human, not theological thought, we hope Mr. Abbot will prove himself a reformer of capacity to stand up against even the dogma of Theism, or the assumption of it, or of anything but the correlative rights and duties of humanity.

[From THE ORANGE CHRONICLE, Orange, New Jersey, of January 21, 1871.]

THE INDEX is an eight-page weekly, edited by Francis Ellingwood Abbot, Toledo, Ohio, and devoted to "Free Religion." Its price is two dollars a year, and its columns are pressed down and running over with vigorous and original thought. F. E. Abbot represents the extreme wing of the radical Unitarian ministers; and for many years a pastor in that denomination, he now discards the terms Reverend and Christian, and, with all his natural energy and enthusiasm, gives his cultured powers to the proclamation of a new gospel, which he claims is based on the principles of human freedom. "Free Religion," he says, "emphasizes the Unity of the Universe, the Unity of Mankind, the Unity of the Person, and the Unity of the Unities." Mr. Abbot has announced, as associate editors during the coming year, Rev. O. B. Frothingham, Colonel T. W. Higginson, Rev. William J. Potter, and Richard P. Hallowell; and the readers of THE INDEX are likely to see an able exposition of this new phase of religious opinions.

[From the same, October 12, 1871.]

The publishers of THE INDEX appeal for subscriptions toward starting a new weekly liberal journal "to emancipate America from Christian superstition." It is to be hoped that it will not be of the same style of "liberality" as THE INDEX.

[From THE SUNDAY REPUBLIC, Philadelphia, Pennsylvania, of February 11, 1873.]

We have been kindly furnished with specimens of a newspaper published in the West, and, of course, having a branch office in New York City, which, we believe, will do a vast amount of injury to the morals of our people, in proportion as it is spread before them. The publishers also print and scatter broadcast tracts, pamphlets, &c., most demoralizing in their tone, questioning the authenticity of the Bible, disputing the divinity of Christ, and denying boldly and plainly that Christianity is accomplishing any good in the world. But what we want to deal with at the present time is the insolence of the editor who prints his euphonious name in large capitals at the end of an article denouncing as revolutionary and outrageous the proposed amendment acknowledging God in the Constitution. He works himself into a pitiful paroxysm of alarm over what will probably ensue (according to his reasoning), if the projected amendment were to succeed, and he frantically calls upon all liberal-minded citizens to sign counter-petitions and forward them to him. The main cry used by the journal referred to is that all men are guaranteed immunity in worshipping God according to their inclination; but they are evidently under the impression that this also gives them the privilege of trying to destroy all other forms of religion but their own, which is in reality none at all, for they fill every page with a nauseating mixture of profanity, infidelity, implety, and atheism. To the well-informed Christian, such papers are harmless; but to the weak-minded or wavering, they are deadly poison to mind, heart, and soul.

[From THE BROOKLYN DAILY EAGLE, Brooklyn, of January 27, 1873.]

FREE RELIGION

flourishes, according to its organ. THE INDEX, indeed, does not publish impressive statistics of membership or encouraging weekly lists of converts to the freshest faith—or faith negation, as evangelical critics might say. But it announces a great and increasing demand for its issues. THE INDEX is still fishing for sensational scientists. A little while ago, as we duly reported, it captured Darwin, who rejoices in his descent from the historic ape.

PROFESSOR TYNDALL

is not so easily caught, and declines, on the ground of pre-occupation, to put his views on religion in an essay for THE INDEX. The Professor bites, however, and sends a short apologetic note, disclaiming "want of sympathy with the earnest work." Of this bite the organ makes the most. The question whether

LONGFELLOW IS A FREE RELIGIONIST

is an interesting one, and will command attention for THE INDEX article by Rev. E. C. Towne, who holds that Longfellow is a very Free Religionist, and says that in his latest poem, "The Divine Tragedy," the poet has presented a "Jesuitism" which is "only the shrunken letter of the old story, decently and tenderly laid out, a beautiful corpse, with a few fresh, sweet flowers cast about the forever still and lifeless form." Attention will also be directed to Frothingham's

"SHORT STUDIES OF CHRISTIANITY"

—Iconoclastic, destructive and offering nothing in place of the system he would overthrow. After reading the paper it is impossible not to ask Mr. Frothingham, "What are you going to do about it?" The same research which satisfied him that existing Christian forms are only the remains of pagan superstitions, running back to remote antiquity, must also have shown him that mankind everywhere, and in all ages, has needed and insisted on having a religion. How will Mr. Frothingham persuade mankind to do without a religion now? In the meantime, if a secular suggestion be permitted, our dull orthodox journals would better answer the men of the Free Religious movement, instead of "pooh-pooh"ing and ignoring them.

[From THE PEORIA REVIEW, Peoria, Illinois, of February 14, 1870.]

We have received copies of THE INDEX, a new organ of free religious expression, published at Toledo, Ohio, and edited by F. E. Abbot. The prospectus says: "THE INDEX will aim, above all things, to increase pure and genuine religion in the world,—to develop a nobler spirit and higher purpose, both in society and the individual. It will aim at the same time, to increase freedom in the world,—to destroy every species of spiritual slavery, to expose every form of superstition, to encourage independence of thought and action in all matters that concern belief, character and conduct."

The celebrities of the free religious movement will be heard through this new medium. THE INDEX is issued weekly at \$3.00 a year.

[From the same, February 23, 1870.]

We have received a copy of THE INDEX, a newspaper devoted to free religious thought, and published in Toledo, by the Blade Co. It is edited by the famous Francis Ellingwood Abbot. To a man up a tree, it looks as if the Rev. Francis was fishing in a mud-puddle expecting to catch trout. He begins by stating several propositions, the gist of them being that no one knows what he believes, and cannot find out.

[From the same, January 20, 1873.]

We acknowledge the receipt of the first number of the Toledo INDEX, the organ of the Free Religionists of this country, for 1873. We noticed some months ago, in these columns, the fact that a stock company was being formed—capital \$100,000—for the assurance of its future publication. We see, by the present number, that \$52,000 of this stock has been subscribed, and the Association assumes publication of the paper, trusting soon to receive subscriptions for the remaining \$48,000. THE INDEX still remains under the editorial charge of Mr. Francis E. Abbot, whose bold and outspoken utterances in the past have done so much to popularize its peculiar theological views. Among its contributors are T. W. Higginson and O. B. Frothingham, and other rationalists in various parts of the country, whose names are not unknown to fame. Although not in complete sympathy with the leading ideas of THE INDEX, we wish it all the success that its typographical excellence, freshness, freedom of speech, and fearless presentation of truth, merit.

[From THE SALT LAKE TRIBUNE, Salt Lake City, Utah; edited by Mr. E. L. T. HARRISON, July 16, 1870.]

THE INDEX, published every Saturday by the Index Association, at Toledo, Ohio. \$2.00 per annum.

We cannot give our readers a clearer idea of the views and purpose of this ably-edited and thoroughly but not rudely "iconoclastic" little sheet, than to quote from its own standing and concise announcement:—

"The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity."

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights and Brotherly Love."

"These be brave words," and the spirit in which its editor, Mr. F. E. Abbot, addresses himself to his work is thoroughly earnest and sincere. THE INDEX was commenced with the present year, and already ranks foremost among the issues of the so-called infidel press. Unlike that old and sturdy friend of religious liberty, the *Boston Investigator*, THE INDEX regards free thought not as an end in itself, but as the agency whereby alone Free Religion shall be established. "If we aim," says the editor, "to make one thing clearer than another, it is that Religion is deeper than mere thought, whether free or otherwise, and that it is rather the devotion of all our powers to the best and highest ends. This practical devotion of self to goodness, usefulness and truth, is an effort after perfection—not merely a thought. Call it what you please, it is this that we believe in and work for; and when we call it Religion, we do so because it seems to us the real fact which underlies historical religions in all their earnest and living forms."

[From the same, January 14, 1871.]

Last week we presented a most able article entitled "The Future of Religious Organization," from the pen of Mr. Francis E. Abbot, editor of THE INDEX, a journal expressly devoted to the interests of the Free Religious Association. Among the most significant marks of the times is the rise of this Association. It is composed of many of the most eminent thinkers of the day—Ralph Waldo Emerson, we believe, among the rest, who have thrown off the mental shackles of orthodox Christianity and formed an Association under the above name for "the scientific study of Theology." This body of thinkers are not secularists or cold sceptics. While they believe in free thought, they also believe in "cultivating the religious sentiment, developing the religious belief, and deepening, extending and beautifying the religious life."

But a few years ago, it was a hazardous thing to be a free thinker on religious subjects, and but few men of eminence dared to avow themselves on the unpopular side. Now, so progressed is the age, and so wondrously changed the condition of society, that the most profound and original thinkers of our time combine together to build up a society the chief fea-

tures of which, as stated by Mr. Abbot, are—"Liberty in all matters of government, and the supremacy of science in all matters of belief. It puts the Church on the level of all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits." As still further stated by the editor of *THE INDEX*, the Free Religious Association "requires that the intellect shall count all questions open that are not shut by positive demonstration, that it shall reject all answers which have no better basis than ignorant assumption or dogmatic authority; and that it shall seek answers to all questions through the patient study of universal Nature according to the laws of scientific thought."

Has not the age wondrously advanced, when the leading minds of the day can thus question the unreasoning dogmas and creeds at the feet of which the wealth, intelligence and influence of the civilized world have hitherto helplessly bowed, and still retain their position in the social world? This Free Religious Association is one of the indications of a world-wide movement for the mental emancipation of the race now penetrating every avenue of society. Here in Utah we have been similarly stirred. The Platform of the Utah Reformers is one in spirit with that of the Free Religious Association. We hail them as brethren in the grand cause of human emancipation. We have methods of our own in accomplishing our object, but our aim with theirs is the demolishing of superstition, and the elevation of reason and the spiritual nature of men as the supreme arbiter as to what is divine truth, over and above all, creeds and priestly assumptions.

INFIDELITY.

[From *THE REVIEW AND JOURNAL*, Franklin, Tennessee, of January 18, 1873.]

We are in receipt of a number of *THE INDEX*, a newspaper published at Toledo, Ohio, and at New York, devoted, as it expresses itself, to "Liberty and Light." The most prominent article in the paper is headed "The Impeachment of Christianity," which article is divided under different headings as follows: 1, I impeach Christianity in the name of human intelligence; "2, I impeach Christianity in the name of human virtue;" "3, I impeach Christianity in the name of the human heart;" "4, I impeach Christianity in the name of human freedom;" "5, lastly I impeach Christianity in the name of humanitarian religion."

In the South, at least, this impeachment of the Saviour of mankind will be sufficient to prevent the paper from being patronized, but in the North, doubtless, the publication will pay. The worst infidels of all generations have acknowledged the code of values found in the Bible, the best ever framed by human intelligence, and while they have denied that it is inspired by Divine wisdom, they have been content to ascribe to it the character of a well-written tale. But *THE INDEX* goes further and classes its strivings as the most degrading, corrupt and arbitrary known to the world.

We make no effort to refute or contradict the utterances of the paper. We wish simply to keep it out of the reach of those youthful minds likely to be tampered by the foul heresies it advocates, and we decline to place it on our exchange list.

ALL CHRISTIANITY BE ABANDONED?

[From *THE DAILY PANTAGRAPH*, Bloomington, Illinois, of October 15, 1871.]

The *Pantagraph* has received from one of the chiefs of one of the States to the east of us, a copy of a weekly newspaper, which appears to have been published for some year and a half past, and the object of which is alleged to be "to reform the world in the name of Christianity." Accompanying this paper is a carefully prepared prospectus for the extension of its circulation, and having a pointed request, say "please notice, and send marked copy." An examination of this paper and prospectus shows that design is to benefit the world by abolishing Christianity, though nothing else is offered in its place, except that all are to do "that which seemeth in their own eyes." We are sorry to be compelled to add that the paper is well gotten up in its animal department, presents a good appearance, appears to be conducted with ability; and as is shown in the prospectus, thirty thousand dollars have been subscribed for the purpose of increasing the sales of the publication, "in order," as the prospectus says, "to prepare the public mind beforehand for the work of action," for it is declared that "a conflict of most formidable scale is evidently impending between the religious matters between the progressive and reactionary parties, and it must manifestly work itself out in direct political issues; the Sunday question, bible-in-schools question, the Christian Constitutional amendment question, and so forth, have only to be agitated; and every discerning man perceives that the sure but slow development of these similar controversies must shake society to its very foundations!" Very well. The *Pantagraph* does not seem to assist in this effort to shake society to its foundations, and bad as the world is, we do not propose to attempt its reform "outside of Christianity"—at least when nothing better—even nothing at all—is in its place.

It is not necessary to justify this refusal to join the ranks against Christianity by any defence of its dogmas and sects. We offer no such defence. But history of the human race has proven any one in the character of mankind, it is that without the aid of religion they become ravening wolves,

without obligations of duty, conscience or responsibility. It certainly cannot be said that this is a good time to overthrow all religious sentiment, and to trust to that pretended "innate goodness" for which the prospectus before us demands "liberty." The vilest superstition ever known among men not actually savages is better than no religious convictions; just as bad laws and a bad government are better than anarchy and no law. And the whole morality of every people, by which they are elevated above the beasts, and obey fixed laws of right and wrong, springs from and is involved in their religious faith.

Rather than no religious convictions, give us Mohammedanism, Buddhism, Mormonism or Confucianism; and rather than abandon Christianity, even as a civilization wholly for this world, give us the worst shades of Catholicism of other days. What would the hundreds of thousands of Roman Catholics in this free land be without any religious restraint? What would the hundreds of thousands of Protestants be without the restraining influence of such Christianity as they possess? Let desolated Chicago answer, as the Godless men who infest her ruined streets exhibit their devilish brutalities. Let the thousands of lawless men and women everywhere who, being without any religious, even without any superstitious restraint, are preying like wolves upon their fellow men, answer.

We must decline to give even the name of that paper which asks our aid in its attack upon "the foundations of society."

THE INDEX—FREE RELIGION.

[From *THE CHRISTIAN OBSERVER*, Caledonia, Kentucky, of January 23, 1871.]

The editor of *THE INDEX*, published at Toledo, sends us a copy and requests a notice. It is devoted to Free Religion, which is defined by its advocates thus: "It puts the Church on a level with all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits." We have less respect for those who take this half-way position by allowing the Bible to be the equal of all other books, than we have for those who denounce it as a fable—"a fabrication of falsehoods."

They claim the right to believe whatever in the Bible meets their views, and the "freedom" to reject the remainder. Like the Koran, they court the friendship of those who revere the teachings of the sacred oracles, while they are in hearty sympathy, if not in league, with the libertinism which "free love" not only tolerates but advocates. The holy institution of matrimony is declared a nullity, and the most sacred obligations which that institution imposes are set at naught. Christianity, in the highest sense of that term, is a free religion, but its freedom does not consist in its toleration of such views as free thinkers, free lovers and their likes are wont to infuse into the public mind. Personally, we wish the editor of *THE INDEX* well, but in his advocacy of "free religion" he must, as he is doubtless able to do, get along without either our sympathy or encouragement.

FREE RELIGION.

[From *THE CATHOLIC ADVOCATE*, Louisville, Kentucky, of January 23, 1871.]

One of the most pernicious perversions and corruptions of the age is that of language. Men have lost the meaning of words.

In the writings of modern infidels, superstition means religion, religion is atheism; scepticism is faith in man and faith is doubt of the supremacy of human nature. It is difficult to imagine anything more disloyal and unworthy than this habit of employing words in a sense precisely the reverse of that which custom and usage have given to them.

They speak most respectfully of religion, and yet deny God; reject Christ and the immortality of the soul, and hold that these negations are religion.

They speak most reverently of Christianity and at the same time time insinuate that all the positive teachings of the Christian religion are superstitions.

One need read only a few pages of Buckle or Huxley in order to perceive the double-dealing which underlies the whole process of this school of writers. We have received a paper called *THE INDEX*, published in Toledo, Ohio, and devoted to the advocacy of Free Religion.

In glancing over the columns of this sheet one immediately perceives that by free religion is meant naked atheism.

In the synopsis of free religion, found on its first page, we are informed that Christianity, which inculcates, as articles of faith, the fall of Adam, the everlasting punishment of the wicked and salvation through Christ alone, is the worst enemy of liberty, science and civilization, because it is organized *de spite of man*. But free religion, placing the Church on the level of all other institutions, the Bible on the level of all other books and Christ on the level of all other men, is the best friend of progress of every kind, because it is organized *with man*.

For faith in God, free religion substitutes faith in man. It denies God that it may deify man, and in rendering divine homage to man it legitimizes all the evil and corrupt passions of the human heart.

Free religion also holds the Darwinian theory of the origin of the human race through descent from inferior types of being, or in other words it teaches that man, having first been a tadpole, became a monkey and then wore off his tail by sedentary habits.

Heine, the famous German wit and poet, says of

himself that, when he heard shoemakers and tailors, enveloped in the fumes of strong tobacco, arguing against the existence of God over their beer, it worked upon him like an emetic, and he became a believer.

Did Darwin and Huxley know that *THE INDEX*, published in a town which like a mushroom grew but yesterday from out the swamps, is engaged in teaching the backwoodsmen of the far west their infidel and materialistic theories, it might suffice to convert even them.

THE INDEX.

[From *THE COLDWATER SENTINEL*, Coldwater, Michigan, of March 25, 1870.]

Francis E. Abbot, one of the participants in the Free Religious movement inaugurated in Boston, in the summer of 1868, at that time minister of the Unitarian Society, Dover, New Hampshire, having advanced to a position not occupied by the most liberal of the organization with which he was identified, although supported by a large majority of his immediate society, led to litigation, and the Supreme Court of that State sustained an injunction prohibiting the said "Abbot and all other persons to occupy said meeting-house for the purpose of preaching and inculcating disbelief and denials of tenets held by the Unitarians, or teaching doctrines subversive of the fundamental principles of Christianity."

The Unitarians are thus protected by law against heresy in Unitarian pulpits in that State.

We read Mr. Abbot's address at the Free Religious Convention, and were charmed with its originality, its literary merits, its boldness of expression, the earnestness and the sincerity of its author. Its peculiar and objective feature, as we now recollect, was the repudiation of all systems, whether Jew, Christian, Mohammedan or by whatever name, as possessing a monopoly of religion; that religion was older than either, natural to humanity, not dependent upon systems, sects or creeds—these being simply the envelopes, man-made, rude or skilful, depending upon the condition and culture of its authors.

The Unitarian Society of Toledo, Ohio, invited Mr. Abbot to become its minister, knowing his peculiar views. Mr. A. declined the invitation unless the organization would divorce itself from Unitarianism and change its name to "The First Independent Society, of Toledo, Ohio." This the Society did by a vote almost unanimous. Settling to his work with a society in sympathy, he found his field too narrow, although it included the usual Sunday meetings, Sunday schools, week evening meetings for discussions, evening schools, sewing schools, etc., and *THE INDEX* is the medium selected to give his teachings a wider field and a larger auditory. It is a neatly printed quarto sheet, one department being in charge of Wm. J. Potter, Secretary of the Free Religious Association. It is published every Saturday at the "Blade Printing House." Terms \$2 a year. Those who desire liberal reading, free thought, fearless investigation unhampered by past traditions or authorities, will be pleased with it. Mr. Abbot is a man of rare culture and eminently a thinker (qualities accorded to him by those who repudiate his position) which are guarantees of literary excellence, a high and cultivated tone.

[From *THE PRESENT AGE*, now of Chicago, Illinois, April 2, 1870.]

We call attention to an advertisement in another column headed "Abraham Lincoln's Religion." *THE INDEX*, as the reader will learn, is a weekly paper in quarto form, almost faultless typographically, on book paper a little more than half the size of *The Present Age*, at \$2 per year. No. 13 is before us, sparkling with gems of noblest thought for the progressive mind. We have perused each number with interest and welcome *THE INDEX* as a co-laborer in the great humanitarian work in which we are engaged. It is the organ of the "American Free Religious Association" of which O. B. Frothingham is President. We have seen no recognition of "spirit communion" or an intimation of the views of the editor as to the relation existing between the two worlds, but we recommend it to every spiritualist and advocate of a religion better adapted than is the *Christian* to the present wants of humanity.

The following words of the editor in the number before us, clearly indicate the aims of *THE INDEX*, and its prominent contributors,—

"We believe *THE INDEX* is accomplishing the work at which it aims. It is opening a great question in the public mind—whether Christianity is the best religion of which man is capable, or whether another is not dawning upon the world. Setting up no new 'authority,'—publishing no new Bible and proclaiming no new Christ,—it summons the human soul to trust itself, to assert its own freedom, and to use its freedom in the purification of character and the elevation of society."

[From *THE HOUSEHOLD MESSENGER*, London Ridge, N. H., of December, 1871.]

From Toledo, Ohio, we have received a very able radical paper devoted to Free and Rational Religion, entitled *THE INDEX*. It is edited by Rev. F. E. Abbot, formerly pastor of the Unitarian Church at Dover, New Hampshire.

Has for contributors some of the most learned divines in England and this country.—*Leader*, Donaldsonville, Louisiana.

Able writers.—*Lopore Herald, Lopore, Indiana.*
It evinces considerable ability.—*Universalist Herald, Nolasuga, Georgia.*

Deserves to be in the hands of every thinker in the land.—*Monitor, Portland, Maine.*

Radical in its views, and permits perfect freedom to all contributors.—*Republican, Toledo, Iowa.*

The most honest, thoughtful, and conscientious of these [radical or "infidel"] sheets.—*Zion's Herald, Boston.*

THE INDEX under his charge cannot fail to make its mark in the world.—*Sturgis Journal, Sturgis, Michigan.*

Denounces prayer as a stupid and most harmful superstition. What next?—*Christian Advocate, Nashville, Tennessee.*

It is the exponent of the liberal Unitarian [?] doctrines, and is sharp as a two-edged sword.—*Telegram, Richmond, Indiana.*

It is an exponent of the views of the more radical portion of the Free Religious party.—*Lorain County News, Oberlin, Ohio.*

It is neatly printed Subscribers must expect the most perfect freedom of expression.—*Daily Leader, Bloomington, Illinois.*

We wish it all the success that its neat appearance, freedom of speech, and fearless presentation of truth merits.—*Centralia Sentinel, Centralia, Illinois.*

A well conducted weekly journal A thorough advocate of free thought, free expression, free religion.—*Dakota City Mail, Dakota City, Nebraska.*

It makes a very neat appearance, and is well filled with interesting matter. We hope the paper may meet with a good reception, and be liberally sustained.—*Investigator, Boston, Massachusetts.*

The paper is in the hands of able men, and is getting a large circulation. The matter it contains is always such as men of thought are inclined to read.—*Yates County Chronicle, Penn Yan, New York.*

The pondering and solemn-browed INDEX, denying Christianity on the one hand, Judaism on the other, and meditating on the regeneration of the world by Free Religion.—*Golden Age, New York City.*

Though holding ideas of our own not in accordance with some of the thoughts published in this paper, we think it contains some of the most Rational Rationalism we have ever met with.—*Streator Gazetteer, Streator, Illinois.*

We are glad that it is so outspoken and straightforward at the start, and that it has thus done not a little to make clearer the lines that separate those who have no real fellowship with each other.—*Liberal Christian, New York City.*

About to begin its third volume under the editorship of one of the most fearless and scholarly exponents of liberal thought, Francis E. Abbot, assisted by many of the ablest radical writers.—*Baraboo Republican, Baraboo, Wisconsin.*

T. W. Higginson, E. E. Hale [?], and other eminent writers, are also on the editorial staff. The paper is of marked ability, and we would recommend it to all who are interested in the cause.—*Weekly Republican, Marysville, Missouri.*

Without endorsing or condemning the doctrines promulgated by THE INDEX, we may truthfully say that the paper is edited with distinguished ability, and is becoming a "power in the land" in the peculiar field it has marked out for itself.—*Cairo Paper, Cairo, Illinois.*

The Toledo (Ohio) INDEX, which is published by the Free Religious Association and edited by Francis Ellingwood Abbot, is one of the ablest liberal papers of the country. Although a new journal, it has already attained a large circulation.—*The Iconoclast, Washington, D. C.*

An ably conducted Free Religious Journal. Contributed to by such great minds as Wm. J. Potter, O. B. Frothingham, T. W. Higginson, and other fine liberal writers. The paper is already self-sustaining, and from its rapidly increasing circulation doing much good in the cause of Religious Liberty.—*Daily Times, Council Bluffs, Iowa.*

THE INDEX is now over a year old, and probably no paper ever published gained such a notoriety, and among the liberal minds of the day such a general appreciation, as has this paper in this time. Among the liberal theological students of the age, none in our opinion ranks higher than the young man who conducts THE INDEX.—*Nineteenth Century, Dayton, Ohio.*

THE INDEX, the able organ of the Free Religionists, attacks the Rev. A. D. Mayo, Old School Unitarian, of Cincinnati, Ohio, for his insinuation that his less orthodox brethren are free lovers. The statement is certainly false; there is no decent pretext for making it, and Mr. Mayo appears to us to violate the obligations of his profession in neglecting to retract his charge. Theologians have our full permission to carry on their war of opinions as they please, but an attempt to slander the morals of men like Frothingham, Weiss, Wasson, Potter, Abbot, and Higginson, calls for the reprobation of the secular press.—*Daily Times, Leavenworth, Kansas.*

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VOLUME 3.

TOLEDO, O., AND NEW YORK, APRIL 20, 1872.

WHOLE No. 121.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ARBET, Editor.
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[FOR THE INDEX.]

Character and Work of Jesus.

A SERMON BY THE REV. CHARLES VOTSEY, PREACHED AT ST. GEORGE'S HALL, LONDON, NOVEMBER 13, 1873.

"I seek not mine own will, but the will of the Father which hath sent me."—(The Fourth Gospel, V: 30.)

As a sequel to the last two discourses, it may be useful to pursue our examination of the life and character of Jesus of Nazareth. We have so far broken the ties which bound us to Christianity as to take up a position not only perfectly independent of it, but unmistakably antagonistic to it.

All the churches and sects of Christendom, including a large portion of the Unitarian Church, agree in regarding Jesus as more than man, as having been divinely commissioned in quite an exceptional manner to the work of a prophet or teacher of religion. Even this slender fibre of the parting cable we must not scruple to break, or else we shall find in it a spell strong enough to entangle us in a dangerous proximity to superstition, which will involve our placing Jesus not only at the head of a long line of the world's benefactors, but on a pinnacle by himself, in a category from which every other human name will be excluded.

Were we to retain this last remnant of the old idolatry, we should find ourselves using the name of Jesus in our devotions in a way in which we should not venture to use the name of any other human being; we should also be driven to apply the epithets Lord, Redeemer, Saviour to him, when we should shrink from applying these epithets to any one else. Though the Theist may have ever so exalted an opinion of the human excellence of Jesus, yet one thing he cannot do—he cannot refer to Jesus in any terms which the Christian or half-Christian would misunderstand as a tacit agreement with the last shred of Orthodox belief on this point.

If we are told, in reply to this, that there never was before or since so perfect a human being as Jesus, then our answer must be—the New Testament actually records some human imperfections in him. If, however, fighting with our weapons, they say: "We do not believe that part of the New Testament which records his imperfections," the manifest inference will be that their ideal of Jesus is purely imaginary; and, on the same principle, we should be at liberty to strip off all blemishes in biographies which were not infallible, and might say of Moses, Confucius, Socrates, or of any one else, that he was a perfect man. It is not by any means a difficult task to write a biography which our contemporaries would consider to be perfectly blameless. It would be impossible to write one which posterity would equally regard as perfect. No doubt the writers of the Gospels thought they had left not a single stain upon their biographies of Jesus, but the steady onward march of humanity has raised the standard of virtue

since those early times, and we now have to condone what they regarded as praise-worthy, and to condemn what they condoned. The day must come at last for revising the verdicts of by-gone generations; when even the disciples of one of the world's noblest and best of men hesitate to take his language of denunciation and scorn upon their own lips, and when even they who worship him as God are driven by the altered conditions of society to explain away some of his plainest precepts, or to treat them with open disregard. Even the example which once thrilled a whole generation with admiration is afterwards looked upon with a calm curiosity, and hardly an effort is made to imitate or to reproduce it.

We should, however, be equally in the wrong were we to follow in the steps of those who call Jesus "Lord, Lord," and yet do not the things which he bids them, or to rush into the opposite extreme of depreciating the great merit of Jesus and his work. It is for us to measure him not by the standard of our own times, but of his own. It is our duty to endeavor to recall his position, the state of his country and people as he wandered over the hills and plains of his native land, the constant agitation then going on to shake off the Roman yoke, the hindrances to their faith and religion which were perpetually begotten by the formalism and exclusiveness of the Jewish hierarchy; in short, to deal with his memory as we would that other men should deal with our own, and give him credit for having done his best in a great and terrible crisis to serve his fellow-men. If, in tracing the course of his life or the conflicting records of his sayings, we find it hard to ascertain the truth, it will only be fair to give him the benefit of the doubt so long as we are not entering upon the inquiry with foregone conclusions, and are not determined to make him out to have been perfect in spite of every testimony on the other side.

The simplest key to the character of Jesus is, I think, given us in our text: "I seek not mine own will, but the will of the Father who hath sent me." Rightly or wrongly, he seems to have been persuaded that he had a call of duty to which every other consideration was to give way, and in this particular I cannot discover any important variation in the narratives; they all alike testify that he proclaimed himself the Servant of God, and here and there are very distinct declarations of what he considered God's service to consist in. "I came not to call the righteous, but sinners to repentance." "The Son of Man is come not to destroy men's lives, but to save them." In other words, he felt himself called to serve God by serving men—to do the Father's will by doing good to the brethren. This he did in two principal ways: by his words and by his deeds. Of his actual deeds we can say little or nothing, because hardly a single benevolent action is recorded of him which is not more or less mixed up with miracle. He is said to have fed the hungry, to have healed the sick, restored sight to the blind, hearing to the deaf, reason to the insane; under his magic touch the lame walked, the lepers were cleansed, and even the dead restored to life. We can only dimly imagine that he was one of the Therapeuts of the age, and did work some cures according to the pathological twilight of those times. More than this is hopeless conjecture, as every act of his benevolence has been shrouded in unbelievable myth.

But under this subject we must include his ordinary demeanor to the people around him. There was a charming worldliness and freedom in his social habits for which the over-good people condemned him. By his friendliness with the outcasts of society he added to the odium with which society regarded him, and I think we are justified in saying that Christendom owes to the example of Jesus every effort which has from time to time been made to raise the lower classes from their miserable poverty and degradation. Nor can we forget that the people who now take the best care of their poor are the Jews. Few as they have been and far between, the Howards and Elizabeth Frys of the western nations caught the inspiration of their tremendous love and sympathy from the example and precepts of the Prophet of Nazareth—the friend of sinners.

Nor can we fairly separate this noble feature in his life from that beautiful religious belief in the Fatherhood of God, which was the motto of his mission. In him that doctrine first took practical shape, and developed into a world-wide brotherhood. No one was to him an outcast—no one was too far gone astray to be his friend. Every one, however defiled with the mire of sin, or bespattered with the world's scorn, could find a seat by his side and a welcome to his heart. In spite of all his blemishes, he was and is still the most friendly of men—the man in whom

met the greatest powers of self sacrifice and sympathy, manifested by his bursting through every social barrier that he might kindle love and hope in a despairing heart. Greater to me is this heroism than even his faithfulness as a martyr and his obedience unto death. For a hundred that will die for the truth, there is only one who will spoil his own life and ruin his social position by contact with the degraded.

It might be urged that, because Jesus was born in a humble position, this habit of his associating with outcasts was an easy one. But such an objection is only based upon the assumption that society in Judea and Galilee was like our own. Even if the parents of Jesus were very poor people, there is not a grain of evidence to show that they belonged to an inferior caste. Every one learned some useful occupation, and even the highly cultured Paul was a tent maker. The evidence tends to lead us to regard Joseph and Mary as persons of some consequence, related by blood to the priests, and as rearing almost as much as did the Pharisees the eccentricities of their son. In fact Jesus outraged religious rather than social feeling, although in truth the social and religious were then nearly identical. It was against the law and customs of the Jews for Jesus to touch the leprous and converse with Samaritans, as it was against the whole national soul for him to consort with the *Publicans*, whom the Jews not unreasonably both detested and despised.

We have also other indications that the social position of Jesus was not a lowly one, for he is constantly represented as addressing the chief priests and scribes and lawyers as their equal, and the Roman Centurions are reported to have spoken to him with the utmost courtesy. His position as a sort of wandering friar may also have added to, instead of diminishing the public respect; as is the case now all over the East, where the religious orders are treated with the utmost deference. This brief digression is so far pertinent inasmuch as there is a school of critics who have, it seems to me, unfairly disparaged this really beautiful trait in the character of Jesus, the theological effect of which is only just now, after eighteen centuries, beginning to bear fruit. We are only just now awakening to the belief that men of every clime, of every race, of every creed, are alike dear to the one God and Father of us all. But this despised Galilean Jew had believed it, and acted upon it, and been hated and murdered for it nearly two thousand years ago.

Every time he took to his brotherly bosom the forlorn outcast, the pagan and fraudulent publican, the hated Samaritan and the dog of a Canaanite, he struck a blow at the pride and exclusiveness, not only of his own people, but of the Christian people and Christian churches, which have done and are doing in his name the exact opposite of that which he commanded and taught them how to do.

Under the subject of the deeds of Jesus, we must, of course, include the great work of preaching and teaching in which the last three years of his life were spent.

Though we cannot, on this occasion, enter into any minute examination of his doctrines, his precepts and his denunciations, we must take into consideration the enormous benefit which he conferred upon mankind through his active and aggressive attacks upon the errors and vices of the age in which he lived. It must have required no little moral courage to unmask the hollowness of the religious profession which filled the air around him, to speak almost scornfully of those rites and ceremonies which the Pharisees had been wont to look upon as the most important part of their duty to God, to throw discredit upon the occupation of the scribes and lawyers and to accuse them of trampling upon that Sacred Book over which their lives were spent, to charge them with making the Word of God of none effect by their traditions.

These attacks upon what seemed to him only huge hypocries were further aggravated by his open violation of Sabbath observance. To look now at the way in which the Sunday is observed in Scotland—a way, however, utterly unlike the Jewish,—one would never have believed that Jesus, who is one of the Gods in that country, left behind him such an unsparring rebuke of Sabbatarianism. Indeed, from all we can gather regarding Jesus' own conduct and speech about the Sabbath, we only wonder that Christians have been able to preserve the day even as a day of rest from labor. Jesus said nothing in its favor, and did all he could to undermine public regard for it. It is, I think, most fortunate for us that the Jewish reverence for the Sabbath as a day of rest did survive the hostile teaching of Jesus, till Sabbath

observance became incorporated into the laws of Christian lands. But we ought, nevertheless, to confess our obligations to Jesus for giving a heavy blow, if not a death blow, to the superstitious regard for the Sabbath as a day on which amusement is unlawful. His reply on one occasion to a remonstrance from the Pharisees was a direct contradiction of the statement in the Fourth Commandment, that God rested on the seventh day from all his work. "My Father," he said, "worketh up to this moment." He could not have said more plainly, "God never rested, nor rests at all;" and the corollary to that is, that God never gave to men the Fourth Commandment as we have it.

The attitude of hostility to the corruptions of his time, which brought down upon him the anger of the whole Jewish hierarchy, and at last ended in his accusation and death, was in itself a benefit to mankind. Even supposing that he was too hard upon the chief priests and scribes and rulers, that he did not make sufficient allowances for their antecedents and surroundings, yet the attack was made in a righteous cause. He sought only to set free the minds and souls of his countrymen who were overshadowed by a heavier tyranny than that of the Roman Conquest. They were bound hand and foot to a ceremonial as useless for moral purposes as it was wearisome. They were growing more and more unhappy under their self-righteous routine, the more exclusive and proud that their observances made them. They clung round that Temple of theirs in Jerusalem till they forgot that their God was the Creator and Ruler of the wide universe. They offered their prayers and paid their tithes with painful punctiliousness, till they forgot that "the Most High dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything who giveth to all life and breath and all things."

But the work of Jesus was to bring out into the pure air of heaven men and women who were growing pale at heart with the confinement of the stifling sanctuary—to bring out into the glorious sunshine of the Father's universal presence those poor souls who were getting darker and colder and more sad from day to day in the dim religious light of Levitical ceremony. And for this we thank him with our hearts' best approval. We are glad to know that he never flinched nor wavered, that he went on proclaiming to the last the universal love of the Father in Heaven, who only wanted men to be good and holy, and who did not want their fastings and long prayers and long faces. We are delighted and honored to think that another great soul was added to the ranks of those who fought valiantly for truth, for liberty of soul from priestly tyranny, and that he died—a sword in hand—as brave men should die, with his face to the foe.

These were the deeds for which we bless his memory, and which the world is only privileged to witness at rarest intervals. And the secret of his strength and fidelity lay in that determination of his which I took for my text, "I seek not mine own will, but the will of the Father who hath sent me." All the great and noble deeds which have adorned humanity have been done by the power of this principle. When a man has once mastered himself, so as to give himself up, as it were, to a Will higher and better than his own, to be taught and led and commanded what to do and how to do it; when he makes it his constant duty and delight to ask God for heavenly wisdom and strength and fortitude to carry him through duties which are toilsome and dangerous; when he resolves to fight the battle out to its bitter end from no other motive in the world than to do what is right and to speak what is true, then that man is wielding a power which the world, and more especially the Church, can but ill measure and can only feebly resist. He has given himself away to God and to God's cause, and along with that has cast away the chief elements of his own weakness and has broken down the greatest hindrances to his success. A new power has possessed him; a Divine impetus throbs in his veins, and an iron strength and stability plants every footstep in his march.

But vast and rare as is such power, and magnificent as are its achievements, it does not make any one wholly free from error in judgment, nor absolutely perfect. It has been more than once coupled with great ignorance and even with superstition, and often with the faults common to fanaticism; from some of these Jesus himself was not free, and therefore our admiration for his true nobility is very properly chastened by a due recognition of his failings, so that our homage may not degenerate into idolatry. But when all has been said on both sides, we are forced to admit that the world has been advanced wherever the spirit of Jesus, as it were, re-appeared. Wherever a true surrender to the Father's will—i. e., a firm and unflinching devotion to a righteous cause, has brought one of our fellow-men into mortal conflict with the powers of falsehood and corruption around him, his life has been a burning and shining light on the gloom of humanity and his death has shed its lustre from generation to generation.

"Beloved, let our light as shine before men that they, seeing our good works, may glorify our Father who is in heaven."

A clergyman wished to know whether the children of his parishioners understood their Bible. He asked a lad whom he found one day reading the Old Testament, who was the wickedest man. "Moses, to be sure," said the boy. "Moses!" exclaimed the parson, "how can that be?" "Why," said the lad, "he broke all the commandments at once."

THE IMPRACHMENT OF CHRISTIANITY.

[From the American Christian Review of Cincinnati, April 2, 1878.]

Such is the ominous title of a tract published by the Index Association, Toledo, Ohio, and written by the notorious infidel, Francis E. Abbot, editor of THE INDEX. This is tract No. 10 from a list of 100, now circulated all over the land for the enlightenment of the masses, and as preparatory of the dethronement of Christ, if we are to judge correctly of the purport of this audacious and blasphemous tract. The author has a large job on hand. Unless he procures help, I can hardly believe that he ever will finish the task gratuitously assumed. He proposes to himself to take a tilt against the bosses of Jehovah's buckler. He has pronounced the death-knell of Christianity—to day, he says, it "is dying a lingering death." It can not be that Mr. Abbot imagines himself the False Prophet of John the Revelator—Antichrist—the apostle of prophecy who is destined to inaugurate that inauspicious period when the red horses of carnage shall plunge through blood as high as the bridle bits. Now just listen one moment, and be astonished, oh, ye heavens, as the great Red Dragon thus utters his voice: "I IMPEACH CHRISTIANITY BEFORE THE BAR OF CIVILIZED MANKIND."

"And I summon it to appear before the high tribunal of humanity to show good cause why it should not stand condemned and sentenced by the Judge." Now, I am somewhat curious to know whether Christianity will appear at the summons of humanity. Mr. Abbot commands Christianity to come and answer to his solemn charge. I think I see it coming, coming. I presume he intends to cut its throat when it does come. The prosecutor, or rather inquisitorial general, has published his "High Commission," but he has not yet informed the public where he intends to erect his "Star Chamber." Possibly Toledo is to be the honored place. One thing in the programme is fixed, which is, that "Humanity" is to wear the remine in the judicial proceedings.

The first count in his indictment is this: "I impeach Christianity in the name of human intelligence, because it is the great organized Superstition of the Western World, perpetuating in modern times the false beliefs, the degrading fears, and the benumbing influences of the Dark Ages." Now, if by these assertions the writer means priestcraft, hierarchical despotisms, and the asceticism of monasteries, I give assent to his indictment; but if he refers to that divine system of things of which Christ is the author, then most heartily do I dissent from his false conclusions. The gentleman is guilty of the charge of confounding the base perversions of priests and the traditions of a hireling clergy with the pure and spotless religion of Jesus Christ. He is well versed in the phenomena of a perverted Christianity and with the contradictions of clashing sects, who, I am exceedingly sorry to admit, in their ungodly rivalries spend much more time in their aspirations for ecclesiastical supremacy than in their endeavors to unite conflicting parties and subserve the common interests of humanity. In this view of the case Mr. Abbot has my sympathy, small as it is. But I seriously doubt whether he ever studied the divine system with a view of ascertaining its essential truths and of establishing its stupendous and glorious facts. It is alleged, on good authority, that Tom Paine wrote his Age of Reason, in Paris, without having in his possession a copy of the Bible, the disorganized state of society in France at that time rendering it impossible, so it is said, for him to procure a copy. Neither Voltaire, Tom Paine, nor Hume, understood the Christianity of the New Testament. And I am of the opinion that Mr. Abbot does not. He is too well acquainted with its perversions.

Mr. Abbot asserts that Christianity "is the great enemy of science." We deny that the Bible is opposed to science. It is opposed to false science and false philosophy, but recognizes everything that is pure and beautiful in nature, and everything that is morally sublime in man. He asserts that Christianity "withdraws attention from the natural affairs of this life," and "concentrates all its earnest thoughts on a future life." Asceticism does this, but the teaching of Christ and his Apostles insists on the cultivation of our talents here; enforces the doctrine that he who does not labor and earn his bread by the sweat of his face shall not eat; that Christians must be "diligent in business, fervent in spirit, serving the Lord;" that they are to "use this world as not abusing it;" that each one shall "attend to his business and not go about as a busy-body;" that each one shall "abide in the occupation into which he has been called;" having "promise of the life that now is, and that which is to come." These Bible statements flatly contradict the unfounded assertions of the great impeacher, which fact conclusively proves that he is ignorant of the contents of the Bible; and if not ignorant, then he wilfully bears false witness.

2. "I impeach Christianity in the name of human virtue, because it appeals to hope and fear as the supreme motives of human conduct, holds out promises of an eternal heaven as the reward of obedience to its commands, utters threats of an eternal hell as the punishment of disobedience to them, makes its appeals to human selfishness as the proper spring of human action," etc., and that consequently it "destroys the disinterestedness of all high morality." All of which is simply a caricature of the Bible, and in positive contradiction to the teaching and example of Christ. Why does not the great impeacher give his proofs as he goes along? Not one word does he give. Is this what he calls honorable? Is this a specimen of his "human virtue?" Who ever taught a higher, a nobler, a grander morality than the Author of Christ-

ianity? Did he not oppose and expose all wrongs, all oppression, all hypocrisy, and all manner of ungodliness, and did he not inculcate continually purity, chastity, sobriety, truth, justice, mercy, love unfeigned? Did not Christ, and does not Christianity now, make its appeals to the highest intelligence of which man is capable, and hold out a motive power for the development of noble manhood which in its nature and purpose transcends all the dreams of humanitarism? Is it only when wicked men totally disregard the long suffering of infinite love and compassion, and refuse to practise virtue, and trample truth under their feet, and scorn the message of salvation, that an offended God reveals to them a hell of torments. The principles of the moral government of God are, the protection of the innocent from the ravages of the wicked, and the punishment of the wicked in vindication of his eternal principles of justice. No human government could stand one day that dared to eliminate these elements of civil government.

"Because it teaches that the virtue of the 'Savior' can be a substitute for the virtue of the saved—that the 'sinner' can be made pure by the righteousness of another." Christianity teaches no such thing. It teaches that we are saved through Christ by means of the gospel; that sinners come into Christ by obedience of the truth; that sinners must reform their lives; that they must "work out their salvation with fear and trembling;" that they must "save themselves" by the practice of Christian virtue and the cultivation of all their talents.

"Because it teaches that the natural penalties of wrong doing can be escaped by 'faith in Christ.'" This is a very partial statement—it is but a segment in the circle of the plan of salvation. Not only must we have faith in Christ as our prophet, priest and king, but "without holiness no man shall see (enjoy) God." Christ said there is no peace without purity. "Blessed are the pure in heart."

"Because it enjoins self-abhorrence as the first condition of the salvation it offers,"—makes the denial of all "worth or worthiness" in mankind the first step in the Christian life, and teaches that Christ will save those alone who have lost all faith in themselves." This is another gross and malicious perversion of the truth. I challenge the great self-constituted impeacher to find such a doctrine in the Bible. The doctrine of Christ is the only doctrine that ever touched the deep depths of the soul of man, and raised him to the dignity of noble manhood. He asks the world to come to him as the infallible teacher. The "self-abhorrence" he taught, was to abandon sin, murder, robbery, deceit, hypocrisy, sinful lusts, and the practice of every vice. Instead of leading men to "lose all faith in themselves"—except in the fact of procuring the means of salvation for themselves—the doctrine of Christ, above all other doctrines, inspires man with self-reliance, self-assertion, and a holy, lofty ambition which find no parallel in all the annals of time. All the deeds of earth that have ever made themselves worthy of record have been achieved by men of faith—by men who received their inspiration from the Word of God—by men who seized God's revelations of truth as their only hope, because on the low plane of uninspired manhood there was found nothing but the blank of moral desolation.

This "Impeachment of Christianity" is on a par with the Pope's infallibility. But I am not yet through with this twin brother of the Pope. He needs a little more jolting and sifting. I am not yet half way through this fulminating bull of excommunication.

MR. ABBOT IMPEACHES CHRISTIANITY.

BY PROF. D. H. WHEELER.

[From the Milwaukee Index, January 26, 1878.]

The accused is certainly great; Mr. Abbot admits it. Only great lawyers plead great cases; Mr. Abbot is therefore a great man—at least he must think so. What an Alpha of a fellow he must be who can say: "I impeach Christianity before the bar of civilized mankind!" You never heard of him? Not heard of Francis E. Abbot, editor of one of the other Indexes and chief of the apostles of Humanitarian Religion and Radical Religion and the Religion of the Future!

Then I cannot undertake to tell you how great a man Mr. Abbot knows himself to be; only Francis E. Abbot can do that. You can guess that he must have a perfectly immense self-consciousness when you know that he so solemnly impeaches Christianity. Seriously, what a self-conceited owl a man must be to undertake such an impeachment and to put it into such a form! An ounce or two of sense and a little real culture would keep a man from such a combination of stupidity and bad taste.

Four, yes five, are the victims of Christianity. They are Human Intelligence, Human Virtue, the Human Heart and Humanitarian Religion. All these our Religion has wronged.

Ridiculous as the charge is, there are fools to applaud the assailant, and even Abbot may lead men who are ignorant astray. Therefore briefly of his essay.

1st. His definition of Christianity is inadequate. It is "the great system of faith and practice which is organized in the Christian Church." This excludes, I suspect, all that we regard as essential to Christianity. That is to say, a system of faith and practice ordained in heaven, revealed on earth, and imperfectly represented in organized churches; and a life divine in the human soul, sustained by a worship whose place is the mind and heart of each believer, whose altar-fire is the Holy Ghost, whose light is the Bible,

whose sublime object is likeness to a holy God!

Please don't impeach that, Mr. Abbot. As for our human organizations to help ourselves and our fellows to personal experience of the blessings of Christianity, you may hammer away at them while there is breath in your little body, if only you will now and then give us a hint toward better organizations. The ideal church, the Lord's bride, is in the consciousness of every believer, something other and oh! how far above that temporal form which "the Church" assumes among sinful men.

2nd. After such a radical failure to identify the accused, it is a piece of pure good nature to go on with the trial. But Mr. Abbot, poor man, has done his best; he only knows Christianity in its visible forms.

Human Intelligence, it seems, is a victim to Christianity. "It is the great organized Superstition of the Western world." The argument is "Dark Ages," "Enemy of Science," "Foe of Progress," "concentrates attention on heaven and so obstructs enterprise." Anybody can say all the first parts. I believe I have heard them before. If Christianity caused the "Dark Ages," why did not the light ages kill it and what caused the light ages? A very little historical study will show Mr. Abbot that Christianity—even his type of it—has thrived as never before in the last century. As for the enemy to science, will Mr. Abbot tell us who founded and who maintain our colleges and where the science of our time got its culture and its brains, if not in the shadow of Christian altars? Mr. Abbot may not be blame-worthy for not knowing things; but he is for pretending to know them.

3rd. Human virtue is also a victim. "It appeals to hope and fear as the supreme motives of human conduct." Not quite so rash, fellow traveller. Did you ever read: "That ye may be like your Father which is in heaven?" If "hope" embraces that, and the like of it, perhaps it will serve as well—as Mr. Abbot's Alpine motives.

"It teaches that natural penalties can be escaped by faith in Christ," that the law of "cause and effect" is not hold in the moral world." Once more suggest the New Testament. "Whatsoever a man soweth, that shall he also reap." Christianity does indeed (blessed be the God and Father of our Lord Jesus Christ!) teach us how to escape out of ourselves (the flesh) into a better self (the Spirit) through the dear faith that Divine Love became incarnate for our salvation. And if Mr. A. ever gets to the big head enough to see himself a poor sinner in need of great help to "escape the penalties," he also say "I thank God, through Jesus Christ our Lord."

4th. The Human Heart is also a victim. Human emotions, it seems, are subordinated to "an unnatural love of Christ as the Savior of souls." Please Mr. A., and as the Lord from heaven." Really it is too late. What right has the Lord and Savior of souls to love? How perfectly plain it is that Christianity never love their parents or their children or their neighbors! The first thing a man does when he becomes a Christian is to beat his wife, murder his friends, or cheat his nearest neighbor out of a hundred. Mr. A. has not read the golden text, "thou shalt love thy neighbor as thyself," nor this, "stand, love your wives," nor much more to the purpose. Nor has he studied home life.

5th. Human Freedom is also a victim. Wherever Christianity lives, Freedom dies." You see Mr. A. the respect in which simpletons hold strong opinions. A sensible man of less genius would have pointed to a good deal "mixed," and, inasmuch as freedom has a trick of dying under every form of religion, of course something else must do the killing. I suppose that Freedom died several times before Christianity was born in Bethlehem, and on the day it seems to thrive now in Christian countries, at the same time, and not to thrive in any non-Christian country.

Humanitarian Religion is a victim. Poor I am sorry for her. I don't just know the woman, but she is some friend of Mr. Abbot's, and Humanitarian are terms with which Mr. A. is fast and loose. For example, Christianity is only "human," but some other "human" is its enemy and this human is "humanitarian." The gist of it, I suppose, that Mr. A., being human, dislikes men and likes of some other men who also are human. He may call his girl by any name; but if human and his is human, we confess to a sort of variation. Mr. A. on one side and some well-to-do people on the other—say St. Paul, Wesley, and I—don't just see Mr. Abbot's chances as good as he thinks them to be.

6th. A cause for profound grief that the age is such iron-clad ignorance, or brutal bias as this man betrays. And for my part, Mr. A. is a better illustration of the depravity of uneducated men than even Jim Fisk; to blaspheme things consecrated by the tenderest emotions of human souls, one must be bad to the heart of humanity. I respect an intelligent and sceptic. Mr. Abbot is only a puzzler who two or three rhetorical tricks, a man without the feelings or the decencies of culture.

STON, ILL.

Forman Macleod was on a Highland loch storm came on which threatened serious consequences. Dr. Macleod, himself a large, powerful man accompanied by a clerical friend of diminutive and small appearance, who began to speak to the boatmen of their danger, and proposed that all present should join in prayer. "Na, the chief boatman: 'let the little ane gang but first the big ane maun tak an oar.'"

A NEW FREE RELIGIOUS MOVEMENT.

[The subjoined article from an Oskaloosa (Iowa) paper has been received from Mrs. W. E. Shepherd, of that town, and we reproduce it in the hope that the earnestness and activity it describes may provoke to similar enterprises in other localities. We congratulate our friends in Oskaloosa on their movement, and hope it will be as well sustained as it has been bravely begun.—Ed.]

"Organized Iniquity" is the name that some persons have given to a society recently organized in Oskaloosa. The facts are as follows: Many persons who claim to be "liberal," and many who are said to be "superstitious," and many who are known to be "sceptical," have long felt the need of a creedless society, in which there is an asylum for all. Accordingly, informal meetings were held and a liberal interchange of views soon led to the organization of THE FIRST INDEPENDENT SOCIETY OF OSKALOOSA, the object of which is IMPARTIAL INVESTIGATION of all subjects, whether religious, political, moral or scientific, with a view to arriving at the truth in all things if possible, and disenthraling the minds of men, women and children from superstition and error. The officers of the Society consist of one Umpire or President, one recording and one corresponding Scribe, and one Treasurer, whose duties are the same as those common to the same in all parliamentary bodies. A few persons who were enthusiastic in the cause shouldered the responsibility to rent a room and furnish it with a stove, chairs, &c. The first regular meeting was held in Independent Hall (third floor, west end of Crookham's Block) at 2½ o'clock p. m., on Sunday, March 24, on which occasion Mrs. Adelaide Comstock delivered a lecture. On account of the limited notice and the inclemency of the weather, on the appointed day, there were but twenty-two persons present. Interesting remarks were made by numerous persons in attendance, and more than sufficient money to pay the Hall rent for one year was raised in a few moments; besides which many other assurances were given that other and abundant aid will be forthcoming. The appointed hour for regular meetings is 2½ o'clock p. m. on each Sunday. Mrs. W. E. Shepherd read a lecture ("The Dove's Departure") at the next meeting (last Sunday at 2½ o'clock), and a general interchange of religious views was indulged in. Jews, Gentiles, Christians, Mohammedans, Buddhists, Mormons, Catholics, Protestants, Infidels, Atheists, Sceptics, Rationalists and "the heathen Chinee," are considered members in good standing, so long as they behave themselves as upright creatures. In short, there is no proscription for opinion's sake; and the idea that citizens should be injured in their business and social standing in society because of the belief or non-belief of this or that doctrine, or the free expression of honest convictions from a rational standpoint, is totally condemned.

CHICAGO'S SINS.—Mayor Mason has issued a proclamation recommending that all the inhabitants of this city observe the present day as a day of humiliation and prayer. Among other very proper reasons for this course, his Honor suggests that we should humiliate ourselves "for those past offences against Almighty God to which these severe afflictions were doubtless intended to lead our mind."

The past offences, in our judgment, consisted of pine shingles and other combustible material in the quarter where the fire first got its foothold, not to mention the wooden roof over the pumping works. But if any moral transgression is chargeable with the burning down of the city, we submit that it is the city ordinance altering the fire limits, four or five years ago, so as to enable certain owners and purchasers of old wooden buildings in the central portion of the city to move them down toward Polk street bridge, for the accommodation of harlots.—Chicago Tribune.

A saddler in Detroit has a monkey who usually sits in the shop on the counter. A countryman came in one day while the proprietor was in the back room, and seeing a saddle that suited him, asked the price. Monkey said nothing. Customer said "I'll give twenty dollars for it," laying down the money, which monkey shoved into the drawer. The man then took the saddle, but monkey mounted him, tore his hair, scratched his face, and made the frightened rustic scream for dear life. Proprietor rushed in, and wanted to know what the fuss was. "Fuss!" said the customer, "fuss! I bought a saddle of your son, sitting there, and when I went to take it, he would not let me have it." The saddler apologized for the monkey, but denied the relationship.

An honest Highlander, a genuine lover of sneeshin, at the door of a hotel observed a magnificent man in full tartans, and noticed with much admiration the wide dimensions of his nostrils in a fine upturned nose. He accosted him, and, as his most complimentary act, offered him his mull for a pinch. The stranger drew up, and rather laughingly said: "I never take snuff." "Oh," said the other, "that's a peety, for there's grand accommodation!"

A negro who was suspected of surreptitiously meddling with his neighbor's fruit, being caught in a garden by moonlight, nonplussed his detectors by raising his eyes, clasping his hands, and piously exclaiming, "Good Lord! dis yere darkey can't go nowhere to pray any more widout being 'sturbed'."

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I don't renew my subscription for THE INDEX because I like it, but partly because I like you, and partly because I get more help for my sermons from THE INDEX than any other weekly paper. You will of course let me say why I don't like THE INDEX. 1st. I think it better to reform and liberalize Christianity, than to put a new religion in its place. I see no harm or inconsistency in retaining the name in the sense that Parker did, and that those members of the Free Religious Association do who are enrolled as Unitarian clergymen. To me Christianity is the religion which Jesus founded and other teachers, especially Theodore Parker, have organized and developed in many forms; of which I think Parker's thus far the best, at least good enough to work for still. 2nd. If, however, you are right in proclaiming a new religion, I think you would serve its cause better, if you would give much more of your strength and space to inculcating and expounding it, and much less to attacking Christianity. Depend upon it, there are people enough all ready to abandon every existing form of Christianity, as soon as they can be satisfied that they can have any better form of faith, but yet resolved to cling to any form of faith, even what they know to be a poor one, rather than not have any at all. I would give a great deal to have you keep in mind Comte's great maxim—'On ne détruit que ce qu'on remplace.' We can not destroy anything except by building something better in its place. I know you have a better faith to teach than the common one. I wish you took more pains to teach your own faith, and less to criticize your neighbor's. I see many things in your paper which seem to me so quarrelsome and vindictive, as to be utterly unworthy of you. I mean such things as allowing a contributor to say unrebuked that the leading Unitarians were fools or knaves, or as talking editorially of Jesus being snubbed and hustled about by Towne. I would not let any one speak thus of you; if I could hinder it. Your taking so much notice of Towne's article and so little of the accompanying one by Miss Cobbe on Prayer pained me very much, for it proved that you were more anxious to pull down than to build up, to hurt your opponents than to help your friends. There is such deep need of a paper which will teach spiritual faith and untraditional morality that I am sorry to have THE INDEX fall so far short of this great work."

"May be you think I am somewhat tickle, ordering you to stop the paper, and then writing for it so quickly again. But I can't do without it, and my Methodist mother says she wants it too. Hope you will receive enough subscription to your stock to make the paper a permanent thing."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the Oskaloosa, in the new EXCHANGE BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending April 13th.—G. W. Welby, 50 cts.; S. Hoag, 50 cts.; C. L. Roberts, 50 cts.; F. E. Baker, 25 cts.; L. A. Harbaugh, 25 cts.; J. C. Allen, 45 cts.; R. L. Houghton, 50 cts.; L. T. Womack, 15 cts.; G. B. 15 cts.; J. F. Ford, 25 cts.; Chas. H. White, 25 cts.; N. F. Thornton, 50 cts.; L. O. Baes, 25 cts.; Francis A. Rose, 25 cts.; W. H. Prentice, 25 cts.; B. P. Horton, 25 cts.; S. Newell Hamilton, 25 cts.; Wm. W. Scott, 25 cts.; D. B. Norton, 25 cts.; P. W. Fuller, 50 cts.; Jno. F. Chandler, 25 cts.; Joseph Shuler, 50 cts.; D. K. Jones, 50 cts.; W. H. Lyon, 25 cts.; Geo. W. Jones, 10 cts.; Jno. C. Ochiltree, 50 cts.; H. S. Ranyan, 25 cts.; G. W. Mend, 50 cts.; Dr. Oliver, 10 cts.; Dr. G. A. Bartol, 25 cts.; H. D. Wertz, 50 cts.; D. G. Francis, 25 cts.; Richard M. Lucas, 50 cts.; Thos. Davis, 25 cts.; W. F. Jamieson, 25 cts.; D. Keimer, 50 cts.; B. F. Horton, 25 cts.; T. G. Hovey, 25 cts.; Rev. F. M. Holland, 25 cts.; J. M. Blakesley, 25 cts.; Dr. J. C. Fischer, 25 cts.; M. E. Taylor, 25 cts.; C. C. Slocum, 25 cts.; Rev. W. C. Gannett, 25 cts.; Harrison Wood, 25 cts.; W. C. Rust, Jr., 25 cts.; G. W. Rice, 25 cts.; G. B. Darrow, 25 cts.; C. P. Burghardt, 25 cts.; J. T. Blakeney, 25 cts.; Geo. A. Newman, 25 cts.; T. M. Lamb, 25 cts.; H. S. Crosby, 10 cts.; J. A. Treat, 70 cts.; Henry K. Oliver, 25 cts.; Jonathan Hestland, 50 cts.; Frank S. Billings, 50 cts.; J. J. Elebas, 10 cts.; J. W. Graham, 50 cts.; C. C. Glogston, 25 cts.; Geo. Reidler, 15 cts.; Milan Bentley, 25 cts.; E. M. Tate, 25 cts.; Mrs. Theodora B. Shepherd, 25 cts.; C. B. Darrow, 25 cts.; W. G. Wilkinson, 25 cts.; E. Hannum, 50 cts.; G. O. B. Gill, 50 cts.; M. H. Conaway, 25 cts.; Geo. Chamberlin, 25 cts.; Chas. A. Miller, 15 cts.; R. Ashley, 25 cts.; Dr. F. Goodyear, 25 cts.; M. E. Taylor, 25 cts.; Parker Pillsbury, 25 cts.; C. B. Holloway, 25 cts.; N. S. Townshend, 25 cts.; Ada G. Chapin, 10 cts.; J. H. Bowditch, 50 cts.; H. L. Green, 15 cts.; Wm. Dudgeon, 50 cts.; Ephraim Rulor, 10 cts.; A. J. Grover, 25 cts.; Wm. Ingram, 25 cts.; Wm. Peter, 25 cts.; Jas. Hamilton, 10 cts.; R. H. Royce, 50 cts.; H. L. Green, 50 cts.; J. F. Woodard, 25 cts.; R. H. Ramsey, 15 cts.; C. C. Slocum, 50 cts.; C. T. Fowler, 25 cts.; J. W. Bigelow, 25 cts.; Wm. Orest, 25 cts.; Dr. H. K. Price, 25 cts.; G. Clark, 15 cts.; F. M. Tate, 25 cts.; J. W. Sunderlin, 50 cts.; H. L. Sweet, 15 cts.; Rev. J. M. Barnes, 25 cts.; W. F. Freeman, 25 cts.; H. Moore, 25 cts.; Wm. H. Downes, 25 cts.; James Whittier, 50 cts.; D. W. Northup, 50 cts.; W. R. Thompson, 10 cts.; J. F. Robinson, 50 cts.; L. A. Foster, 10 cts.; J. M. Cobb, 25 cts.; Thos. Evans, 25 cts.; Benj. Rodman, 25 cts.; E. R. Leland, 25 cts.; James MacAllister, 25 cts.; G. M. Lawlor, 25 cts.; H. C. Spencer, 25 cts.; Wm. Becker, 25 cts.; H. Friend, 25 cts.; Wm. Ellis, 25 cts.; Mrs. G. D. Norris, 25 cts.; N. Van Kirk, 25 cts.; Daniel Andrews, 25 cts.; Goldsmith & Co., 25 cts.; James Douglas, 25 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry.

THE HINDU SCRIPTIO.

"I think till I weary with thinking,"
Said the sad-eyed Hindu king;
"And I see but shadows around me,
Illusion in every thing."

"How knowest thou aught of God,
Of his favor or his wrath?
Can the little fish tell what the eagle thinks,
Or map out the eagle's path?"

"Can the finite the infinite search?
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of the brain in its bars?"

"For aught my eye can discover,
Your God is what you think good—
Yourself flashed back from the glass
When the light pours on it in flood."

"You preach to me to be just;
And this is his realm, you say;
And the good are dying of hunger,
And the bad gorge every day."

"You say that be loveth mercy,
And the famine is not yet gone;
That he hateth the shedder of blood,
And he slayeth us every one."

"You say that my soul shall live,
That the spirit can never die—
If he were content when I was not,
Why not when I have passed by?"

"You say I must have a meaning—
So must dirt, and its meaning is flowers;
What if our souls are but nature
For lives that are greater than ours?"

"When the fish swims out of the water,
When the bird soars out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex of you."

—From the London Spectator.

The Index.

APRIL 20, 1872.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 31, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Five Hundred Shares, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.,	One Share,	100
D. AYRES, JR., Brooklyn, N. Y.,	"	100
MRS L. E. BLOWN, Evansville, Ind.,	"	100
—, Defiance, Ohio,	"	100
—, Bryan, Ohio,	"	100
J. T. BRADY, Sabetha, Kan.,	"	100
—, Northampton, Mass.,	"	100
MAX FRACHT, Cincinnati, Ohio,	"	100
O—, Boston, Mass.,	"	100
H. HYTERMAN, Toledo, Ohio,	"	100
C. FOLSON, Zanesfield, Ohio,	"	100
S. C. EASTMAN, Palmyra, Mo.,	"	100
J. O. MARTIN, Indianapolis, Ind.,	"	100
L. T. IVES, Detroit, Mich.,	"	100
E. W. MEDDAUGH, Detroit, Mich.,	Two	200
A. FOLSON, Boston, Mass.,	"	100
W. F. HEIKES, Dayton, Ohio,	"	100
Hiram W. Coit, Sup't's Bridge, N. Y.,	One	100
RAMUEL COIT, Sup't's Bridge, N. Y.,	"	100
CHARLES NASH, Worcester, Mass.,	Two	200
—, Livonia, N. Y.,	One	100
S. F. WOODARD, Osborn, Ohio,	Two	200
H. A. MYLES, Mt. Carroll, Ill.,	One	100
J. W. BARTLETT, Dover, N. H.,	"	100
OSCAR ROSS, Taylor's Falls, Minn.,	"	100
MRS E. S. MILLER, Geneva, N. Y.,	"	100
JAS. R. STONE, Cincinnati, Ohio,	"	100
D. K. INNES, " " " " " "	Five	500
A. TAFT, " " " " " "	One	100
S. L. WILDER, " " " " " "	"	100
PETER H. CLARK, " " " " " "	"	100
G. K. WASHINGTON, " " " " " "	"	100
J. T. SUTTON, " " " " " "	"	100
WALT F. AUSTIN, Pittsburgh, Pa.,	"	100
MRS C. E. NOURSE, Cincinnati, Ohio,	Two	200
JAS. FISCHER, Shreveport, La.,	One	100
G. H. HOLTZMAN, Pittsburgh, Pa.,	"	100
L. VON BLESINGHOE, N. Y. City,	Five	500
W. H. BOUGHTON, " " " " " "	One	100
W. P. CHAMBERS, " " " " " "	"	100
TITUS L. BROWN, Binghamton, N. Y.,	"	100
A. McD. YOUNG, Milwaukee, Wis.,	"	100
G. W. PECKHAM, " " " " " "	"	100
C. T. HAWLEY, " " " " " "	"	100
WM. BECKER, " " " " " "	"	100
MRS G. D. NORRIS, " " " " " "	Five	500
W. H. SHERMAN, " " " " " "	One	100
ROBT. C. SPENCER, " " " " " "	"	100
C. M. LAWLER, " " " " " "	"	100
E. R. LELAND, " " " " " "	"	100

\$56,800

On our first page is published this week the third of the seven manuscript sermons contributed to THE INDEX by the Rev. Charles Voysey, of London, on the general question—"What think ye of Christ?" The first sermon of this series was printed in our issue of January 27; the second in that of February 3; and (owing to an accidental disarrangement of the manuscripts) the fifth in that of March 23. The fourth, sixth, and seventh will be published hereafter.

ARGUMENT AND DENUNCIATION.

Usually it is held to be the sign either of a bad cause or a feeble mind to have recourse in a discussion to personal denunciation instead of courteous argument. But this, it seems, is a mistake. It now turns out that denunciation is the only expedient, safe, or high-minded course to adopt.

In another column a moral lecture is administered to the editor of THE INDEX by Mr. J. M. McKim, of the New York Nation, for criticising Mrs. Woodhull's social theories without impugning her personal character. The lecture is well written. Its language is well chosen; its style is unexceptionable; its forms of expression are meant to be respectful. But, when closely examined, the moral position it assumes is as indefensible as that of Mrs. Woodhull herself. We propose to give a little attention to this extraordinary production.

"With apologists for lewd freedom," says Mr. McKim, "I have no controversy; my concern is with those who apologize for the apologists." And he then proceeds to deal with us as belonging to the class of persons thus designated. He reprimands us in the tone of a superior for admitting sincerity and conscientiousness in one whose theory we explicitly disowned, and presumes to characterize this admission as an "apology" for "apologists for lewd freedom."

We credit Mr. McKim with entire unconsciousness of the deep disrespect which his words express. We make allowance for him precisely as we made allowance for Mrs. Woodhull. But we shall not allow him unreprieved to assume to address us as from a superior moral plane. Towards misguided enthusiasm for liberty, no matter how offensive the shape it wears, we will exercise forbearance to any extent; but towards self-righteousness and pharisaism we have none to exercise. Let self-appointed censors once for all understand that, when they speak upon the free platform of THE INDEX and presume to address those they find there in any other tone than that of recognized equality, they will be at once called to order as violators of decorum and the common courtesies of debate.

This premised, we proceed to the consideration of the subject before us.

The burden of the complaint made against THE INDEX is that it published Mrs. Woodhull's letter without an "adequate corrective," and thereby "gave scope to its doctrine and away to its evil influences." Mr. McKim considers that our reply left her theory "unrefuted." He is, of course, at perfect liberty to entertain this opinion; and if he imagines he can refute the refutation, we will give him any reasonable amount of space in our columns for that purpose. Meanwhile, when we inquire for the particular inadequacy which has given rise to this opinion, we find it in the alleged fact that we "bore testimony to the personal purity and conscientiousness" of Mrs. Woodhull, though "knowing nothing of her personally," and thereby "added to the power for evil of the plea by increasing the prestige of the pleader." Lastly, the "adequate corrective" would have been supplied, if we had refrained from the absurd attempt to "separate the doctrine from its advocate," and had given vent to the holy wrath against Mrs. Woodhull's personal character which ought to have filled the editorial mind. This is the complaint. Is it just?

1. Mr. McKim twists our disclaimer of "personal knowledge" of Mrs. Woodhull into a confession of complete ignorance concerning her, and insinuates that, having no better basis than pure hypothesis for what we said of her, our tribute to her character was the result of a desire to "apologize for the apologists of lewd freedom."

This is reprehensible. We know nothing personally of Mrs. Woodhull, having never met or even seen her; but we know some persons who have met her, all of whom have expressed a respectful opinion of her private character. This is enough to warrant all that we said; and Mr. McKim plays the part of a mere special pleader in evading this self-evident explanation of our words. It may suit his sense of justice to judge of the character of other people purely *a priori*; but it does not suit ours. We judge by direct evidence, or not at all.

2. We bore no "testimony" whatever to Mrs. Woodhull's character, having none to bear; we merely expressed our opinion for what it was worth. But, having also no testimony to bear against it, we refrained from the gross injustice of which Mr. McKim would have had us guilty, namely, the inference

of personal character from theoretical opinion. This is the old vice of Christianity which has cursed the world till it groans aloud under the curse. We will have none of it.

3. But we have "increased the power for evil of the plea by increasing the prestige of the pleader." It is none of our business what "power" or "prestige" we increase by telling the truth. He who fancies that the world's virtue depends on the suppression or misstatement of his honest thought is ripe for almost any crime in the name of morality. We meant to be simply just to Mrs. Woodhull; and if doing justice brings the social fabric down in ruins, let the crazy old concern tumble as soon as it pleases. It is time for a better.

4. Stripping off all circumlocution and ambiguity, Mr. McKim's position is essentially this:

It is right to publish such a letter as Mrs. Woodhull's, if accompanied by an "adequate corrective."

It being "a very difficult task" to "separate a doctrine from its advocate," logical argument is not an "adequate corrective," however forcible it may be, because that is "a game at which two can play."

Therefore the "adequate corrective" of a mischievous "doctrine" must be denunciation of its "advocate,"—in a word, personal abuse.

If there is any pith or point to Mr. McKim's article, it is that, and nothing else. He does not ask whether the favorable opinion we expressed of Mrs. Woodhull's private character is *in fact true or false*; in either case he complains of our expressing it. One would naturally think that the truth or falsehood of the opinion to be the previous question: not so Mr. McKim, who has nothing to say on that point.

The doctrine and the advocate are practically one, he argues; the doctrine is bad; therefore—he does not say plainly that the advocate is bad too, but—the doctrine is unrefuted if the advocate's character is praised. He gives premises, and only insinuates the pharisaic conclusion. He does not say explicitly—"Denounce her!" but that is what his reasoning directly leads to. If "holding her to logic" is a failure, what is left but denunciation? Mr. McKim deprecates the former as useless; and guarded as is his language, it is utterly meaningless if he does not recommend the latter.

We object to this style of argument altogether, as at once tortuous, pusillanimous and weak. Mrs. Woodhull is voluntarily before the public; and if Mr. McKim knows her to be a bad woman, he is bound by his own principles to come forward in manly fashion, and, for the sake of the social morality for which he professes such concern, unflinchingly give his testimony. His own argument forbids such shooting round a corner as that in which he indulges. If he thinks the bad doctrine and the bad advocate ought to be attacked together, why does he not attack them together? He is frank enough about the one; why does he stultify himself by not being equally frank about the other? If we cannot hold Mrs. Woodhull "strictly to logic," we can at least hold Mr. McKim to it. He blames us for not doing what he leaves undone himself. When he obeys own prescription, it will be time enough to rebuke us for disobeying it. The simple difference between us is this: we think Mrs. Woodhull personally a respectable woman, and have dared to say so—he thinks her not a respectable woman, and has not dared to say so.

So far as the free-love theory itself is concerned, the question of Mrs. Woodhull's character is of no more relevancy than the old scholastic problem—"How many thousands of angels can dance on the point of a cambric needle?" Mr. McKim might overwhelm her with proofs of her iniquity, but her theory would be untouched. He might refute her, but her theory would still remain to be refuted. This theory has got to be tested by thought alone; and all the odium in the world poured on one poor creature's head would not move the scales of reason a hair's breadth. On the contrary, the more bitter and wrathful is the condemnation hurled at her, the more will multitudes flock to her side in sympathy and pity; and the more will "respectable supporters" be found to protest against the bigotry which seeks to crucify a woman in order to cover up its own poverty of intellect. One never denounces an opponent whom he can out-argue. The world knows that well enough; and it always takes abuse as confession of defeat. None but the feeble-minded ever seeks to overthrow a theory by imputing evil character to the theorizer. As partly appears on a previous page, we have experienced too much of Mr. McKim's policy from our

own opponents to hold it in high esteem. If we are justified in denouncing Mrs. Woodhull for promulgating a theory we detest, the Christians who denounce us for promulgating a theory they detest are equally justifiable. No—her character has nothing to do with the truth or falsehood of her theory. Both character and theory must be judged on their respective merits or demerits alone.

"Why did you, then, go out of your way to speak of her character at all?"

Because we do most cordially hate and despise the spirit which condemns Mrs. Woodhull, simply because her theory deserves to be condemned. We will go a long distance out of our way, at any time, to rectify a wrong if we can; and we know no wrong greater than that which condemns man or woman for mere opinion's sake. If one is denounced for what he has done, we have nothing to say except—prove the fact! But if one is denounced simply for what he *thinks or says*, then it is time to assert the right of free thought and free speech, and eternally to smite the denouncing mouth. Denounce the thought or the word as much as you please; but if you denounce the thinker because of his honest thought or the speaker because of his honest word, you are a tyrant to the extent of your power—all the worse if you quote morality and religion to justify your tyranny. When we see any one persecuted or slandered simply because of his thought or speech, and we have occasion to refer to him in any way, we count it a digression well worth making to say what honest thing we can in his praise. That was why we spoke irrelevantly, but not "gratuitously," of Mrs. Woodhull's character: we willingly went out of our way that we might separate ourselves from the clamor of mere prejudice, and take our stand with the few who listen with reason's ear alone to what reason has to utter. Of Mrs. Woodhull we cannot speak on personal knowledge; but no matter how distasteful or unsavory the associations, we stand with every one who pleads for the right to be heard, and the right of his utterances to be judged on their intrinsic merits. To "separate the doctrine from the advocate" is the only way to be just either; and he who cannot or will not practise it cannot or will not be just. As a matter of policy, surely, Mr. McKim's method is sure to give the "power and prestige" of martyrdom to the advocate of a bad doctrine; the method we adopt on principle stops all clamor about "martyrdom," and compels attention to the main issue. Whether Mrs. Woodhull is Phryne or a Madonna is of no consequence in a discussion of her theory. Show the theory to be false, and you have proved it to be injurious; turn from the theory to denounce the theorizer, and no if you succeed in overwhelming both with abuse, you have won the victory by a cruel, false, wicked trick, which will yet return to plague its inventor.

Mr. McKim recommends a method of controversy which is essentially immoral; we recommend a method which we believe to be the only just and honest one. Let the public decide which is in the right.

MORE PETITIONS.

The following additional lists of names to the resistance against the theological amendment to United States Constitution have been received since our last issue:—

Mr. Anson F. Dibble, Porter Township, Mich., one hundred and twenty-four names; Mr. C. W. Re, Philadelphia, Pa., seventy; Mr. B. Cobb, Jr., Boston, Mass., forty-one; Mr. M. H. Conaway, Archer, N. Y., twenty; Mrs. Rachel Cosad, Junius, N. Y., eighteen; J. M. Barnes, Shawaville, Va., thirty-three; J. F. Woodard, Spring, Pa., thirty-eight; Mr. E. Fisher, Glen Arbor, Mich., twenty-three; Harrison Wood, Holland, O., twenty-seven; Mr. Hannum, Southampton, Mass., seventy-one; Elizabeth M. F. Denton, Wellesley, Mass., three; J. A. Day, Castana, Iowa, twenty-seven; Mr. Einstein, Titusville, Pa., eighty-six; Mr. Peter, Milwaukee, Wis., seventy-one; Mr. Elijah Perry, Salem, O., ninety-two; Mr. Samuel Keese, Neck, Long Island, N. Y., one hundred and

eighty. Boston *Zion's Herald* for April 11 has the following paragraphs, which we leave to speak for themselves without comment:—

The following call has been issued for a public

meeting to be held in Tremont Temple, Sabbath evening next, April 14, at 7½ o'clock:—

"Vital questions now up for settlement among us demonstrate the importance of the efforts which are being made to secure the religious amendment of the Constitution of the United States. Repeated and determined assaults have been made in many places on the Bible in the public schools. Renewed assaults will soon have to be met. Attempts are frequent and often successful at breaking down the safeguards of the Sabbath. Other Christian features of our government are assailed. The Constitution is loudly claimed by the assailants to be on their side. They demand that the Bible shall be removed from the schools to bring them into harmony with the Constitution. This demand has awakened multitudes of our citizens to the necessity of explicit acknowledgment of God and the Christian religion in the National Constitution, that we may have an unquestionable legal basis for Christian education in our public schools, and for every other Christian feature of our national life."

Prof. J. H. Seelye, of Amherst, and D. McAllister, General Secretary of the National Association, will address the meeting.

A large number of leading citizens of all denominations, including such men as Messrs. Charles G. Nazro, E. S. Rand, James R. Osgood, Bishop Eastburn, Drs. Webb, Vinton, Miner, unite in the call for the meeting."

"CHRIST IN THE CONSTITUTION.—This movement makes progress, notwithstanding a Massachusetts and Connecticut governor, each having once authorized the use of his name in its approval, afterwards withdrew the valuable gift. A meeting was held in this city endorsing it, and Dr. Miner and Prof. Seelye are to speak in behalf of it, on the 14th, in Tremont Temple. The infidel *INDEX* raves against it, and tries to scare its half a hundred readers with declarations—'Liberty is not safe under the same roof nor on the same continent with ignorance,' and that this ignorance is so great in the Church that 'religious liberty exists by sufferance alone.' So if the amendment is adopted, we shall probably, on this statement, get this spurious liberty out of this continent. If so, the sooner it comes the better. It is time America acknowledged the King of nations and the Constitution of nations, Christ and the Bible, in its Constitution. Let the scoffer of Christ, who has fancied that he was going to infidelize America, learn that he thus all the quicker Christianizes it."

A NEW DEFINITION.

The latest version known to us of the Unitarian creed—it came to our notice but a day or two since—substitutes for the old article, "Faith in Christ," a new one, "Discipleship to Christ." At first glance, the substitution seems fortunate, as taking the matter in question out of the theological sphere, avoiding all discussion of the Christ's superhuman or transcendental nature and fixing attention on his rational and spiritual significance. It looks like a new statement; but alas! it is only the old one in a new guise. To sit at the feet of Jesus and be his disciple is not, after all, even to the willing spirit, as easy as it appears to be. "The Church of the Disciples" is as mysterious a title as "the Church of the Messiah"—or "the Church of the Savior." To be a disciple one must be sure that the master has a definite doctrine to teach and a supreme authority to teach it, and such assurance faith alone can give. The debate on the precise truths that Jesus taught is as close and stubborn and interminable as the debate on the rank he held in the universe.

To begin with, the authenticity of the gospels must be assumed, the fulness and sufficiency of their report of Jesus' words, their interior consistency and their harmony with one another; then the harmony must be exhibited, the consistency established, and the one doctrine drawn out in strong lines—a task not only of immense difficulty but of hopeless undertaking. It never could be accomplished when the genuineness of the New Testament writings was unquestioned, their inspiration taken for granted, their unanimity of sentiment accepted as a first principle of reasoning, their completeness of statement conceded to be all that a scientific mind could ask. In these days of criticism, when every one of these points is abandoned by men who are entitled to pass judgment, and when the most important of them are held doubtfully even by conservative students, none but the audacious thinkers of constructing a scheme of doctrine from the New Testament to which every chapter or even every book will give assent. Liberal Christians have pretty much abandoned the attempt to reconcile the Bible thoughts with each other in such a way that their sense shall be evidently sympathetic. It is not difficult to fasten a meaning to some portion of the New Testament, passing other portions by, and to call that the gospel; it is not difficult to hold scattered fragments of

doctrine without taking the trouble to weld them into a whole; it is not difficult to generalize, to cover up weak points, to put awkward passages out of sight, to read meaning into texts; but to construct a consistent doctrine from the authentic portions of the New Testament is for intelligent criticism a task too arduous.

But suppose it accomplished—another task remains, to establish the authority of the teacher. The disciple must be docile, and to be docile he must believe the teacher to be infallible; and here again faith has a conspicuous part to play. Inquiry breaks the spell of trust. The credentials, where are they? Now that miracle is laid aside as proof of doctrine, nothing remains but the miracle of character. But a character so holy that its thoughts are unerring is already outside the sphere of simple humanity. The teacher whose sole credentials of infallible authority are his virtues is superhuman, for no human virtue will sustain the cross-questioning of thoughtful minds. But a world-saint is no more credible or conceivable than a world-savior. The ancient questioning will arise concerning his nature, his descent, his origin, the source of his endowment. The infallible teacher is as incomprehensible as the all-sufficient redeemer; the perfect character is as unimaginable as the perfect intelligence; we are simply thrown back where we were before; the new definition does not aid us at all; it only reminds us to our theological books which we hoped we had laid by.

The truth is that, the instant we interrogate Jesus, we cease to sit at his feet; the instant we ask, whither goest thou? we cease to follow him. The attitude of the disciple is impossible for him who questions the validity of the text-book. At that moment reason is born, and reason sits at no feet but those of truth; nay, at those she sits not, for they never permit her to rest.

The author of the definition we have been criticizing speaks of Theodore Parker as being a disciple with Channing. Channing called himself a disciple, having first determined what the master ought to teach; he erected the doctrine and then became pupil to it; first chose the lord and then made himself subject. Theodore Parker was caught by no such illusion; he never avowed himself a disciple. The spiritual debt he owed to Jesus was cordially acknowledged, but the best gift he thanked him for was that of moral independence, of soul freedom; the lesson he learned from the "master" was that he should call no man master; should sit at no feet, but stand on his own; should follow no individual, but the light which lighteth every man that cometh into the world. He would not install his own master and then go through the form of sitting at his feet; as little was he capable of professing himself disciple of a doctrine that could not be discovered.

O. B. F.

HOME MISSIONARY WORK.

The admirably clear and interesting sketch of Buddha given by Mr. T. W. Higginson in the course of Free Religious Lectures at Boston, and reported in *THE INDEX*, is another contribution to the great work which is in progress, of familiarizing the mind of the people with foreign modes of thought and faith. Mr. Higginson's rare power of popularizing his subject did admirable service here. For a long time the study of these Eastern religions has been the employment of *sansars*, but it had no influence upon popular thought. Now, however, the faithful work done in the darkness so long has risen to the surface, and is showing green and fair and beautiful to us all. And the result of this study is ready just in time to meet the political and social changes which are beginning to unite us with these Eastern lands. It is a practical question now how to live in harmony with the Chinese and the Japanese; and the Mohammedan and Buddhist can claim protection from our laws as well as the Jew and the Christian. A basis of respect for each other's religious convictions is very important to the preservation of good understanding, and if we can learn this perfection of tolerance from the Buddhist, we shall do well.

But in order to gain full benefit from the study of other religions, one condition is absolutely essential. We must, for the time being at least, lay aside the assumption of superiority for the faith in which we have been born. Carlyle says (I quote from memory): "The only true method of translation is to go over to the habits of thought and feeling of the writer you would render, not to attempt to bring him into yours." Mr. J. F. Clarke has done great service

by his book on the "Ten Great Religions," and perhaps it will be more immediately and generally read because of its constant reference to, and glorification of, Christianity; but that avowed purpose has taken the aroma out of his presentation of the doctrines of which he speaks. Go from the perusal of a Buddhist book (take for instance one of the latest published, Beal's "Catena of Buddhist Scriptures") to his chapter on Buddhism, and you do not accept the latter as giving you the life and spirit of the former. One cannot believe that any sincere and enlightened Buddhist would recognize his view of Buddhism.

Of course Mr. Clarke has a right to criticize Buddhism from his own Christian stand-point, and the criticism and the comparison have their value; but it seems to me, one must first get at the spirit and life by sympathy. The perception of the relation of Buddhism, thus studied, to Christianity viewed in the same spirit, that is, regarding both sympathetically, accepting the best of each as the truest, is one of the most delightful mental experiences. Human nature seems to round itself into a symmetric and beautiful unity, as we catch the same tones of Love and Penitence which have been the key notes of religious music in the West, sounding in this Eastern strain. The superficial peculiarities do not so much impress us as the great underlying identity; and we feel all that is precious and eternal in our own form of religion the more when we find the same phases of thought and feeling under these differing manifestations.

This enlarged study seems at once to liberate and intensify the intellectual faculties, as foreign travel does the affections. Every gain of new knowledge of humanity makes us love and appreciate home the better, since it is no longer a confined and narrow spot, but one which we have found related to the whole world. We hope the work of popularizing these interesting studies will go on. It is not to be done for linguists and philosophers, but for those who will never read a book but in their own language—for the shoemaker who works side by side with the Chinaman at the bench, for the Californian who will throw his vote in regard to the naturalization of the Chinese at the next election, for the school boy who finds a Japanese at the same school, for the missionary who is preparing to go to India to convert the ignorant heathen! Instead of an abstract question for scholars, it is a practical one for every-day life.

E. D. C.

BUDDHIST MORNING HYMN.

On first awaking from my sleep,
I ought to pray that every breathing thing
May wake to saving wisdom, vast
As the wide and boundless Universe.

THE MATERIALIST'S GRAVE.

A brief address, made at the funeral of Mr. Joseph E. Marx, in Forest Cemetery, Toledo, on the fourth of April, is here written down from memory, at the request of his brother, Mr. Guido Marx. The report is of course imperfect, but contains the leading thoughts that were expressed at the time. Mr. Marx was editor of the Toledo *Express*, president of the Toledo Turnverein, and in various other ways identified with the liberal cause in this city.

MY FRIENDS.—We have met together this bright, cold April day to pay the last tribute of honor, affection and esteem which human friendship can ever render. It is little, sadly little, that friendship can do at such an hour; but we would not leave that little undone. I believe I utter the unspoken feeling of every one here present, when I tender to these sorrow-stricken relatives of the departed—to widowed wife and orphaned children and bereaved brother—the most utterly sincere and heart-felt sympathy. Their grief is also ours. We had all learned to honor the high virtues and noble character of him whom we now lay here for his long sleep in the peaceful grave; and it is with deep pain that we now pronounce the last farewell.

In his home, no man was ever more tender, affectionate, unselfish, devoted. In all his business dealings, he was thoroughly upright and honorable, a man of incorruptible integrity. As a citizen, he was public-spirited and faithful even to a fault, neglecting his own affairs out of regard for public interests, and giving without stint of his time, his energy, his money, in the service of his fellow-men. As a thinker, he was bold, strong, and free. His mind was wholly unfettered by the bondage of superstition. He dared to think for himself; and his thought was as vigorous and clear as it was untrammelled. His influence was powerfully felt in the community, because his tongue and pen were as free as his mind, and because his moral courage and self-sacrifice prompted him on all occasions to use them in the service of liberal principles and great ideas. It is for this reason, friends, that we all have in his death the consciousness of a

great public loss. He was a man who did what he could to better the condition of his race, and all who knew his rare worth will gratefully cherish his memory and example in their hearts.

The Christian Church, you know, holds out a high reward for well-doing, and honors all those who do their duty out of hopes to win this reward in another life. But our noble friend was a materialist, and looked for no life to follow this. What he was and did, he was and did out of pure loyalty to the right. For myself, I do not share his belief. I know nothing whatever of the veiled future, and I believe that no man here knows any more concerning it. But if I honor those who do well out of hopes for a future heaven, I have no words to express my reverence for him who, discarding all such hopes and looking only for extinction in the grave, lives nobly because he loves the right and disdains, like our friend whom now we mourn, to tarnish his self-respect while life shall last. Surely such a man as this is by far the more disinterested and heroic; and I yield him such admiration and love as only heroism can command.

I am glad to have taken his honest hand in mine; I am glad to have looked in his kindly, honest face, and known what a man he was. His memory and example, at least, remain to stimulate us all to nobler life. As when in battle a soldier falls, and his sorrowing comrades close up the ranks to win the victory for which such costly price is paid, let us drop a tear on the grave of our dead friend, and carry on the work which was so dear to him. The great cause of liberty and truth for which he toiled demands our toil as well; and we shall best remember him by drawing from his too brief career a fresh devotion to his cause, which has outlasted him and will outlast us all.

EDITORIAL BOOK NOTICES.

THE CRANIAL AFFINITIES OF MAN AND THE APE (Lee & Shepard, Boston) is the second number of "Half-Hour Recreations in Popular Science," issued monthly by the publishers and paged continuously to form yearly volumes of twelve parts. "The series will be composed of familiar lectures, essays, and other papers on subjects intimately connected with the mental and moral growth of mankind." Only articles of standard value will be included, from such authors as Tyndall, Proctor, Mill, Spencer, Lecky, Darwin, &c. Tinted paper of fine quality, excellent typography, and good wood-cuts, are among the attractions of this series. The present paper is by Prof. Virchow, of Berlin, author of the well-known "Cellular Pathology." Man is not the descendant of any known species of monkey or ape (p. 40); and it should be observed, by the way, that the development theory does not demand such a descent, but regards monkeys and men as descendants of some common ancestor unlike both in many respects. The resemblance of the baby monkey, however, to the human baby, is much greater than that of old monkeys to perfect, full-grown men; and, as it develops, the skull of even the most anthropoidal ape grows more dissimilar to the human cranium (p. 41). The development of the two species is not in the same direction. Of all the parts of the ape's head, it is the brain that grows least; and by progressive development an ape can never become a man (p. 43). Prof. Virchow seems not fully acquainted with the latest forms of the descent-theory; which is not surprising, considering that Mr. Darwin's "Descent of Man" was published subsequently to the paper here translated.—Price 25 cents; the twelve parts for the year, \$2.50. For sale by H. S. Stebbins, Toledo.

ON HEROES, HERO-WORSHIP, AND THE HEROIC IN HISTORY (Scribner, Welford & Co.). There is no more attractive edition of Carlyle's works than this of Scribner's (English print). It is a marvel how it can be sold so cheaply. We have scarcely impertinence enough to attempt in these hurried notices a criticism of a book so world-famous as this one of Carlyle's. No one knows the age who is ignorant of it. Yet, remembering that Carlyle was in the front rank of religious thinkers thirty years ago, we see, in the midst of our admiration of the magnificence of his insight in so many directions, that the world indeed moves—that advance is ever possible. This perception is forced upon us when we read his comments on Benthamism (p. 160):—

"That all Godhood should vanish out of man's conception of this universe seems to me precisely the most brutal error,—I will not disparage Heathenism by calling it a Heathen error,—that men could fall into. It is not true; it is false at the very heart of it. A man who thinks so will think wrong about all things in the world; this original sin will vitiate all other conclusions he can form. . . . Whatsoever is noble, divine, inspired, drops thereby out of life. There remains everywhere in life a despicable *caput-mortuum*; the mechanical hull, all soul fled out of it. How can a man act heroically? The 'Doctrine of Motives' will teach him that it is, under more or less disguise, nothing but a wretched love of Pleasure, fear of Pain; that Hunger, of applause, of cash, of

whatsoever victual it may be, is the ultimate fact of man's life. Atheism, in brief,—which does indeed frightfully punish itself. The man, I say, is become spiritually a paralytic man; this godlike universe a dead mechanical steam-engine, all working by motives, checks, balances, and I know not what; where, in, as in the detestable belly of some Phalaris-Bull of his own contriving, he the poor Phalaris sits miserably dying!"

A splendid passage, truly, lucent with the wonderful genius of the man, yet streaked all through with dark lines of prejudice! We have no greater love of atheism than he; more and more does belief in the Divine master our thought, and give beauty, dignity and hope to this inscrutable life of man. But if our religion enjoins on us one duty more sacred than another, it is that we shall recognize and reverence the Divine wherever it exists, and most of all in human worth. That one should shut his eyes to the moral grandeur of him who believes in no God and yet lives as if he believed in nothing else; that one should thus suffer differences of thought to destroy appreciation of a resplendent moral fact, and let his mental narrowness congeal his better sympathies,—this is in our view the true blasphemy, the only unpardonable sin. "How can a man act heroically?" That is not the question, but—does he? The religion that hinders the honoring of what is honor-worthy in men by erecting a fixed belief of whatever sort as the criterion of character is a stench upon the earth, a nuisance to be abated by any summary process. We insist that this bugbear of atheism shall no longer frighten us from justice. We insist that the atheist shall not be hooted at as a cripple or paralytic, and voted out of his sanity by a conclave of *doctrinaires*. Action, not opinion, is the test of manhood; and the atheist who lives a heroic life shall overset all religion that cannot make itself big enough to embrace all heroism with joy.—Price ninety cents. For sale by H. S. Stebbins.

THE TO-MORROW OF DEATH, OR, THE FUTURE LIFE ACCORDING TO SCIENCE (Roberts Brothers, Boston), is a conspicuous case of "science falsely so called." M. Figuier has written some works of real merit as convenient compends of other people's discoveries; but this is a master-piece of literary quackery. Not that the author is insincere; we do not mean that. But we mean that the book is a curious compound of fact, fancy, and fool-hardy assumption, put before the world in the name of science. It pretends to have solved the question of immortality; but its solution is such a hodge-podge of nonsense as to repel every trained thinker, to deepen the darkness which overhangs the future before our peering eyes, and not a little to increase the distrust felt so sadly by vast multitudes concerning the reality of any individual existence after death. It is true that we also look to the developments of science alone for such light as can be found on this great question; and it is true that all first attempts in the direction of scientific investigation of it will naturally be crude and unsatisfactory. But the spirit of true science is so alien to the rash and sensational manner in which Figuier treats his subject, that we see no real importance in his book at all, except the indirect confirmation it yields of the belief that the mind of the age turns away impatiently from the old fables of the churches, and is beginning earnestly to interrogate science for such light as it can throw on the problem. As a straw on the surface of public opinion, the book indicates the general set of the current; that is all. Such immortality as consists in getting into new bodies, floating about in space, gravitating to the sun, and so on *ad nauseam*, has nothing in it to charm or satisfy. Better darkness than delusive light. In no such form as this will the final answer come.

A passage in the Introduction deserves notice in connection with what we have already quoted from Carlyle:—

"It is not petroleum which set fire to the monuments of Paris; it is materialism. It is plain enough that, the moment one is convinced that all is finished on earth, that there is nothing after this life, we have only, one and all of us, to appeal to violence, to provoke disturbance and anarchy everywhere, to find in this propitious disorder the means of satisfying our brutal desires, our ambition, and our sensual passions. Civilization, society, and morals are like a string of beads, whose knot is belief in the immortality of the soul: break the knot, and the beads scatter."

It is time to affirm with deep emphasis the non-dependence of moral law on any favorite belief. Moral law is a part of the universal law of Nature, no more to be escaped, ignored, or violated with impunity than the law of gravitation. Mortal or immortal,

man is a moral being, and might as well seek to shake off his relationship to the soil he treads as to the moral idea. What bigotry and insolence to charge to "materialism" the excesses of the Commune! It is a cheap trick. Christians charge responsibility for these excesses to the "infidelity" which characterizes Figuiere himself, who coolly upsets the Christian notion of heaven and hell in order to promulgate his own theory. And so it goes to the end of each chapter. Every man charges to the speculative doctrines he dislikes all the ills that flesh is heir to. Doctrines doubtless have their practical influence, sometimes a terrible influence; but the materialism Figuiere has denounced is no more responsible for the crimes of the Parisian mob than is the materialism he defends. For, strange to say, his theory is intensely materialistic, as indeed must be every theory which essays to define to the imagination the idea of future existence. There is no help for that. If we are determined to have an imaginable heaven, it must be a mere glorification of this earth, as the author of "Gates Ajar" well knew; and Figuiere's will do as well as any, if we cannot rest easy with none.—Price \$1.75; sold by H. Stebbins.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A PLEA FOR DENUNCIATION.

EDITOR OF THE INDEX:

Sir,—To the discussion which has lately been going on in your columns on the proper limitations of sexual liberty, I beg to add a few words.

With apologists for lewd freedom I have no controversy; my concern is with those who apologize to the apologists.

Immorality as such has no advocates; vice needs only to be recognized to be hated. But, dressed in the robe of innocence and called by virtuous names, it tempts the weak to destruction, and by specious pretenses sometimes deceives even the elect.

False doctrines of morality, plausibly advocated and systematically spread, constitute one of the chief dangers of civilized society.

The fundamental laws of morality, written upon our heart and recognized by universal reason, forbid murder, theft, false-witness and unchastity. Any thing which to any extent annuls any of these laws, to that extent injures mankind and undermines duty.

Virtue is the only pure basis of human happiness. Chastity is the crucial test and bright consummate flower of all virtue. So emphatically is this attested that the usage of our language makes Chastity and Virtue, in the female sex, interchangeable terms.

To the question—what does the law against unchastity forbid?—the clear though not exhaustive answer is—fornication and adultery. These are terms which need no defining. Their immorality cannot be onjured away by euphemism, nor can any jugglery release them from the sentence of condemnation.

They are self-evident and axiomatic crimes, fitting of no defence and calling for no palliation.

A newspaper, especially a religious newspaper, which affords a place in its columns for a plea for unchastity, that is, for a plea for sexual license, without accompanying it by an adequate corrective, aids—unconsciously and against its will—in giving effect to the doctrine and sway to its evil influence. A newspaper gratuitously bears testimony to personal purity and honest conscientiousness of author, it adds to the power for evil of the plea increasing the prestige of the pleader.

There are some alleged pleas for sexual license, the ring of which is ambiguous; but the following is of but one construction:—"My declarations to two persons to do whatever they may agree to, in their individual spheres. They do not perceive party first to compel another party to accompany and afterwards submit to her demands. My y permits any two persons to contract sexually."

"It would be less indecent for a man to a 'respectable' Greene street institution than it is for him to contract gout." "But the society does not know of the act, are its laws then invaded?"

Each aspect of these teachings is not improved if author—garbling and misapplying Scripture, unjoining for herself a verdict of acquittal—the sanction of Christianity, thus: "I remember certain conversation recorded in a highly read book which may not be applicable to this—'And he said to the woman—where are thy sins?' Also, 'Neither do I condemn thee.'" publish an article containing these doctrines as of justice to a woman who has been assailed in purposes of refutation is to act in a paltry spirit; but to accompany the refuting argument with uncalled-for tributes to the author's purity and conscientiousness is to exceed the obligations of

courtesy and to aid in the maintenance of a false position.

Yet the editor of THE INDEX, in his reply to the obnoxious article, thus speaks of its author: "Against her we have no stones to throw—a vile and mean warfare worthy only of the basest of mankind. More than that we are strongly inclined (knowing nothing of her personally) to respect her as a woman brave even to heroism in facing an adverse world, and faithful in a rare degree to the duty of uttering her convictions honestly held. We doubt not she obeys her own conscience and has a right to meet the world's gaze unflinchingly."

But we must add that our respect is based wholly on the supposition that her womanly instinct is truer than her unwomanly speech—that she is an enthusiast for an idea with which her practice is wholly inconsistent. She presents the sad spectacle of one intellectually fascinated by an ideal far below the law she lives by. Her action is higher than her thought."

That the testimony here borne to character is gratuitous, is evident from the admission by the writer that he "knows nothing personally" of the party referred to, and that what he says he says wholly on "supposition;" a supposition, by the way, which finds no support in the document under consideration, nor any countenance in facts elicited by the discussion.

It is due to the editor to say that he condemns most emphatically the sexual-license theory, and labors diligently to overthrow it; and that, if he does not fully succeed, it is owing neither to lack of ability or good will on his part. He has imposed upon himself a very difficult task. A writer who separates a doctrine from its advocate—pronouncing the advocate pure and the doctrine impure—and then proceeds to demolish the doctrine, undertakes a task in which it is hard to succeed. Not that the abstract argument is on the side of impurity; not that the interests of society do not strongly forbid sexual license; not that the moral law against lewdness does not rest on an immovable foundation; but because the field of inquiry into which this aspect of the subject opens is so boundless that the ablest casuist might chase a wily antagonist forever without catching her. It is possible that the editor of THE INDEX may accomplish this feat, but that he has not yet done so, I respectfully submit is evident from his closing argument, which thus culminates:

"The remedy is to hold her more strictly to logic and compel her to prove the principle she assumes, namely, that the sexual contract concerns only the two parties to it. She cannot prove this. The sexual contract involves the birth of new beings who are third parties most vitally affected by it."

A nimble disputant like the one THE INDEX is after is not to be caught by such a syllogism as this. Holding people "strictly to logic" is a game at which two can play. The gentle theorist here will be at no loss for a reply. If she could say to R. P. H.: "But suppose society does not know of the act, would its interests then be invaded?" she would hardly hesitate in saying to the editor of THE INDEX: "But suppose no new beings are born, where then is your third party?"

Doubtless the editor would be prepared with an answer if the question should be openly put. He might probably say: "The third party is the public, which is already suffering from the promulgation of your doctrine; the injury done to society is seen in the fact that your doctrine finds vogue; that it has plausible and indefatigable propagandists; that these propagandists have respectable supporters; and that, thus advocated and respectably supported, its sophistries make their way into the hearts of the weak and tempted and lure them to destruction."

But meanwhile, I again respectfully submit, the propagandist here stands better,—that is, less badly,—before the public, in consequence of the editor's reply than she would have done if her bald, bold letter had been allowed to refute itself by its own indecency. She now stands, *quoad* the reply, with her theory unrefuted and her character strongly endorsed for purity and honest conscientiousness.

Respectfully yours,

J. M. McKim.

ORANGE, N. J., April 3, 1872.

IN A BAD WAY.

PLYMOUTH, Wis., Feb. 15, 1872.

MR. ABBOT:—

I cut the following from a column of the Chicago Daily Tribune, headed "Boston News;" and I wish you or some of your readers who are familiar with Massachusetts laws and customs would inform me whether it is likely to have been true, or whether it is only intended for a hoax. Here it is:

"Dr. McDonough, who was yesterday committed to jail for refusing to kiss the book on being sworn as a witness, reversed his decision to-day, and was discharged from custody. The law, it is said, obliges witnesses to take the oath in whatever form the Court considers most binding."

I know that some forty years ago Abner Kneeland was imprisoned several months for speaking or writing disrespectfully of Jesus Christ and the Holy Virgin in this same city of Boston, State of Massachusetts; but I have seen no traces since of that ancient Christian spirit till now, and really supposed that the old Commonwealth had outgrown her theological swaddling clothes. I hope, for her own sake, that there is nothing on which to build such a paragraph as the above; for it is unpleasant to think of such men as Charles Sumner, Ralph Waldo Emerson, Wendell Phillips, and their peers, being compelled by law, whenever called upon to testify in a court of

justice (better, injustice) to pollute their lips by actual contact with this idol of the Christian world!

Before I close, permit me to ask another question. Mr. Mayo, in the Cincinnati Convention, in reply to you, is represented by the public prints as saying that the Constitution of Ohio contains essentially the very clause which that Convention sought to have engrafted on the Constitution of the United States. Is that true of the Ohio Constitution?

EDW. M. MACGRAW.

[It is not true. Rev. Mr. Mayo, who was deeply interested in the Cincinnati Bible-in-schools controversy and wrote much on the subject, could not have been ignorant of the real facts in the case. The Convention aimed to incorporate into the U. S. Constitution a recognition of God, Jesus Christ, and the Bible (under the phrase—"his revealed will"); the Ohio Constitution incidentally mentions God, but not Jesus Christ or the Bible. The Convention sought in this way to make Christianity a part of the organic law of the United States; the Supreme Court of Ohio have unanimously and explicitly ruled that "neither Christianity nor any other system of religion is a part of the law of this State." [Bloom vs. Richards, 2 Ohio State Reports, 337.]—ED.]

THE BRAHMIN'S REPLY.

BOGGY DEPOT, CHOCTAW NATION,
INDIAN TERRITORY, February 18, 1872.

DEAR SIR:—

To-day I was pleased to receive a bundle of THE INDEX TRACTS.

I had first an opportunity of seeing THE INDEX in Springfield, Illinois, and immediately took a fancy to its pages, as it contained views of religion which coincided with my own, but which I had never had the pleasure of seeing placed boldly and honestly before me in the clear, vivid, and able manner of the articles in THE INDEX generally.

Circumstances prevented my getting the benefit of my subscription to the paper for several months; but I now again welcome them back as the visits of an old, respected, and trusted friend.

The liberality with which the opinions of all creeds are handled is a recommendation alone, and to me such a mode of treating these subjects develops a system of true religion consistent with the spirit of abstract Christianity, which inculcates "love to one another and doing to others as you would be done by." Practical Christianity, however much it may pretend to practise this, fails to do so, and in its various denominations shows the same weaknesses which are prevalent in secular communities.

Appropos to the dissolution of the American Missionary Society, I find in your tract on "Christian Propagandism" much that recalls to me experiences during a sojourn of several years as an officer in the English Army in India.

During that time I entered the Government Engineering College at Madras, and studied side by side with Hindu gentlemen both of the Brahmin and other castes.

To one of these Brahmin gentlemen I put the following question: "What is the reason that we, who spend so much money in sending missionaries out to India, should have such ill-success in converting you and your people to Christianity?" He said to me: "Amongst the higher and educated classes of Hindus there is no more idolatry or superstition than amongst your people of similar condition and position. We have ignorant and unlearned countrymen who do not, as we do, believe directly in the great God whom we call Brahma, who rules the universe, and whom you call God Almighty; but they worship allegorical representations of the Supreme Being solely through ignorance. We worship the true God, as you do under another name; and I have no doubt superstitions have crept into our creed as well as into yours, and it is not so pure as it was originally. The plain fact of the matter is, we do not want your Bible. Our books are quite as old, if not older, and teach us a moral law which can bear the broadest and most liberal comparison with yours. We disobey it. So do you. We should disobey yours, if we adopted it; and therefore we think we are quite as well off as you are, and do not see any advantage in your sending your missionaries at all except to get something to try to do and get paid for trying. If we are not as well off as you, hundreds of thousands of our people must be suffering in that terrible hell of yours from which your padres say there is no escape, but which, I think, is a pure invention of your people, and a belief which does not argue well for the character of your God. True it is that we have a Destroyer in our theology; but I myself think he is as great an invention with us as your hell is with you."

Such was the conversation I had with the young Brahmin, whose education was of the highest order; for he was well acquainted with English literature, and was one of the best mathematicians I ever met.

I am, dear sir, yours truly,

R. A. STUVE, C. E.,

M. K. & T. R. R.

The following is said to be the form of oath in some Western county courts: "Sommy swatheatemy you shaginkase nowtrill shabby truth nothin buttty truth seppy gob washy name."

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The Index

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[For THE INDEX.]

The Death of Professor F. D. Maurice.

BY REV. M. D. CONWAY.

LONDON, April 2, 1872.

We have lost one of the best men in England. On yesterday morning died the Rev. Frederick Denison Maurice, D.D., Professor of Moral Philosophy in the University of Cambridge. Professor Maurice was not only one of the best of men, but he was, perhaps, the most representative figure in the present transitional phase of English Theology. Although he was the son of a Unitarian minister, he passed the greater part of his career—he was near seventy at the time of his death—in connection with the Church of England. But his change is in no wise to be identified with the various perversions in America to which you have been accustomed. Professor Maurice had gone bravely through the crosses and losses of Unitarian opinion. He was unable to receive the prizes and the Fellowship at Cambridge University because of his adherence to the faith in which he was trained; and even after he did change, he so completely set aside the received dogmas of the church on several points—particularly that of eternal punishment—that he had a severer martyrdom to undergo than his friend Martineau, for instance, has ever had. More able and learned than three fourths of the English Bishops, he has seen compliant men far inferior to himself made Prebends, Canons, Deans. He has never had the slightest recognition from the Church; has been ignored; and when he was recently, after his work of life was nearly done, appointed by the Government to the chair of Moral Philosophy at Cambridge, it was in the face of a most disgraceful opposition from the Church. So Professor Maurice did not pass from a life of hardship to flowery beds of ease in entering the National Church; but the reverse, he entered upon a struggle to liberalize the Church which brought him unusual hardships,—hardships before which he never bent, though the highest promotions were easily obtainable by a little more compliance.

Before mentioning what seems to me the significance of Dr. Maurice's career, let me give a brief outline of it. Born in 1805, he entered Trinity Hall, Cambridge, at an early age. There he formed an intimate friendship with John Sterling, whose life Carlyle has so eloquently written. Sterling always felt that he owed more to him than to any other except Coleridge. The two—Sterling and Maurice—afterward married sisters, and their friendship thus made more intimate continued to grow, notwithstanding the fact, not generally known, that Sterling became toward the end of his life entirely liberated from the belief in historical Christianity, and, indeed, a pantheist. It was after Maurice had left Cambridge that he resolved to take up his association with the more liberal wing of the National Church. Having done

so, he determined to go through another college course and entered Exeter College, Oxford, where he graduated in 1831. Subsequently he was made Professor of Divinity in King's College, London, and Chaplain of Lincoln's Inn. His impressive sermons before the law-students at the Inn, and his lectures before the Divinity students at the college, attracted larger audiences than either of those institutions has ever known before or since. These lectures were issued from the press in rapid succession, and old graduates of Divinity College, Harvard, will remember how profoundly they impressed that trust of thinkers, the late Dr. Noyes, and how much he made out of them. But while the theology propounded by Dr. Maurice was welcomed at Harvard, it produced a very different impression here. It was some years before in the case of the *Essays and Reviews* Lord Westbury, as the epigram of the Jews has it, "non-suited the Devil and dismasted hell with costs," and Maurice's warm denunciation of the dogma of everlasting punishment, though now in accord with the general sentiment of the Church, brought a swarm of dogmatic hornets around him, which managed to expel him from the Theological chair of King's College. The Benchers of Lincoln's Inn, however, did not yield to the clamor, and Dr. Maurice continued his fine discourses there for some time yet. However, his position was not comfortable there; the clergy can at least make a heretic uncomfortable; and so he gradually recognized the fact that no amount of work, ability, or scholarship could, at that period, make the destiny of an independent and outspoken thinker anything but a hard one. So he accepted the call of a comparatively obscure congregation worshipping at Vere Street. In that gloomy little church he passed the greater part of his labors, and, unattractive as it is, he has made it for some of the noblest men and women the most consecrated spot in London. Among those who sat under his eloquent and elevating teachings there were Thomas Hughes and his family, who regarded it as a calamity to miss one of his sermons. Professor Maurice had in his first years of London life completely identified himself with the small company of earnest philanthropists known as "Christian Socialists." Chief of these was Thomas Hughes, who had a warm assistant in Charles Kingsley, then writing those radical books which, it is to be feared, he now regards from his Canon-point-of-view as the follies of his youth. Earl De Grey was also one of this earnest fraternity, which had for its aim the establishment of the poor in associated labor and associated homes. To the end of his life Maurice toiled for the poor, and only when his health utterly broke down did he give up the presidency of the Workingmen's College which he had been the chief force in establishing. His last act in connection with that flourishing college was to inaugurate a movement, now drawing near success, for amalgamating it with the Workingwoman's College in the same neighborhood. He became deeply interested in the method of Antioch College, Ohio, and came to the conclusion that the co-education of the sexes was the true principle. He left the Vere street congregation only a year or two ago, on his appointment at Cambridge, where he has exerted a very high influence.

The change of Dr. Maurice from the Unitarian to the Broad Church made no difference in the friendly relations which had always been preserved between him and the leaders of the former denomination. The ablest Unitarians must have felt that the change did not indicate a downward movement. It must be regarded as a fair criticism upon Unitarianism that it was unable to satisfy a man so devout and absolutely disinterested as Maurice. It was a critical, scholarly religion, but passionless, bloodless, without any ardor of humanity. Boston Unitarianism, as we have known it in the days when Transcendentalism arose, was hard and dry; it gained some fire-baptism from the importation of German thought, and still more from that great moral and human conflict with slavery into which so many of his adherents entered. But Unitarianism here had no such fresh baptism; and though, through the increasing influence of such men as John James Taylor and James Martineau, it has, since Maurice escaped from it, lost much of its dryness and coldness, it must still be regarded as a religion which can never satisfy such ardent souls as that for whose departure we now mourn.

But did he find anything better in the Church of England? At that time, yes; the Broad Church was then in the days of its first love. It was gathering together many pious, aspiring hearts who were united by the dream which Coleridge had kindled and Arnold fanned, of making the Established Church the great home of the national heart and soul, wide

enough to include all views, all individualities, all creeds. The dream has preceded a sad awakening, but it was a grand one, and it was bravely pursued.

The Broad Church movement was a romance. So literally was this so that nearly every prominent man in it began his theological life by writing a religious novel. Many of these have been suppressed, but some remain; and there is no way by which a student can get so near to the heart that beat in that movement as by reading such books as Sterling's "Arthur Coningsby," Kingsley's "Yeast," Arnold's "Oakley," Froude's "Nemesis of Faith," Clough's "Boothie of Tooper-na-Vuolich," and Maurice's "Eustace Conway." These books mark an epoch in the religious life of England. In them we see the old, hard, dogmatic strata softening, crumbling off into tender stems and buds, and struggling to mingle in the life of man. In Maurice's novel, which was suppressed, is seen what has been the transforming force in him. He was in the first glow of a conviction which afterwards became the all-absorbing one of his mind and life, that the great centre and soul of religion lay in the idea of Incarnation. Around it all Christianity revolved; to it all the religions of the East pointed; and around it, at last, all creeds would come,—just so soon as the other dogmas which now invested it and rendered it repulsive had been cleared away. The labor of his life was to tear away the dogmatic environment of this one idea; to rationalize it; to make it alive. He saw the unity of the religious world in it,—the world turning around the Incarnation as the earth on its axis.

Already a higher idea had begun to dawn above this theorem of Coleridge and his school. Already the thought of Goethe, of Pichte, of Carlyle and Emerson, was mounting upward, destined to change these earnest men into heralds of clearer light. It was to be made known that Ascent is nobler than Descent,—that the word of the future is not Incarnation but Apotheosis. "Nothing," so wrote Bettina to Goethe,—"Nothing that is celestial passes over; but that which is earthly passes over by the celestial." The sun cannot help us by descending, but by remaining where it is—by shining there! Let the Ideal never bend, never stoop to conquer; its power is in its elevation; so are we uplifted by inward energy toward the uncomplacent Perfect.

But in listening to Maurice I could well see that, even if he had come close to this newer idea, he could never have entered into it. He did indeed come close to it; for he was a near and dear friend of Carlyle. One of our finest artists has, in an admirable work, caught the vast distance between the two men. It is in a picture called "Work," by Madox Brown. Rough laborers are engaged on the streets in all manner of labor—with brick and mortar, wheelbarrows, and other street labors. They have made a great mess. Some dainty ladies are trying to pass without soiling their silks. There are two spectators of the scene, standing side by side—Carlyle and Maurice. Carlyle's face is breaking into contemptuous laughter at the fine ladies, who can see work only as so much nuisance; but Maurice looks with sadness on the toiling men. The expressions are characteristic. Carlyle sees in hard labor only so much happiness; the implements the laborer wields are, in his eyes, wings, bearing him upward. Maurice felt to the end that all this toil meant a hard, weary lot; and as he was anxious to pass his own life descending among the laboring poor to uplift them, the doctrine of the descent of the Son of God similarly to save the world was the most congenial to him.

Well do I remember the Sundays I have passed listening to him. Seated in the pew of my dear friends, Thomas Hughes and his wife, I listened to one on whom every high aim had impressed itself. His hair was white and silken, falling about a fair white forehead full of noble purity; the blonde face, smooth as a woman's, and the soft light eyes, beamed through the sombre church like a bit of blue sky. The voice was pure and flexible,—now deep and sonorous with its emotion, now rising to a vigorous argumentative tone, again affectionate and cordial. He had all the physical attributes of an orator, and he had the temperament of an orator. That he was not a perfect orator was, I think, due to a certain lack of mental clearness. When he ceased to speak, one felt a sense of elevation; there was left a feeling of hopefulness, a tendency to dream out the old visions of youth again. But for the rest,—as concerns the actual contribution to one's intelligent conviction that one derived, I cannot state the case better than to give you the following incident: When at the end of about forty years of labor, on nearly every Sunday of which time Dr. Maurice had preached at Vere

street, he gave up his charge there, the closing of a connection of such long standing was looked upon as an event of public importance. A great deal was written in the public press on the subject. But one of the most interesting things was a letter which appeared in the *Pall Mall Gazette*, written by one who during all those years had attended Dr. Maurice's ministry. In this letter he gave a statement of what had been the great principles which the preacher had steadily advocated during that period. I need not say more than that the principles which Dr. Maurice was, in the letter of this parishioner, represented to have maintained were such as are more familiar to Martineau's hearers than to church congregations. Well, this same letter was immediately followed, in the same journal, by a letter from another of Dr. Maurice's parishioners, declaring that he too had sat through all those years and gathered from what he heard principles precisely opposite to those gathered by the other! The two letters were written with equal ability, and both in evident good faith; they were not vague, but went into Dr. Maurice's preaching on all points of doctrine; but the conclusions of these two parishioners could not have been more discrepant as to what they had been hearing for forty years, if, in that time, one had been listening to Parker at one end of the church and his neighbor to Dr. Beecher in the other end!

I am satisfied that there was just this unconscious vagueness in Dr. Maurice's preaching, that it rather excited the mind than instructed it; so that the roused mind of the hearer was permitted to get higher glimpses of its own thoughts. The two parishioners had projected their individual tendencies upon their preacher's mind. His thoughts had an indefinable sheen and lustre, like that of the pigeon's neck; and how they impressed the eye depended upon the position of the eye as much as upon the thoughts themselves. He was imaginative, poetic, spiritual; and he had the defects of that kind of intellect when harnessed to the wretched ambiguities and half-way statements of a Church whose boasted broadness has gradually declined to a miserable compromise between superstition and rationalism, which has the effect of the sun trying to shine through a London fog. Bishop Butler introduced his famous "Analogy" by saying that he had not been more obscure than the nature of his subject rendered necessary; and I doubt not as good an apology may be urged for Maurice. But in both cases the apology suggests that the subjects might have been better left until they became clear enough to be treated clearly.

My own memories of Prof. Maurice and his preaching incline me to believe that he was in reality a mystical or transcendental rationalist. I have spoken of his piety and his spirituality; but I must warn my reader against the supposition that he was anything like the type of consumptive soul ordinarily called pious and spiritual. He was a hearty worker, a genial lover of human nature, loved to see young folk dancing, loved fun as well as any Englishman living. He had a contempt for shams as hearty as his friend at Chelsea had, and a contempt for sentimental priestism. At a little circle which used to meet for religious readings and discussions, Prof. Maurice was the chief speaker. On one occasion he had delivered an extended disquisition on the characters of Jacob and Esau. He took these as to some extent typical of the natural man and the spiritual man. Jacob was of course the spiritual man. After having got through with the allegory and analysis, Professor Maurice said: "There is one thing I would say in conclusion; that is, that the story of Jacob in the mess of pottage affair indicates, what has been observed in all ages, the tendency of the 'spiritual man' to be a scoundrel and a sneak!"

But whatever vagueness of opinion might have been observable in Professor Maurice's pulpit discourses, there was no want of clearness in his life. It was devoted to every high and noble service to man. He stood by every honest and just cause. He toiled for the poor. He would leave the finest drawing-room and the best company, and plunge through the worst weather, to meet the workmen of the Ormond Street College when they expected him. The last time I saw the brave, high-minded old man was there among those to whom he had given their nobler aims,—sorely will they miss him!—and by his side his son, who is already well-known for his ability and his devotion to his father's aims. His son? No man has died in England these many years whom more young minds have looked upon as a father than Frederick Dennison Maurice.

A well-known physician in one of our large cities was walking one evening, when, coming up behind a rather forlorn-looking couple, he perceived that they were jangling about something; and as he passed, the husband reproved what had evidently been some expression of repining on the part of the wife, in the following terse though morally unsound proposition:—"You was drunk yesterday, and you was drunk day before yesterday, and I should like to know what more you could have unless you was an angel in heaven!"—*Galaxy*.

Some travellers halted close by the reputed tomb of Lazarus, looking down toward Jericho and the Jordan. The dragoman in attendance appeared about to communicate some important bit of information. With a sweep of his hand of indescribable grandeur, covering in one extensive swing the entire landscape from the Dead Sea to Bethel, he exclaimed, "Dere is the place where our Savior he got his donkey!"

THE CHRISTIAN AMENDMENT.

[The following report of the late meeting in Boston, April 14, in furtherance of the Christian Amendment project, has been kindly forwarded by a friend. It is from a local paper, name not given.]

MEETING IN TREMONT TEMPLE—ADDRESSES BY REV. D. McALLISTER AND PROF. J. A. SEELYE.

The Temple was well filled last evening, on the occasion of a meeting in favor of a religious amendment to the Constitution, so that there shall be an "unquestionable legal basis for Christian education in our public schools, and for every other Christian feature of our national life." The chair was occupied by the Rev. E. M. P. Wells. The proceedings were opened with prayer.

The Rev. D. McAllister of New York, secretary of the National Association, first made a brief address, in which he said that, until within comparatively a few years, there was no question of America being a Christian nation. But of late there has been a denial of the fact, and an attempt has been made to break down whatever is distinctively Christian in this country. Settled as the country was by Christian people, with a civilization based upon Christianity, we have institutions all around us of a Christian character, which, however, give apparent offence to a great many people, who claim their right not to be insulted by institutions of the kind. Not believing in Christianity, they claim that, when the nation acts as a nation, it shall not favor Christianity any more than any other religions. They say that under the Constitution of the United States they have a right in this country to send their children to schools where they will not be insulted in the reading of a book in which they do not believe, claiming that, as they pay for the common schools, they have a right to expect that there shall not be produced in them a book to which they have the most decided objection. There is more persistent determination expressed by this class of people whenever the question springs up anew. The effort made in Cincinnati two years ago was the most persistent one the speaker had ever seen, and renewed efforts, he thought, might now be expected. In a clause of the bill now before Congress, urging a national system rather than a State system of education, it reads: "No sectarian book shall be allowed in the system of education in the United States." This was a clause generally overlooked. If that meant a denominational book, it would be all right, but the cry is made in this connection that the Bible is a sectarian book, and the friends of the bill boldly express the determination to have the Bible put out from the system of education in this country.

In regard to the controversy at Cincinnati, the speaker said the opponents of the Bible went quietly to work, and got a majority upon the school committee, and then proposed the resolution that made so much talk. The next morning petitions poured in, signed by thousands and thousands of citizens, protesting against the expulsion of the book. The school board knew there would be a sensation, and they were wise enough not to act in the matter at once, but to let it lie on the table until the excitement had died away, and then they again took up the resolution, passed it, and the next morning some of the members actually went and stopped the reading of God's word in some of the schools. The question was brought before the superior court of Ohio, where Judge Hagan, decided that, as the constitution of the State expressly acknowledged God and religion, the reading of the Bible was legal. The matter will be taken before the supreme court of the State in a few weeks, but it will not probably end there, as the opponents will take it before the national courts; and if we had in our national Constitution that acknowledgment we had in nearly every State constitution, it would not only sustain the decision of the Ohio judge, but would greatly strengthen the friends of our Christian system of education. And it is the aim of the association to have that undeniable legal basis in our Constitution, so that there will never be any question raised about the matter, and so that when men stand up to resist the Bible we may say, "No; we recognize the Christian religion as a fundamental law of our Constitution." [Applause.] There are many men in the country, men of intelligence and many Christian virtues, among them the editor of the *Independent* and the pastor of the Plymouth Church, who say in carrying out the theory of our national Constitution, interpreting it by its failure to acknowledge God, that the Bible must give way and go out of our common schools; but to such he would say that it is no sacrilege to lay hands on the Constitution, as they seem to think, for that article was made to meet the wants of the people, and it was never intended that the people should deny themselves any of their precious privileges in order to conform to the Constitution. Holding, then, to the standard of Christian religion in our common education, we have a right as a Christian people to take the Bible as an exponent of that standard, and we have this right, furthermore, and if driven to the wall would use it, as stating in the fundamental law of the nation that as a nation we acknowledge that book as the bulwark of our civil and religious liberty. [Applause.]

Professor Julius A. Seelye, D. D., said that in most disputes among men the whole trouble rests upon some cardinal misunderstanding between the disputants. A misunderstanding which, as long as it continues, prevents all harmony, can never be adjusted unless the parties are at the outset to occupy some common ground. So he started, therefore, that evening with the ground on which we all ought to stand. He took it that such ground is found in the

fact that nations and civil governments have always been connected with some sort of religion. A nation without some religion is no more to be found than a nation without a government; but if in some instances a community of men have been discovered, they are only found in the wildest and the rudest of the human race. Looking at it simply as a matter of fact, we find that nations and governments and religion always stand connected together. This fact is no more apparent in the earliest than in the latest periods of history, and it is the most prominent historic fact of all time that it does not change with other changes; whatever else may be submerged, this one truth rides the billows as did the ark the deluge.

I have said, continued the speaker, that no tribe could be found lacking in religion unless it was also found to be lacking in nationality. But take any such tribe, and let it be penetrated with no matter what sort of religious faith, and immediately the instinct of organization becomes apparent, the people begin to show some signs of nationality, and law and order take the place of chaos. The Hebrew code still holds its place and is recognized by the five or six millions of Jews on the globe to-day; the Mohammedan religion is still fervently believed in by a hundred and eighty millions; and the Buddhist faith by vast numbers, showing you that a community having once adopted a faith never loses it. To be, one of the profoundest of recent ethical writers in Germany, says that Christianity is essentially a political principle, and a political power. It is constructive of the state, and bears in itself the power of forming the state and of developing it to its full completeness. We find that the first, the last, the ever-present element is religion; we find it is not so much the flower or the fruit, as it is the seed and root of all political life. But if religion is to serve a nation, it is from its singleness, for you can no more bring two religions and have them exercise an equal power on a government, than you can have two repellant forces of nature acting in the same time and place. A nation cannot serve God and mammon any more than can an individual, and if a nation is founded on two religions, it must ever have internal dissensions, as witness Turkey to-day. It follows, therefore, that no nation can be indifferent to the fact of its religion; that would be simply indifference to its own well-being.

I contend that we are a Christian nation. An atheistical nation is from the nature of the case an impossibility and an absurdity, and we need not to be put into that class. I take it that the doctrine of the fathers and the spirit of our history all indicate a distinctively Christian influence in the origin and continuance of the nation. The thought of a Christian nation, to be formed and maintained, was the clear doctrine of the fathers. Says the first governor of Massachusetts, Winthrop,—"The civil State must be raised out of the churches." Barry, in his history of Massachusetts, says that with the Puritans religion was the basis of the civil as well as of the ecclesiastical government; while Benjamin Franklin in the convention for founding our national Constitution says, "We have been assured in the sacred writings that, except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also firmly believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel." A resolution passed by Congress in 1778 declared that religion and good morals are the only bases of good government. Mr. Webster, in his Plymouth oration, said that our ancestors established the system of government on morality and religious sentiment, and Mr. Justice Story, in giving a decision in the Girard will case, declared that Christianity is a part of the common law of the State. I take it that this is not to be any longer denied; but who does not see the coming influence of Christian principle in our institutions and will acknowledge it as either unwise or insincere? You might as well take out the heart from a living body, and expect the body to continue all its functions, as to expect a nation to exist without Christianity. Christianity is woven with our own government very much as Phidias wove his own name in the shield of Athens, which could not be effaced without destroying the entire structure. And now because this is true, I would have it declared in our national Constitution, which expresses the fundamental law of the nation. Why should it not be declared? It is not only true, but it is the most fundamental truth that can be made. It is the top stone, the corner stone, and shapes the whole of our civil structure. Why should it not be placed where it can be known and read of all men? A written constitution is no patchwork, it is not made to clothe the nation according to the fancy of some constitutional convention; but it must be made to fit the nation, or the nation will not wear it. It can only express that which has already been deeply graven in the hearts of the people, and clearly uttered by their history. A written constitution does not make the fundamental law of the land, it only declares; and that written constitution is the most defective where the highest and the deepest and the most controlling power of the government is withheld.

It is said that Christian principle needs not this declaration. But that is not the question. Gravitation did not need that Newton should discover its laws and declare them, but the human mind needed the discovery and announcement, and Newton's utterance of it was a glory to him and an inspiration to his race. The self-evident truths with which the declaration of independence opens does not need this declaration. They were truths before the declaration, and would have remained such had the declara-

n never been written. Christian principle can take of itself, but the nation needs this declaration; it is to utter it in order that under this truth there be no mistake respecting it, and that it may be owned and read of all men. It is not, therefore, as the poor phrase that we need this principle introduced; it is because the principle is so blessed that would have it give light to all in the house. If the government at Washington could appeal to a people on just this principle, it would serve in a measure to dissolve the complications between a nation and Great Britain at the present time. A claim of indirect damages ought not to prevent litigation, ought not to be put forth in a manner to peril the peace of the nations. I do not find any who is at all well informed at the present day, that feels it to be a grave mistake to have originally presented such a claim; and we find the administration organs and men well up in the councils of the State avoiding the question, and seeking to blame one else. It is the old story of the fall—the man gave me and I did eat; and the serpent tempted me and I did eat. I do not arraign the government; I recognize the grave responsibilities of public office, and that its acts, though not superior to fanaticism, can only be fairly judged by the eye that sees in all its bearings. But it is said we have sought the question up to this point, and cannot relate. Why not acknowledge the mistake, and take proper course? That would be derogatory to the unity of the nation, is the answer. But what is the unity of a nation or of a man who refuses to acknowledge an error that is pointed out him? Could a government suffer a loss of dignity by acknowledging an error into which it had fallen? But we are the eve of an important election, and it is much easier to rouse the passions and excite the prejudices of a large class of voters than at other times, and the government does not like to give the cue to feelings of this sort which such an acknowledgment would give, and at the dawning of the glorious day of peace is again turning into night. We claim that such an amendment as we desire would kindle Christian sentiment to a new enthusiasm, and inspire to renewed loyalty to truth hearts whose unflinching love of truth and unfeeling love of God the interests of the nation are bound. With the State, the religion is valued for what it will produce; to the individual religion is an end; to the State a means for the securing of further ends of civilization and freedom. The State uses religion in order to achieve the highest condition of society in respect to these earthly and temporal blessings belonging to present life. The highest hopes of man can find Christianity their highest results. Are not these things which the State may seek—its highest civilization and freedom? Our common school system is a vigorous growth. Every hamlet has the shelter of its spreading branches, every home the refreshment of its healing leaves. But it grows only on Christian soil. In conclusion, I claim the Christian creed is so vital that the State cannot leave it for other interests.

THE OPPOSING FORCES OF CHRISTIANITY AND INFIDELITY.

in the Union and Advertiser, Rochester, N. Y., April 16, 1874.

dispatch yesterday announced that a meeting held in Tremont Temple, Boston, on Sunday 1st, "in favor of a religious amendment to the constitution, providing for an unquestionable basis for christian education in our common schools, and for any other Christian feature of our natural life." E. M. P. Wells presided. After prayer by Rev. J. Clark, Rev. D. McAllister of New York, Secy of the National Association, and Prof. J. H. Hyde, D. D., of Amherst College, made speeches, parts of which appear in the Boston papers. Simultaneously there comes a loud blast from THE INDEX, the organ of the opposing force, to this effect: them agitate. The struggle between Christianity and infidelity for the control of this country is inevitable, it will only be hastened by agitation. While these revolutionaries are urging their demand, the liberals will more vigorously urge their own. What are they? 1. demand that churches and other ecclesiastical property no longer be exempted from just taxation. 2. demand that the employment of chaplains in Congress, State Legislatures, in the army, navy and militia, prisons, asylums and all other institutions supported by public money, shall be discontinued. 3. demand that all public appropriations for sectarian, moral and charitable institutions shall cease. 4. demand that all religious services now sustained by taxation shall be abolished; and especially that the Bible in the public schools, whether ostentatiously or slyly as a book of religious words shall be prohibited. 5. demand that the appointment, by the President of the States or by the Governors of the various States, of all in festive and feasts shall wholly cease. 6. demand that the judicial oath in the courts and in all departments of the government shall be abolished, and its affirmation under the pains and penalties of perjury be established in its stead. 7. demand that all laws that do not directly enforce observance of Sunday as the Sabbath shall be repealed. 8. demand that all laws looking to the enforcement of immorality shall be abrogated, and that all laws conforming to the requirements of natural morality, rights and impartial liberty. 9. demand that not only in the Constitution of the States and of the several States, but also in the proclamation of the same, no privilege or advantage be conceded to Christianity or any other special religion, our entire political system shall be founded and added on a purely secular basis; and that whatever shall prove necessary to this end shall be consistently and promptly made. 10. we think the people of this country will be comply with all the demands of THE INDEX it is by no means certain that they will not fully acquiesce in some of them as the only means of deliverance from the injustice and oppress-

ion of the holier-than-thou sects which are in organization for the purpose of controlling mind and matter with the power and machinery of government according to their own view, while excluding and proscribing all others—Christians and Infidels alike—as "sectarians" who have no equal rights that they are bound to respect. THE INDEX people have the merit of directness, honesty and equality in their propositions. The Boston religious amendment people, on the other hand, propose a recognition of Christianity, but only their Christianity. They desire, in the words of Prof. Seelye, of Amherst, that "the common school system shall rest on a religious basis," but that basis must be of their religion. In harmony with their talk and action are the talk and action of the pious people who make up the majority of our State Legislature at Albany. The Assembly on Saturday last sent up to the Senate for concurrence a proposed constitutional amendment prohibiting the Legislature or the corporate bodies of any county, city or town from loaning or appropriating money to "sectarian" schools or other institutions, and at the same time, for concurrence also, a bill appropriating \$125,000 to academies, nearly all of which are "sectarian." The Senate, fresh from making a donation to the Rev. Dr. Peck's Methodist University at Syracuse, which has been built to a large extent with the public money, concurred in the appropriation. Senator Lowery moved to strike it out. We quote the *Evening Journal's* report:—

Mr. Lowery said: By far the greater portion of the academies, as at present managed, are sectarian schools. Many of them were established by the different religious denominations, and are now conducted in their interests. Unless the State is prepared to go to extreme lengths in support of sectarian institutions, the proposed aid ought not to be granted. The proposed tax is an unjust one, because there are over 700 towns in this State which contain no academy. Why should the people of those towns be taxed for the benefit of private institutions which are of no practical value to them? And lastly, the number of pupils attending academies is about 30,000. The proposed appropriation is therefore at the rate of over \$4 for each pupil in attendance. This is much more liberal in proportion than any appropriation the State makes for the support of common schools. The State tax of one and a quarter mills for the support of common schools yields a little more than \$2,500,000. The number of pupils attending the common schools is considerably more than one million. Why should the State pay over \$4 for each academic pupil, and less than \$2.50 for each common school pupil?

The motion to strike out was lost. Mr. Madden moved to amend the section by providing in effect that no part of the fund shall go to the support of any private or sectarian academies. Messrs. Madden, D. F. Wood, Lowery, Benedict, Woodin, J. Wood, Lord and Johnson discussed the motion at great length, when the question was taken and lost.

Here, in this action of the Legislature at Albany—this lavish appropriation of public money to the select "sectarian" schools of the rich from which the poor are debarred by high rates of tuition, while a mere pittance is denied to the charity week-day schools of the State which take in and educate the orphan and the outcast, the people see a practical exemplification of the spirit and "principle" of the people who advocate a religious amendment of the federal constitution and anti-religious amendment of the State constitution. They are alike bigoted, pharisaic, tyrannical, proscriptive. Is it any wonder that the people turn from such burlesques of Christianity and common honesty—that men turn from churches and religious societies and go to the extreme of infidelity, when they see how professed Christians, and professed believers in the equal rights of all, belie their professions, and, where they have the opportunity, wield the power of government to tax the masses and appropriate their money to "sectarian" objects of their liking, while prohibiting the loaning or appropriation of a dollar to the "sectarian" objects of others? From such "Christianity," in or out of the Constitution, the prayer of the people is, "Good Lord, deliver us." In view of the way in which professed Christians now act towards each other, and toward those who do not profess Christianity, there is scarcely a doubt that, if the religious amendment programme and THE INDEX programme were to be submitted to a popular vote of the people of the United States, the latter would receive ten votes where the former would receive one. Paradoxical as it may seem, it is Christianity, as exemplified by those who most ardently profess it, that produces infidelity, and even makes allies for it of Christians oppressed by fellow Christians. It is not the want of God in the constitution that is the matter, but the want of His golden rule in the heads and hearts and hands of those who profess to believe in him.

THE RELIGIOUS TEST IN THE CONSTITUTION.

[From the Boston Commonwealth, of April 18.]

Those who have made light of the attempt to engraft a theological bias upon the national constitution have hardly considered the enthusiastic welcome with which the idea will be received by a considerable portion of the community. Instead of being the aim of only a few and comparatively obscure portion of the public, it is seen that there are many interested whom it might have been thought would have a larger and more catholic conception of the grandeur of a non-sectarian fundamental basis for a popular government like ours. A call has appeared in the daily journals of this city for a meeting of sympathizers in this movement to-morrow (Sunday) evening, to which are appended names like those of Jacob Sleeper, Samuel G. Bowdler, Cyrus Carpenter, Pliny Nickerson, James R. Osgood, and others known as warm and devoted friends of civil and religious freedom. That the clergy, to a considerable degree, should constitute the bulk of the signers of the call,

was to be expected; but we confess that we did not anticipate finding laymen like those we have named favoring a scheme that must proscribe, if adopted, a large share of their fellow-citizens. With God and Christ in the constitution, no Israelite or Mohammedan, no atheist or "disbeliever," can honestly swear allegiance to the government. We establish the old theocracy once more; and there is no hospitality for men of all creeds or of none. To our mind our political system can receive no hurt so irreparable as this. We have little faith in the success of the movement; but, nevertheless, we are not unmindful of the influences being brought to bear for its consummation. The attempt, even, is fraught with danger. It will enkindle the worst passions of all who are to be set aside as unworthy to live under the amended constitution. It will engender hate towards many excellent men, strong in their religious convictions, yet nobly disinterested in labors for the general good. It will invite the dissensions of a past age in the old world upon the fresher soil of the new. A better way is to let our religious opinions work in their accustomed channels. If they cannot control the community, we must accept the fact that, in a republic of equal privileges, matters of religious belief are no part of the public concern.

The only place the wife of a Congressman can fairly trust him—and we write this advice in behalf of virtuous innocence—is the Washington Club. The Washington Club is composed almost entirely of heads of families, sober, steady, quiet business men, who meet in its elegant rooms for a little relaxation from their many cares. The Club is always opened of an evening with prayer, and afterwards these pious gentlemen sit around and read good books, or discuss light doctrinal points, such as "Transubstantiation," "Infant Baptism," "Can a man marry his aunt?" or "Is it moral or in any sense in accordance with revealed religion, to kill your mother-in-law?"—*Washington Capital*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending April 20th.—Jno Winslow \$2.50; Mrs. Lucia H. Cowles, 10 cts.; Henry F. Dunckel, 50 cts.; Joseph Atkins, 25 cts.; Zerah Masters, 75 cts.; J. S. Morrill, 50 cts.; O. Brooks, 50 cts.; D. A. Robertson, \$2; Wm. L. Prentiss, \$2; Dr. V. W. Sunderlin, 50 cts.; E. Kier, \$2; A. Bootham, \$2; H. P. Hyde, 25 cts.; W. F. Johnson, 25 cts.; Henry Townsend, \$5; Rev. Zerah Masters, \$4.50; Mrs. O. Gillett, \$5.50; S. D. Bardwell, \$2; E. F. Dickinson, 75 cts.; J. Shackleton, \$2.50; G. H. Briggs, \$1.25; L. S. Hoque, 75 cts.; F. E. Baker, \$1.50; Reuben Frible, \$2.70; M. Hayden, \$3; James Allen, \$4.50; Jno. M. Haynes, 10 cts.; Silas N. Walker \$2.50; J. F. Wilson, \$2; Jas. W. Graham, 25 cts.; M. C. Riggs \$2; Mrs. Julien & Wilson, 75 cts.; Dyer D. Lum, \$6; L. G. Felch, \$2; J. D. Zimmerman, \$4.50; A. A. Knights, \$2.50; J. T. Blakeney, 50 cts.; H. G. Spencer, \$2.75; Dr. J. H. Fork, \$3; J. Sedgwick, \$3; C. M. Nye, 50 cts.; Rev. C. H. Brigham, \$2; Jas. B. Tyler, \$1; Mary S. Hughes, \$1; J. Whitaker, \$3.75; J. W. Pike, \$1.50; C. C. Niccum, 50 cts.; Geo. B. Boutelle, \$2.50; Theodosia B. Shepherd, 65 cts.; C. G. Clark, \$2; Dr. Jas. Fischer, 60 cts.; Eliza H. Beares, \$2; La Mott Blanchard, \$2; H. L. Green, \$5.50; T. R. Davis, \$1; S. W. Ayers, \$1.50; W. H. Spencer, \$2; L. Adams, 10 cts.; Wm. Wadsworth, \$2; J. A. Clark, 20 cts.; E. G. Baldwin, \$2; H. Smith, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

A MANUAL OF THE ANATOMY OF VERTEBRATED ANIMALS. By THOMAS B. H. LILLIE, LL.D., F. R. S., Author of "Lay Sermons," "Man's Place in Nature," "Origin of Species," etc. New York: D. APPLETON & Co., 549 and 551 Broadway. 1873. pp. 321.

INSTRUCT: ITS OFFICE IN THE ANIMAL KINGDOM AND ITS RELATION TO THE HIGHER POWERS IN MAN. Lowell Lectures, 1871. By P. A. CHADBOURNE, LL.D., Author of "Relations of Natural History," "Natural Theology," etc. New York: GEO. P. PUTNAM & SONS, Association Building. 1873. pp. 307.

THE WORLD BEFORE THE DELUGE. By LOUIS FIGUERE. Newly Edited and Revised, by H. W. BIERSON, F. R. S., F. G. S., of the Geological Survey of Great Britain. Hon. Fellow of King's College, London. With 235 illustrations. New York: D. APPLETON & Co., 1873. pp. 518.

SPIRITUALISM ANSWERED BY SCIENCE. By EDWARD W. COX, S. L., F. R. G. S. New York: HENRY L. HINTON, Publisher, 744 Broadway. 1873.

THE VICTORY OVER DEATH. A Sermon by O. H. FROTHINGHAM, preached at Lyric Hall, March 31, 1873. New York: D. G. FRANCIS, 17 Astor Place. 1873.

PROCEEDINGS OF THE NATIONAL CONVENTION TO SECURE THE RELIGIOUS AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES. Held in Cincinnati, January 31 and February 1, 1873. With an Account of the Origin and Progress of the Movement. Philadelphia: JAS. B. RODGERS & Co., 53 and 54 North Sixth Street. 1873.

SPIRITUALISM AS MANIFESTED THROUGH THE MEDIUMSHIP OF THE WOMAN OF ENDOR. By A. B. MARLEY. Springfield, Mass.: A. B. MARLEY.

THE ALDINE for May, 1873. JAMES SUTTON & Co., 38 Liberty St., New York. \$5.00 a year.

THE JOURNAL OF SPECULATIVE PHILOSOPHY for April. St. Louis: E. P. GRAY. \$2.00.

THE OHIO MEDICAL AND SURGICAL REPORTER for March. Cleveland, O.: L. B. WITTE, 17 Monumental Park. \$1.50.

THE INDUSTRIAL for April, 1873. Richmond, Ind.: ISAAC KIRLEY, Editor and Publisher. \$1.50.

ng of the Christianizers in Boston; and we now append the list of those who signed it, as reported in the Boston Journal:—

Charles G. Nazro, E. B. Webb, A. A. Miner, E. M. Wells, Jacob Sleeper, Charles D. Gould, Moses H. Argent, Increase N. Tarbox, Henry F. Durant, Manon Eastburn, John S. Blatchford, Edward S. Rand, Jonathan French, Jos. B. Tilton, G. M. Dexter, S. J. Bowdler, G. M. Clark, S. F. Upham, Wm. R. Jark, David Snow, Cyrus Carpenter, Pliny Nickerson, Wm. V. Garner, Louis B. Schwarz, James White, A. Van Wagener, W. S. Houghton, Ebenezer, James R. Osgood, A. J. Gordon, H. M. Parsons, George C. Lorimer, Alex. H. Vinton, Wm. H. Hoyt, S. H. Hayes, Wm. Graham, and others.

N. B.—We shall be greatly obliged if all those who are now circulating the counter-petition will send in their lists at least as early as June 1; and we respectfully ask the liberal papers which have promised to send their lists to us to do so at their earliest convenience. Unless special reasons for delay shall arise, it is our intention to send the entire list as soon as possible after that date to the Hon. Charles Sumner, who, as our readers will remember, has promised to present the remonstrance "with pleasure and sympathy."

NO FAULT OF OURS.

I sometimes see a sharp arrow shot by some sectarian newspaper against the Free Religious Association, and feathered with this particular complaint: that whereas we began by specially inviting individual opponents or well-known non-sympathizers to our platform, we do so no more. The charge is a madness, for it justifies us in pointing to facts of which we are rather proud.

Perhaps no new movement ever tried harder than ours to open its platform to its opponents—as this right hand knows, which painfully wrote many letters of solicitation. As Garrison began the anti-slavery movement by exhausting all efforts to induce leading clergymen to take it up, and, that failing, undertook the easier task of abolishing slavery himself—so we first made long and faithful efforts to fill our platform with our opponents, and this failing, found our consciences quite clear to occupy ourselves. There is a point where such self-abnegation ceases to be a virtue. Some of our best friends thought that we went to the very verge of self-respect thus offering to give up our precious hours to those who had no sympathy with us. Yet we did it; and for one am very thankful that we did it so thoroughly. It has at least saved us the need of ever doing it again.

At our first anniversary, Rev. Merrill Richardson was invited to represent the Orthodox Congregationalists, Rev. J. F. Clarke and Rev. Robert Collyer to represent the Unitarians, Rev. Olympia Brown for Universalists, Rev. J. P. Hubbard for the Episcopalians, and Rev. C. H. Malcom for the Baptists, and her Hecker for the Catholics. All but the first last came and spoke; Mr. Malcom in a tone of friendly sympathy which won our hearts, Mr. Hubbard and Dr. Clarke in strong antagonism to our principles, as we expected. To show under what circumstances of opposition one at least of these gentlemen spoke on our platform, I may say that, after Mr. Hubbard had accepted our invitation, I received a letter from a high official—I think he was the President—of the Boston Young Men's Christian Association, beseeching me to release Mr. Hubbard, for the sake both of his health and usefulness, from his promise. This letter was written out Mr. Hubbard's knowledge, and was addressed to me, as having conducted the correspondence. It simply forwarded by me to the gentleman most concerned, and the decision left entirely to him. He, his accustomed manliness, refused to be excused his promise, and came to the meeting. I have always honored him for it.

Next year, being resolved still to be faithful to our opponents, we wrote to those whom we thought courageous and progressive in different denominations, earnestly striving to secure some "evangelists." We explained, as clearly as we could, why we did this simply for love of free speech, and the more frankly they spoke their mind on our side, the better we should like it. We wrote to Rev. Merrill Richardson again, Rev. Phillips Esq., Rev. Dr. Quint, Rev. J. L. Corning, Rev. A. Abbott, Rev. W. H. H. Murray, Rev. Proctor Diman, Rev. Wm. E. Park. Their answers were found in our report for that year. All their answers were courteous; all recognized our personal

respectability and apparent honesty of purpose; but all declined. This uniformity of response settled our future policy. Having done our duty, we find our consciences clear. Henceforth, I take it, we shall welcome all comers, but solicit none.

T. W. H.

GOOD-FRIDAY REFLECTIONS.

TO THE EDITOR OF THE INDEX:

Sir,—I am writing on Good Friday morning, and the reflections caused by what I see from my windows are strangely different from those which I used to have, on this day, in my boyhood.

The blinds would be drawn down or the shutters closed, as in a house of mourning. Dry bread and water for breakfast; boiled rice for dinner, without any sugar or jam; "cross buns" for tea, with a compensation for the day's fasting in the shape of an egg. A very heavy dose of church service, at eleven, helped to complete the oppressive gloom of the day. I thought we should never get to the end of that painfully reiterated story of the crucifixion, standing up for an interminable period to hear the last chapter of it read. Some dismal hymn about the "Precious Blood" followed; and then, to my extreme disgust, we had the whole story over again in the pulpit, only this time with the abominably orthodox assertion that it was "all our doing." I don't think I was ever as a child persuaded into believing such a monstrous fiction as that; but I do well remember how I came to hate and abjure the very names of Lent, Passion-week, and most of all Good-Friday, as the symbols of all that was gloomy and wearisome in religion.

The day, however, used to be redeemed for one short half hour, when my father would call us one by one into his study and talk lovingly to each in turn, exciting all that was good in our natures by his sweet, tender earnestness, and then making us kneel down with him and pray that God above would help us to be good. The fragrance of that little oasis is fresh in my heart to-day; and not all the Good-Fridays since have been able to weaken the influence of that blessed season. But now I am free from the fetters of clergy, I would as soon go into a shambles as go to church on Good-Friday; and nearly every one else seems to be of my opinion.

There are thousands and thousands—I may truly say millions—of people passing to and fro for nothing but pleasure. Holiday-making is the single idea associated with this day in the minds of four-fifths of the population. The remaining fifth are at church, poor things! The question naturally arises, if this outward disregard for the day is so prevalent, the inward disregard of the event which it signifies must be nearly as prevalent. Then why is this called a Christian country? If the "Day of Atonement" be revelled in as a day of mere animal enjoyment, of rest and excursion, with what feelings must the Atonement itself be regarded if thought upon at all? The truth is that this central dogma of Christianity has lost its hold over the mass of the English people, and I don't think it can ever be replaced.

The churches may thank themselves entirely for their own decrepitude. Instead of teaching men that they were in horrible peril of everlasting torment, and were rescued from it by the commission of a political murder, they might have taught men that the freedom and security which they enjoy to-day are in part due to the life, the teachings and the martyrdom of Jesus of Nazareth. Good-Friday, even as a religious festival, might then have had some pious uses. But the frightful, unbelievable, and repulsive conception of that man's history as a Divine tragedy—as a sacrifice, propitiation and oblation, a "sweet-smelling savor" in the nostrils of Deity by which his attention was abstracted for a moment from offending humanity, and he let fall the thunderbolts of his frenzied wrath by mistake, as it were, upon the wrong head! Such a picture as this is enough to empty the churches and to drive all who can go out into the open fields.

It is certainly true, as another side of the picture, that there has been a great "revival," as they call it, in all the churches and sects, and that an amount of outside show in religious ordinances is being made on a scale never before attempted. But to those who look closer into things than the surface, this will not be an unfavorable omen. The flame of the dying candle, like the heightened intelligence of a dying man, brightens up into an unwonted brilliancy in the last paroxysms of the vital struggle. Like Rome before the final overthrow of paganism, Christianity wears

an aspect of unusual freshness, and does not yet betray the rottenness at the core. But it is doomed, nevertheless. On one side the unreasonableness of the Christian dogmas will not stand the crucial tests which modern thought has brought to bear upon them; and, on the other hand, the whole contest between freedom and authority has to be fought out afresh, and, as I believe, for the last time in Christendom. Races of slower development than ours may have to tread hereafter in our footsteps of to-day; but the Teuton, Scandinavian and Celt are approaching a contest on this subject which will be final. India is almost ready for it, too; and when three such immense and influential portions of mankind as India, Europe and America, unite for the ratification of such a treaty of peace, infallible guide of every creed under heaven—in pope, priest, or parchment—will be swept out of the pathway of mankind.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E.,
March 20, 1872.

CHURCH AND STATE.

The idea of an Established Church is repugnant to the sentiments of a vast majority of the people of the United States, and it is therefore asserted with great confidence that the present effort to Christianize the Constitution will result in ridiculous failure. Are we not too sanguine? The scheme will no doubt fail; not, however, because it is regarded with indifference, but because it is met at the threshold.

Every one will probably admit that religious freedom is better understood here, and is more securely guaranteed to this nation than to any other. The spirit of our institutions demands religious liberty; but who will maintain that we enjoy it according to the full meaning of democracy? The principle of liberty is the corner-stone of our American government, but in the process of building other material became a part of the structure. In the beginning democracy was confronted by despotism in its grossest form, and the contest has but just ended. We have broken the fetters of the negro—our first duty—and the hour has now come when we may say to break our own.

The advocates of the Christian amendment rely upon the limitations of democracy, upon misconceptions of liberty; we must seek to remove the limitations, to teach the true meaning, if we expect to baffle them. They appeal with confidence to the past and present attitude of our government toward what are termed, in legal phraseology, "religious societies," and a large part of the record is against us. Let me cite a few cases.

We are taxed to support religious societies. It is true that no one sect can impose a tax for its own support, as in England, but it is also true that the whole people are taxed to maintain all the sects. This taxation may be indirect, but it is none the less burdensome. I cannot state the exact value of property held by church organizations, but it is safe to say that millions of dollars are invested in such property, from which government derives not one cent of revenue.

It may be said that the motive which led to the exemption of church property from taxation was a good one; that the intention was, not to establish ecclesiastical despotism, but to encourage moral education. To what extent this end has been accomplished I will not now consider. It is well enough understood, however, that with the majority of churches morals are secular, and theology alone is religious, at least is predominant. This plea of good motive is urged by politicians to-day to justify large and direct appropriations of money for the exclusive benefit of sectarian organizations. The most indifferent of us will be startled when we hear the sums annually contributed by the State legislatures to maintain Roman Catholicism and other forms of Christianity. At this moment there is a bill before the Massachusetts legislature which appropriates one hundred thousand dollars to Amherst College, a sectarian institution, and substantially an ecclesiastical mill for the manufacture of evangelical Christians. For the motive good or bad, the fact that we are taxed to support Christian churches is clearly established, and it is a precedent that can be used by skillful advocates to very great advantage.

Again, our Congress and State legislatures employ chaplains. Only a week or two ago the Boston Journal, referring to the Massachusetts legislature, suggested that "all the members . . . at the top of the

Speaker's hammer, rise in their places and reverently repeat—the chaplain leading in the exercises—the Lord's Prayer." Liberals smile at such a proposal to-day, but does it not in some degree indicate a popular readiness to make further concessions to ecclesiasticism? After the legislators have learned, parrot-fashion, to repeat the "Lord's Prayer," how easy it will be to teach them the Apostle's Creed! This time-honored and too often time-serving office of chaplain is not only a precedent apt for the purposes of religious enthusiasts, but it is an expensive one to us; these clergymen in the navy and elsewhere are maintained by the public at an annual expense of thousands of dollars. During the late war the cost of regimental chaplains alone must have been enormous.

If we examine into legislation touching religious books, we find the Christian Bible has been persistently recognized as "the word of God." The Bible is read in our public schools, not as history, but as absolute religious authority, and the children understand that it is the divine authority upon which the claims of the sects are based.

It would be easy to extend the list, but these illustrations will suffice. Christian zealots point to such facts and demand consistent action. Consistency, they say, will incorporate into the Constitution & recognition of what is already established. Our reply is, let us have consistency, but let it come by the abolition of all customs that conflict with and subvert the organic law of the land.

They are strong because they are united, because they have the precedents of a century and the religious prejudices of the people behind them. They are weak because they reason from false premises and demand a further violation of the theory of our government. Our strength lies in the fact that we find our warrant in the organic law, and plead for a true development and a correct application of the principle of liberty. We are weak because we are scattered and because we refuse to push our principle to the overthrow of previous custom and present usage. Our house is divided; we compromise with the enemy. Of the many thousand names now appended to Mr. Abbot's protest, how many can be secured for an attack upon the present active and vital recognition, by our government, of the special claims of Christianity? Are we content to act on the defensive, or shall we accept the challenge offered by the churches, and go forward with a resolve to continue the contest until religious freedom is secured, until the chains that now bind us are broken?

Christianity, from its own stand-point, is perhaps justified in this new assault upon freedom; and it will in time succeed if it is not met by a counter-attack. The present anomalous condition of society cannot be permanent. Either Christianity must release its grasp on the State and relinquish what it has already secured, or it must triumph and liberty sustain a terrible defeat.

We may find precedents that will be of service to us—the treaty with Algiers for example—but they are the exceptions. The practice of this government has, in the main, denied its profession, and we shall lose time and waste strength if we stop to plit precedent against precedent. The organic principles of our government are not only right, but the people accept them, and herein lies our hope. Develop these principles to their legitimate conclusions, and with a theoretical development combine a practical application. Convince the American people of the logical results of the principles announced in '76, reaffirmed in '87, and endorsed by the Bill of Rights of nearly every State in the Union. Convince them that true republicanism cannot exempt church property from taxation, cannot contribute public money to religious societies, cannot employ chaplains, cannot enforce a religious observance of the Sabbath, cannot recognize the Christian Bible any more than the Hindu Vedas or the Koran as authority. Christians will listen to-day as they never would before, for their own church has invited the discussion.

Here, then, is our opportunity. The time for aggressive warfare has come. We must not compromise; compromise cost this nation years of slavery, hundreds of thousands of lives and billions of dollars; we cannot compute its injury to morals, its disastrous effect upon civilization. The argument does not invade the sects; our demand, in this connection, leaves them untouched. We do not, in this discussion, ask men to abandon Christianity or to repudiate their Bible. The sects may flourish, the Christian shall acknowledge his "Lord and Master," and the

Bible shall stand as his authority. What we do demand is that the sects shall not invade the government; that they shall keep their hands out of our pockets and their chains from off our necks.

The hope of the American people is based upon their faith in the ultimate triumph of democracy. The love of justice peculiar to the American citizen is strengthened by his rare ability to interpret its obligations. An honest, earnest, intelligent appeal to these qualities will overcome the bigotry of the churches and the popular theological prejudice, begotten of education, precedent and custom. We have but to do our whole duty "without concealment, without compromise," and we shall not only defeat the Christian amendment, but we shall secure a religious freedom that will guarantee the rights, while it repudiates the special claims, in government, of Atheist and Theist, Jew and Gentile, Christian and Pagan, Orthodox and Heterodox.

R. P. H.

EDITORIAL BOOK NOTICES.

MOUNTAINEERING IN THE SIERRA NEVADA (J. R. Osgood & Co., Boston), by Clarence King, is a record of travel on geological expeditions. Science and narrative, description and adventure, are pleasantly mingled in its pages. The last chapter has interesting notes of the days of 1849—1855, the Vigilance Committees' summary vengeance on innocent parties for horse-thieving (the one crime of crimes in Californian eyes), the dilapidated and deserted mining-towns, and so forth. The style is rather agreeable, but marred by a too evident straining after the graphic and picturesque.—Price \$2.50; sold by H. S. Stebbins, Toledo.

FATHER TAYLOR, THE SAILOR PREACHER—INCIDENTS AND ANECDOTES OF REV. EDWARD T. TAYLOR (B. B. Russell, 55 Cornhill, Boston) is a biography of one of the most remarkable men that ever figured in the Methodist pulpit. It is nominally of composite authorship, bearing on the title-page the names of Rev. Gilbert Haven, editor of *Zion's Herald*, and Hon. Thomas Russell, "Collector of the port of Boston." Such a span, one would think, ought to draw a heavy load. But the load is not "heavy" in this case. The book is very lively, piquant and full of quaint, epigrammatic wit. We suspect that the "Collector" had small share in the making of it, for on almost every page we detect the hand of the clerical editor, whose piety is ever on the roar. In fact, his Methodistian everlastingly alternates between a groan and a horse-laugh. But it is honest, out-spoken, and with all its bigotry by no means unkindly. We confess that we like *Zion's Herald* better than any other of our Evangelical exchanges, though it is the narrowest and most saucy of them all; and the qualities that make it attractive to one who can appreciate genuineness mark this book from beginning to end. The writer has a fervid admiration of the man he is describing; and though "Father Taylor" had genius while his biographer has only talent, there was so much in common between them that probably nobody else could have given us so capital a book as this. We are glad that no rationalist had it in charge. The "Infidel Index," as Mr. Haven never omits to say, can yet appreciate the intensity of religious feeling which burned in the sailor-preacher's heart, and gave him his peculiar power. There was no sham about Father Taylor's religion. Even when it blazed out in grotesque shapes, it was honest fire, and meant heat. He had the blood of poet, wit, mystic, and apostle in his veins. But he was no reformer and no thinker. He never knew what do with rationalism. If he had had a grain of logic in his composition, he would never have hob-nobbed with the Unitarians as he did, but rather have thundered his fiercest anathemas at their Christ-crucifying heresies. But his heart made a fool of his head, as it does of every Christian who remains gentle towards unbelievers. No Christian ever realized the true bearings of the dogma of "salvation by Christ alone," without submissively accepting the stern logic of the persecutor as the voice of God. But Father Taylor knew as little of logic as a babe; and to the end of his days he let the half-patronizing but kindly advances of Unitarianism evaporate away his Christian consistency. Of his flashing wit and eccentric but veritable genius we can say nothing now, but may hereafter quote his sayings occasionally.

LEGENDS OF THE PATRIARCHS AND PROPHETS (Macmillan & Co.), by Rev. S. Baring-Gould, is a work of curious results in a scantily-worked field. It is a collection of Jewish, Mussulman, and various

other traditions concerning the heroes and worthies of the Old Testament; and a similar collection concerning those of the New Testament is conditionally promised by the author. The legends here brought together are very unequal in interest. Some are ludicrous in the extreme, and others are beautiful. The chief lesson to be got out of them is one not intended by the compiler, namely, that the marvellous narratives of the Bible belong to a vast family of which they are merely exceptionally favored members, having been singled out for the world's adoration as specially inspired. Many of the Old Testament stories are no less grotesque and childish than these; and it is well to know that they were drawn out of an inexhaustible well. Here is one amusing enough:—

"God then made a covenant with Adam's successors. He rubbed Adam's back, and lo! from out of his back crawled all generations of men that were to be born, about the size of ants, and they ranged themselves on the left and on the right. At the head of those on the right stood Mohammed, then the other prophets and the faithful, distinguished from those on the left by their white and dazzling splendor. Those on the left were headed by Kabil (Cain).

"God then acquainted Adam with the names and fate of all his posterity; and when the recital arrived at David, to whom God had allotted only thirty years, Adam asked God, 'How many years are allotted to me?'

"Allah replied, 'One thousand.'

"Then said Adam, 'I make a present to David of seventy years out of my life.'

"God consented; and knowing the shortness of Adam's memory, at all events in matters concerning himself inconveniently, he made the angels bring a formal document of resignation engrossed on parchment, and required Adam to subscribe thereto his name, and Michael and Gabriel to countersign it as witnesses." [p. 49.]

As it turned out, God was none too cautious or shrewd in thus securing a legal record of the contract.—

"Finally, when Adam had reached his nine hundred and thirtieth year, the Angel of Death appeared under the form of a goat, and ran between his legs. Adam recoiled with horror, and exclaimed, 'God has given me one thousand years; wherefore comest thou now?'

"'What!' exclaimed the Angel of Death, 'hast thou not given seventy years of thy life to the prophet David?'

"Adam stoutly denied that he had done so. Then the Angel of Death drew the document of transfer from out of his beard and presented it to Adam, who could no longer refuse to go." [p. 64.]

Here is a legend of another kind:—

"One day, as Moses was tending his flock in a barren place, he saw that one of the lambs had left the flock and was escaping. The good shepherd pursued it, but the lamb ran so much the faster, fled through valley and over hill, till it reached a mountain stream and drank.

"Moses now came up to it, and looked at it with troubled countenance and said,—

"'My dear little friend! Then it was thirst which made thee run so far and seem to fly from me; and I knew it not! Poor little creature, how tired thou must be! How canst thou return so far to the flock?'

"And when the lamb heard this, it suffered Moses to take it up and lay it upon his shoulders; and, carrying the lamb, he returned to the flock.

"Now whilst Moses walked, burdened with the lamb, there fell a voice from heaven, 'Thou who hast shown so great love, so great patience towards the sheep of man's fold, thou art worthy to be called to pasture the sheep of the fold of God.' [p. 261.]

Much amusement and enjoyment can be derived from this book.—Price \$2.00; sold by H. S. Stebbins, Toledo.

"Bewildered," says Diderot, "in an immense forest during the night, and having only one small torch for my guide, a stranger approaches, and thus addresses me: 'Friend, blow out thy light if thou wouldst make sure of the right path.' The forest was the world—the light was my reason—the stranger was a priest."

The "stranger" invited Diderot to blow out his own light; the Christian Amendment fanatics would blow out ours themselves. But they have not breath enough for the occasion.

We are indebted to the publishers of the New York *Christian Union*, of which Rev. Henry Ward Beecher is the editor and which is said to be increasing its circulation with great rapidity, for a pair of oil chromos, "Wide Awake" and "Fast Asleep," which are issued as premiums to all new subscribers to that paper on receipt of \$3.25. They are very pretty. Address J. B. Ford & Co., 27 Park Place, New York.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errors.

N. B.—Illegibly written articles stand a very poor chance of publication.

LETTER FROM THE EDITOR OF "FREE-LIGHT," A LIBERAL THINKER'S MAGAZINE, ENGLAND.

TO THE EDITOR OF THE INDEX:

Sir,—I thank you for so often sending THE INDEX across the wide sea on a message of good-will. Let me state at once that I am not what is called a Theist; neither am I a mere vulgar Pantheist. I may say, with my contributor Goodwyn Barmby, that, if I am Unitarian, I am not lost in Unitarianism, but "gone before." I think you will read Mr. Barmby's "Incarnation and Apotheosis," when I forward the sixth number of the magazine to you, with interest. But I do not exactly identify myself with Mr. Barmby, though he is also a Universalist. Indeed, it is not desirable that any two beings on God's earth should think alike. If I were to say I am of the religion of the Holy Ghost, you would call me, most likely, a mystic. But I sincerely believe in the "Spirit of all Truth," whom the world cannot receive. I sincerely believe that, in the order of Providence, Jehovah was lost in Jesus; and the worship of Jesus will cease when there is a Divine Universal Church of Unity.

The Jewish God was evidently a God of a sect—and a very small sect indeed. The ideal of Christianity is far more liberal, and embraces the human race; but, at present, each petty denomination seems to think it has the whole truth, and that any denomination that thinks otherwise believes in a lie, to its damnation! The awful apostasy, therefore, of every church must be purged by much tribulation. The "infidels" are sent by God to demolish the wretched theology of the churches; but the great philosophers of Germany will rebuild Faith.

The calumniated Spinoza (a true Universalist), Kant, Fichte, Hegel, Schelling, Oken, Oersted, and my friend J. E. Smith, the author of "The Divine Drama of History and Civilization," will, if I mistake not, become the true interpreters of Nature and of Revelation. What a great book that "Divine Drama," with its catholicity and its all-embracing faith in Providence! I may mention that it may be had of my publisher, Mr. Burns, 15 Southampton Road, London. I have many sympathies also with trans-Atlantic voices, such as Emerson's and Theodore Parker's, Channing's and several others. All these men of genius must have their mission; but at present Germany is ahead of all nations in depth and power. I was listening yesterday to Beethoven's music in St. James' Hall (perhaps the greatest in the world), and I thought this "music of the Future" opens to our souls divine, immortal truths which even metaphysics and poetry fail to grasp. The giant Beethoven! What a vast genius was that! His music is almost a revelation of Infinity!

My cousin, the late W. M. Thackeray, who was a reverential free thinker, I remember on one occasion said to me that he thought scepticism "was a very humble state of mind." It cannot, however, be a final state of mind. Doubt may possess more faith than "half the creeds," as Tennyson conceives; but it is a mere cloud of "our spiritual weather." With fraternal regard, I subscribe myself,

Dear sir, faithfully yours,

RICHARD BEDINGFIELD.

16 SAINT AUGUSTINE ROAD,
Camden Town, London. }

PROTEST OF WEST VIRGINIA MINISTERS.

WHEREAS, We, ex-ministers of the Gospel and citizens of the United States and State of Virginia, have reason to believe that a formidable combination has been formed having for its object a radical change in the Constitution of the nation, by the introduction of theological and religious tests in the preamble and body of the fundamental law of the land. During the last eighty years the Supreme Ruler of the Universe has dealt with us as with no other nation. Our fields have been crowned with plenty, and our cup has well nigh run over. Deep-seated forms of wickedness, the growth of ages, have been thoroughly eradicated, upturned, rooted out and destroyed. Education, the Arts, and the Sciences have progressed in advance of any other nation. Under our present Constitution, Bible societies, Missionary societies, Sunday schools, and free schools, have sprung up with a rapidity and in such great numbers that in their contemplation we are like them that dream. From the time Independence bell rung out its peals of freedom, it has been the boast of this nation that here was an asylum for the oppressed of all nationalities; that here every one worshipped according to the dictates of conscience, none daring to molest or make afraid. There are not wanting instances in which nations, by a single legislative act, lost their liberties in a day, and did not miss them for years. We fear like results would attend this suicidal act. Why cut our own Ship of State loose from its moorings, where it has anchored in safety these eighty years? Why depart from the foundations laid so securely by the great and good Wash-

ington, and Franklin, and Hancock, and Jay, and other of those patriotic and Christian statesmen whose memory is enshrined in the great heart of the good of all nations? The Bible is the religion of this nation without any forced legislative enactments to make it such. Therefore—

Resolved, That we do protest against the introduction of any such tests, and that we will repel this radical innovation, as dangerous to the peace of the country; and that we will labor, according to the ability that God giveth, to preserve inviolate to us and our posterity the guarantees of religious liberty contained in the Preamble, Constitution and Laws of the United States, under which the people of every church, creed and belief may, as heretofore, enjoy equal religious security and peace.

WM. SLAUGHTER.
Z. WARNER.

WESTERVILLE, Franklin Co., O.,
March 21, 1872.

COLONEL E. M. DAVIS:

My Dear Sir,—You will remember that I attended a couple of meetings of your Radical Club in your office, when in your city recently, when you were kind enough to hand me some envelopes containing a petition to Congress against certain proposed changes in our national Constitution. On my return to my home, I attended a Convention of Clergymen at Hartford, Mason county, West Virginia. Some fifty clergymen were present, so it occurred to me that it would be a favorable time to agitate this vexed Constitutional question; and, taking the reading on the outside of your envelope as a guide, I hastily drew up the within paper, which, after much discussion, was adopted unanimously and with enthusiasm. After the Secretary had made copies for the press, I took the original and, thinking you might be interested in knowing something of public sentiment in the West on this subject, I herewith send it. The West will not endorse this movement.

Truly,

WM. SLAUGHTER.

[The above papers have been kindly sent to us for publication by Colonel Edward M. Davis, of Philadelphia.—Ed.]

WORDS OF WISDOM.

CHELMSFORD, Mass., April 18, 1872.

F. E. ABBOT:

Dear Sir,—Through the kindness of a friend I am in weekly receipt of THE INDEX. There is in every number of it something that does not please me, and this is one of my many reasons for liking the paper—that something being said just as I would like to say it if I thought it. Now that you have commenced visiting me, I mean to have the visits continue as long as you and I do.

My object in writing to you is to obtain some copies of the counter-petition. On Sunday last I spoke as earnestly as possible upon the question of the Religious Amendment *apropos* of the meeting advertised to be held in Boston that evening for the furtherance of the movement. Deeds do more than words, and forty names to a counter-petition will be better than forty addresses against the movement, if those addresses are not responded to by those to whom they are delivered. So I want to see whether my words were only wind by giving to those who heard them an opportunity to help make the million of names which ought to be on the list of *protestants*.

I thank you for taking hold of this matter as you do. The most dangerous error liberals can entertain is to think there is no need of a sturdy opposition to the proposed invasion of religious freedom in this country. The Amendment movement is not going to die of inertia. That it will fail I do not doubt for a moment; but it will fail only because of this very opposition which some of our liberal friends think uncalled-for. We must kill the cub if we do not wish eventually to have a lion to fight with. Within a very short time, during this week in fact, I have found that a large proportion of sincere and liberally inclined persons are disposed to look with favor upon the Amendment movement. They see but one side of the question. Being Christians, they would like to have the country Christian. Such people would sign a petition for the amendment at once. But it is not hard to show to these the danger there is in the success of such a thing. A few words do the work, and I know of men who would yesterday have signed an amendment petition, and would refuse to do so to-day because of a simple showing of the question in another light. Urge liberals to agitation, then, and head off this new phase of fanaticism in every direction.

The way the thing was done in Boston is the same old way—names to the call for the meeting obtained by misrepresentation. Is this not as bad as forgery? If the Christian Amendment is added to the Constitution, there should be added another one to provide that no crime shall be crime, if committed for the glory of God and the advancement of the Christian religion.

Yours,

F. W. WEBBER.

[Accompanying the above were extracts, with the name and date of the papers from which they were taken; and for the latter circumstance we especially thank Mr. Webber. One of these extracts

was the following from the Boston Globe of April 18:—

UNWARRANTED.—In speaking, Saturday, of the meeting called for Sunday evening in behalf of the "Religious Amendment" to the Constitution, we hinted our doubts as to the genuineness of all the signatures which were appended to the call. Among the signatures was that of James B. Osgood, Esq. Mr. Osgood now states that he is opposed to the movement, not in favor of it, and that he signed the call with the understanding that the meeting was to be for free discussion; yet the managers of the same put him before the public as one of their followers. The people have not yet forgotten the cases of Governors Washburn and Jewell, and the Cincinnati meeting, and will presently learn if they have not learned already, that on the names appended to all calls for meetings in behalf of this object, some discount is to be made. Further comment is needless.

The cases of Governors Washburn and Jewell were satisfactorily explained. For the good name of the managers, we trust the case of Mr. Osgood will be explained as satisfactorily.—Ed.]

F. W. NEWMAN—INTUITION.

The first contribution of Prof. Newman to THE INDEX—"No Science Without Intuition"—gives a glimpse of his mode of thought and quality of character, and is full of promise of future and fuller statements. It is well so rare and true a man, who speaks from within, should be heard. His statement that "Geometry is manifestly built upon axioms furnished by intuition" is surely a fit illustration of his idea. Plato said—"God geometrizes;" and man, made in the image of the Infinite, having in his spirit kindred qualities with the Great Intelligence, *intuits* the axioms of geometry, and "is the measure of all things" besides.

I see one of your correspondents calls intuition "inherited instinct," and others seem to dimly hope that inductive experiment and experience may explain or include it. You speak of a possible time when science shall "include whatever mental phenomena the word intuition really stands for."

It seems to me the inductive method of Science, if used without recognition of deduction and intuition, is and ever will be poor and imperfect, compared to a method which examines and classifies facts and also recognizes fully intuition and deduction, and tests the one by the other. For instance, Buckle says the discovery of the law of gravitation by Sir Isaac Newton was an intuition, coming like a stream of golden light through his mind. Full of joy at his great discovery, he verified it by close experiment and it stands to-day, and will stand forever. Truly man is related to all things, as well as "the measure of all things," and let him keep open doors in his inner temple, and all laws and principles and ideas enter at once as guests and kindred. Deduction and intuition discover—induction verifies and confirms. Man is microcosmic, made up in his body of all material elements, with something of all lower forms and types in his substance—in his spirit compounded of all subtle essences and forces; and thus it comes that truth is within, and intuition and deduction are but the swift going-forth of man's spiritual qualities to meet and recognize their kindred.

In the realm of morals this seems especially clear, and Free Religion falls to the ground unless it recognizes the *truths of the soul*, for it trusts the soul with a confidence which can only last and grow with the belief that truth is there, while the theology it must overthrow does not and cannot trust the soul, in which it recognizes no truth or power to see truth in spiritual things, and therefore resorts to the *cramping process*, using creeds and dogmas as its food.

Justice, Purity, Freedom, Fraternity, &c., are in and of the spirit of man. The shame that follows an unjust act, the blush that mingles the cheek of even the impure in his moments of thought, are testimonies that they are false to that which is within them. "The soul is its own witness," and the effort to prove Justice and Freedom by inductive experiment or comparison before we recognize them, is absurd. We know these exist as eternal verities, and then we can well use the facts and experiences of life to confirm and illustrate them.

What was Plato? In golden words he spoke the truths of the soul, and we listen in wonder and reverence to-day. Who move the world? Not your moral logicians who see not beyond their logic, but Buddha, Jesus, Fox, Channing, Emerson, Davis and others, to whom the soul is its own witness, and whose words of love and wisdom came from the inner shrine of the spiritual temple.

G. B. STEBBINS.

DETROIT, Mich., April 6, 1872.

CURIOUS JUDGMENT.—Judge Blatchford of the United States District Court received from one Walter T. Miller recently a singular communication, claiming exemption from jury service on this ground: that he is a member of the Reformed Presbyterian Church, the testimony of which church maintains that it is wrong for its members to incorporate with the Government of the United States under the present Constitution, inasmuch as it does not acknowledge God as the author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme will for the conduct of nations. THE JUDGE, HOLDING THAT A MAN WHO COULD WRITE SUCH A LETTER WAS INCAPACITATED FROM ACTING AS A JUROR, PROMPTLY ORDERED THAT MILLER'S NAME BE STRICKEN FROM THE PANEL.—Banner of Light.

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A most Dangerous Attempt is now Making to Subvert the Religious Liberties

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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Romanism a Corruption of Christianity.

BY PROFESSOR F. W. NEWMAN.

TO THE EDITOR OF THE INDEX:

Dear Sir,—You send to me your little pamphlet, "Truths for the Times," and invite me, if I understand you, to say whether I agree with it. I am sure you desire that every one will speak his mind out, and therefore I say, shortly, that I agree substantially, and in all that is properly religious; but I do not agree in all that is historical and critical, concerning which I think there is danger that you may dogmatize, as in the past other religionists have dogmatized. Moreover, it crosses my mind (but I say it diffidently and under correction), that the element called *odium theologicum* may unawares sway you. Of course you understand this phrase. Theologians are charged with hating most those who, without entire agreement, come nearest to them, and enduring more easily an extreme enemy than an almost-friend. So, it is my surmise, you ill endure Unitarian Christians, and are better inclined to admire Romanists. I regard your opinions concerning Romanism to be unhistorical, unjust and pernicious. This is the point to which I address myself. My text naturally consists of the paragraphs which you number twenty-six and twenty-seven. In twenty-six you say that the process which developed the Catholic Theology and Hierarchy "was not, as is claimed, a corruption, but a natural and logical development." Here, I maintain, there is a false contrast. Grant that it was "a natural and logical development;" it will not thence follow that it was not a corruption. Nothing is easier than that it should be both.

If indeed a system is perfectly harmonious within itself, all truly logical deductions from parts of it will forever be in harmony with it, and cannot be corruptions. Yet even so, a disproportionate dwelling on one side of a moral system may so distort its practical results, as to have quite the effect of positive error. But if (as happens to all human systems) inconsistencies are admitted into a religion unknown to the founder, then the most logical developments may be most unjust and disastrous corruptions. John Wesley firmly believed in ghosts; Jonathan Edwards in reprobation; Calvin in the right and duty of religious persecution; Paul saw nothing in slavery that needed a religious protest. If you choose to select the weak points of great and good men, and "logically develop" them, you may produce portentous and hideous errors, which they would have been the first to disown and denounce; which also are violently opposed to their most cardinal teachings. This, I maintain, is to corrupt their doctrine. Their sound sentiment kept a control over their erring intellect; he mere logician who "develops" their errors over-

throws the balance. He may do good service in confuting them; but if he pretend that his "developments" are what the preacher intended, he is false and absurd.

Next, the pretended logical developments which produced Romanism are in the most vital points utterly illogical. Coleridge admirably said that the worst errors of the Church of Rome were generated by mistaking rhetoric for logic. "This bread is my body; this cup is my blood." If Jesus ever actually used these words (which is not to me a historical certainty), he undoubtedly meant it as a strong metaphor. The author of the Fourth Gospel, apparently wishing to reprove the very gross interpretation already rising in the church, represents Jesus as saying: on a wholly different occasion (John vi: 33, 51, 53, 54) and as reproofing the material literalism (vi: 63) with which he was understood. Although the Catholic Church has accepted the Fourth Gospel as the writing of the Apostle John, and as pre-eminently valuable (nay, as the sole sufficient basis for Trinitarianism), yet with the grossest stupidity, if not base policy, it has built up Transubstantiation on the texts in the first three gospels.

Again, the worship of the Virgin, and her elevation to an almost divine position, is a logical development out of their other development, which had made a God of Jesus; but it has not a shadow of foundation in Biblical Christianity. I surely need not argue this point.

Then, Trinitarianism took nearly four centuries to elaborate, and nothing can be more illogical than the processes used. First a "Canon" of Scripture is arbitrarily settled, and every part pronounced of equal value and certainty. Books wholly anonymous, and claiming for themselves no special dictation by God, are pronounced to be the divine handwork; and then are commented on and interpreted in the illogical spirit of Rabbinism. The plainest words are forced out of their sense to make them agree with other texts somewhere else. The Hebrew Scriptures are pressed into the service, and all their rhetoric is accepted as logic, whenever convenient, and applied quite uncritically, and, as every Jew will say, falsely. The most positive texts which declare the human nature of Jesus are set aside by the most illogical assumption that contradictions can be and must be simultaneously believed. Human ignorance and weakness (it is pretended) do not exclude Divine omniscience and power. Read the "Athenasian" creed, and ask whether it is "logical." That spurious creed is pre-eminently the creed of the Latin Church of Catholic Rome; the Greek Church was never so frankly illogical. How any opponent of Rome can praise her for her consistent logic, I have never been able to understand, except in the sense of our acute Scotch divine, Dr. Campbell, of Aberdeen, (author of "Lectures on Ecclesiastical History"), who says that Rome, with eminent consistency, in a long series of ages, always took that side in every controversy which would best aid in building up her Power.

When you say (paragraph twenty-two): "Christianity is the historical religion taught in the Christian Scriptures and illustrated in the history of the Christian Church," I find a double fallacy. First, you assume that the history of the Christian Church illustrates the religion taught in the Christian Scriptures. I judge, on the contrary, that it most certainly obscures and depraves it. Next, you speak of "the religion" taught, as if a consistent system were taught. I allow and maintain that much was held in common; but the most prominent doctrines held by James and Paul in common have been thrown over entirely by the Christian Church for sixteen centuries. (To this I shall return.) Also there were strong diversities between James and Paul. Here the Catholic Church and the Roman Church have laid hold of just so much as they pleased, to incorporate and develop. Moreover the Historical Church, since the second century, stands on a totally different foundation from the Apostolic Church—I might perhaps say from the Church of the first five generations. Spiritual freedom and absence of an authoritative letter was the apostolic basis; a Canon and an authoritative Hierarchy are the Catholic basis. The religion preached by Jesus, by James, by Paul, by Peter, by John, (so far as we can learn what is genuine) was above all things a personal religion, addressed to, and to be judged of by, the individual conscience; a religion in which the human soul came into direct and personal contact with the divine. The Catholic religion is essentially a corporate religion, in which the individual soul is receptive of what the priest or "Church" says or does. According to its theory the individual in himself has no

spiritual life, or judgment, or contact with God: all depends on sacerdotal intervention.

I say, one has but to read the New Testament, however cursorily, to see that the religion preached by Jesus, and by every apostle was a strictly personal religion. Individuals were called on to listen with their own ears, to judge by their private judgment, to cast aside the creeds or ceremonies in which they had been educated and as it were born, and devote themselves to a nobler morality. Judaism and Christianity alike attracted converts by purer and higher doctrines presented to their intellects and consciences; and nothing can be more opposed to this than to pretend with the Church of Rome that private men must not judge of doctrine, but must look for an external body which is to judge in their stead. No such submission was made to apostles in their lifetime, as has been claimed after their death. The first preachers of Christianity called their hearers to believe in God or in a heavenly Christ; the Romish preacher calls on them to believe "in the Church." (I shall say more of this afterwards.) Paul invited men to spiritual freedom and counted it his main business "to minister the Spirit;" "the Spirit (as he calls it) of wisdom and revelation;" that is, to develop in them a power of spiritual judgment. On the contrary, the Church of Rome invites us to become spiritual slaves, dependent on the priest or director. Paul looked with extreme scorn on hereditary ceremonies, and declares that even those of Moslem, which he believed to have been from God, are carnal ordinances and are repealed by the mere fact of a Christian's higher spiritual teaching. The Church of Rome loads us with ceremonialism and every kind of frippery, from a Cardinal's gold brocade to the Holy Coat of Treves, which, with the apparel of the Hierarchy, was in our recent memory carried in procession, accompanied by the solemn cry, "Holy Coat, pray for us!"

Paul did not preach to his heathen auditors about any sacred book. The books of the New Testament were not written; those of the Hebrews were not held out by him to the Gentiles as authoritative. The Church of Rome grounds her pretensions on two or three misquoted texts of the New Testament, and having thus established her right over the hearer's conscience, kicks the book away, as far as he is concerned. Moreover, however dogmatic in form and tone the precepts of Jesus are, as now handed to us, it is certain that Jesus never intended those precepts to become a sacred letter to future and distant nations; else he must inevitably have taken precautions that his words should be accurately committed to writing and revised by himself. He evidently never thought of providing us with a new authoritative code; for he has left us to guess, as we best may, who wrote what has come to us, and when, and with what means of knowledge; and nothing can be critically clearer than that much presented to us is variously erroneous. The Unitarian Christians, who discern the great inaccuracy with which the words of Jesus are reported, seem to me more logical, more just, more reverential, in sifting and rejecting and holding much with a loose hand, than Catholics and Bibliolators who insist on sticking to the letter. The Church system, built up on the New Testament, ever since the last quarter of the second century, is necessarily quite different in spirit and in basis from that which prevailed before the books of the New Testament were written. Paul's rule (1 Cor. xiv. 29) is: "Let two or three prophets speak [at a single meeting of the church] and let the rest [the private members of the church] judge between (them)." Even prophecy, which he so extols, was not intended to supersede the individual judgment. "Try the spirits, whether they be of God," is the doctrine ascribed to John.

I said that the Church of Rome grounded her pretensions on two or three misquoted texts, in contrast to the statement of paragraph twenty-six, which calls her development "logical." I must verify my words.

The first weapon in her armory is the text—"Hear the Church,"—utterly, absurdly and ridiculously misquoted from Matthew, xviii: 17. Jesus is speaking of two men who have quarrelled, and the authority here vested in "the Church" is not that of pronouncing upon religious doctrines, but of adjudicating in suits of law. He did not speak in Greek, but in the vulgar Hebrew; and it is even possible that by "the Church" he meant the Jewish Synagogue; as James in his epistle (ii: 2) calls the Christian Church—"your synagogue." I say, it is possible that Jesus was teaching his Jewish hearers not to go to law before the Roman tribunals, but to be satisfied with the decision of the synagogue. However, the compiler probably thought that Jesus spoke prophetically of the Christian Church which was to be, and that the

precept was practically idle and useless to the immediate hearers. Let us admit that Jesus did speak it, and that the narrative as we have it is correct (though both may be doubtful); what then follows? Why, that in the celebrated formula of the verse immediately following—"Whatsoever ye shall bind in earth shall be bound in heaven,"—Jesus meant simply that the verdict of the Church in worldly quarrels between her members ought to be received as ratified by God; the "Church" being not a hierarchy, but the *ecclesia*, which means a democratic congregation. Catholics have perverted the meaning of the Greek word *ecclesia*.

And now for the second cardinal text of the Romanists: "Thou art Peter; and upon this Rock will I build my church; and I will give unto thee the keys of the kingdom of heaven, &c., &c." (Matt. xvi. 18, 19). Suppose that Jesus really uttered this extravagance; to whom did he give this supernatural power? Clearly to Peter. Does he say anything of Peter's successors? Nothing. There is, then, no basis here for any continued hierarchy, even if the Church of Rome could make out (which she cannot) that she is Peter's heiress. I find nothing whatever "logical" in this attempt to step into Peter's place.

Besides which, logic ought surely to criticize. To vest in any man the keys of the kingdom of heaven is in violent contrast to the entire teaching of Jesus; and in the Apocalypse (i. 18) Jesus is represented as saying—"I have the keys of Hades and of Death;" and again more pointedly (iii. 7)—"I am he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." The Apostle John, whose genuine writing this is, can have had no suspicion that Jesus had given this key to Peter. Also in the "Acts of the Apostles" it is abundantly manifest that no one, at the time of its composition, had any idea that Peter held this wonderful supremacy over all the apostles, and that the church was built upon him, any more than that Jesus was a person of the Divine Trinity. And how does Peter himself speak in his first epistle (which I suppose to be genuine)? Does he assume any special authority? Nay, but he says—"The elders who are among you I exhort, who am also an elder, not to be lords over God's heritage, but ensamples to the flock." And of the Christian people collectively, he says: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c." No single element of sacerdotalism appears throughout. If it be denied that this epistle is genuine, yet at any rate it is very ancient, and contains the doctrine received by the Church as Peter's in the second century certainly, earlier than the subjection of the Church to any hierarchy or code.

These two texts, "Hear the Church," and "Thou art Peter," are the foundation stones of the Roman Catholic Church. Grant her the authority of these texts, and her interpretation of them, and she wants no more of the New Testament. Thenceforward she is supreme arbitress and has sufficient resources from the Holy Spirit within herself. It may be necessary for me to confirm what I said above, that Rome does not demand belief in God or Christ or indeed in any definite doctrine, but only belief in the Church. This is most clearly seen in the doctrine of *Implicit Belief*, which few Protestants understand. It was fully discussed in the Council of Trent. The difficulty to be met was this. Some doctrines of the Church are so puzzling that pious Catholics are liable unawares to fall into heresy. A man means to be a good Athanasian, but unluckily he is so stupid as to receive the Nestorian or the Eutychian heresy—or something else which the Church has anathematized—supposing himself all the while to be a pious Athanasian. Will he then fall under the awful curse of the Church and of God? The reply is, "No; for although he has not explicit faith in the true doctrine, he has implicit (or *virtual*) faith, inasmuch as he means to believe what the Church believes; and this gives to his implicit faith all the merit of explicit faith." Thus we have the doctrine laid down, that it does not signify what pernicious heresy, cursed by the Church, a man believes, if he do but believe in the Church. Naturally, therefore, I deny your twenty-seventh paragraph, which calls the Romish doctrine the most perfect form of Christianity.

I have yet to remark, on one grand and cardinal doctrine, characteristic of the whole early Church, which the Catholic Church has rejected. It was the kernel and heart of Christianity with James, Paul and John—the belief in the speedy return of Jesus in the clouds of heaven, to set up the kingdom of God on earth and overthrow all the heathen royalities. The first resurrection of saints was to take place at this crisis, who were to be joined with their heavenly Master in judging (i. e. governing) the world. This doctrine kept the first Christians in great indifference to all political events and all attempts to improve the course of the world. To take out of the world a people chosen for God was their sole and sufficient task. To live looking for and hastening unto the coming of that day of God, to keep the faith until Christ's appearing, to wait for God's Son from heaven, to be patient unto the coming of the Lord, to love his appearing—were perpetual exhortations of the apostles; and were enforced by the declaration so often attributed to Jesus, "Behold, I come as a thief." It was inculcated that those were "the last days," "the last time;" that "the time was short." The doctrine pervades the whole New Testament; and most efficacious it was to string up the early Christians into an unearthly exaltation, in which they should live for religion alone, be indifferent to kinsfolk, to country, and to life—take joyfully the spoiling of their goods, and even covet the crown of martyrdom.

But such a religion was not made to last. It was

disproved and worn out by the mere passage of time. In the third century it began to yield; in the fourth the millennium, the first resurrection and the reign of the saints, was exploded, though so clearly taught in the Apocalypse and assumed by Paul. No moderns can recover the state of sentiment, judgment and belief, which actuated the Church of the first two centuries. Our very astronomy and geology suffice to make it impossible. But I think it very unjust to deny that of all Christian sects the Unitarians come nearest to the Church of Jerusalem in its general doctrine. The epistle of James and Acts of the Apostles suffice to prove it. The Unitarians do not much agree with Paul; but the doctrine of Paul was vehemently, indeed violently, rejected in the primitive centre of Christianity, which was for a while most influential; and it ought not to be forgotten, especially considering how prominent and important the doctrine of an eternal Hell has been, with the Catholic Church, that the Unitarians were the first in modern times to renounce this, and that, according to any just interpretation of Romans xi. 25—26, the doctrine was no part of Paul's belief. From not understanding this, Augustine, Luther, Calvin and those who are called Calvinists, have done great injustice to Paul's doctrine of election. Paul believed in universal salvation, in the last result, though in the earlier stage there was arbitrary election.

I fear I have been rather diffuse in expounding the ground of my difference from you on this historical question. I think it very mischievous that we, who stand outside of Christianity and seem to be impartial judges of Christian sects, should give moral aid to the most pernicious by far of them all, by avowing that its system is a legitimate development and the perfect form of Christianity. Perhaps you esteem Jesus more than I do. I could not use the language of your paragraph 18. Yet I write with a sort of indignation at the assertion that the Church of Rome logically carries out his doctrines. I judge much of his moral teaching to be exceedingly mean, and much of it fanatical and mischievous; all of which Rome has greedily appropriated. His claim to be Messiah has drawn after it results which he did not foresee, and cannot have wished. I do not palliate the gravity of his error. But to regard a hierarchy, a corporate religion, an outward ceremonial, an earthly kingdom and enslavement of the mind to a code, to be the legitimate development of the religion of Jesus,—does seem to me a great injustice to his memory and in the present state of the Christian mind a hurtful error.

Yours,

FRANCIS W. NEWMAN,

Emeritus Professor of University College, London.

CLIFTON, BRISTOL, Jan. 29, 1872.

NATURE: APHORISMS BY GOETHE.

[By Professor Huxley, in the first number of "Nature," November 4, 1869.]

Nature! We are surrounded and embraced by her: powerless to separate ourselves from her, and powerless to penetrate beyond her.

Without asking, or warning, she snatches us into her dancing dance, and whirls us on until we are tired, and drop from her arms.

She is ever shaping new forms; what is, has never yet been; what has been, comes not again. Everything is new, and yet nought but the old.

We live in her midst and know her not. She is incessantly speaking to us, but betrays not her secret. We constantly act upon her, and yet have no power over her.

The one thing she seems to aim at is individuality; yet she cares nothing for individuals. She is always building up and destroying; but her workshop is inaccessible.

Her life is in her children; but where is the mother? She is the only artist; working up the most uniform material into utter opposites; arriving, without a trace of effort, at perfection, at the most exact precision, though always veiled under a certain softness.

Each of her works has an essence of its own; each of her phenomena a special characterization; and yet their diversity is in unity.

She performs a play; we know not whether she sees it herself, and yet she acts for us, the lookers-on.

Incessant life, development and movement are in her, but she advances not. She changes for ever and ever, and rests not a moment. Quietude is inconceivable to her, and she has laid her curse upon rest. She is firm. Her steps are measured, her exceptions rare, her laws unchangeable.

She has always thought and always thinks; though not as a man, but as Nature. She broods over an all-comprehending idea, which no searching can find out.

Mankind dwell in her and she in them. With all men she plays a game for love, and rejoices the more they win. With many, her moves are so hidden, that the game is over before they know it.

That which is most unnatural is still Nature; the stupidest philistinism has a touch of her genius. Whoso cannot see her everywhere, sees her nowhere rightly.

She loves herself, and her innumerable eyes and affections are fixed upon herself. She has divided herself that she may be her own delight. She causes an endless succession of new capacities for enjoyment to spring up, that her insatiable sympathy may be assuaged.

She rejoices in illusion. Whoso destroys it in himself and others, him she punishes with the sternest tyranny. Whoso follows her in faith, him she takes as a child to her bosom.

Her children are numberless. To none is she alto-

gether miserly; but she has her favorites, on whom she squanders much, for whom she makes great sacrifices. Over greatness she spreads her shield.

She tosses her creatures out of nothingness, and tells them not whence they came, nor whither they go. It is their business to run, she knows the road.

Her mechanism has few springs; but they never wear out, are always active and manifold.

The spectacle of Nature is always new, for she is always renewing the spectators. Life is her most exquisite invention; and death is her expert contrivance to get plenty of life.

She wraps man in darkness, and makes him forever long for light. She creates him dependent upon the earth, dull and heavy; and yet is always shaking him until he attempts to soar above it.

She creates needs because she loves action. Wondrous! that she produces all this action so easily. Every need is a benefit, swiftly satisfied, swiftly renewed. Every fresh want is a new source of pleasure, but she soon reaches an equilibrium.

Every instant she commences an immense journey, and every instant she has reached her goal.

She is vanity of vanities; but not to us, to whom she has made herself of the greatest importance. She allows every child to play tricks with her; every fool to have judgment upon her; thousands to walk stupidly over her and see nothing; and takes her pleasure and finds her account in them all.

We obey her laws even when we rebel against them; work with her even when we desire to work against her.

She makes every gift a benefit by causing us to want it. She delays, that we may desire her; she hastens, that we may not weary of her.

She has neither language nor discourse; but she creates tongues and hearts, by which she feels and speaks.

Her crown is love. Through love alone dare we come near her. She separates all existences, and all tend to intermingle. She has isolated all things in order that all may approach one another. She holds a couple of draughts from the cup of love to be fair payment for the pains of a lifetime.

She is all things. She rewards herself and punishes herself; is her own joy and her own misery. She is rough and tender, lovely and hateful, powerless and omnipotent. She is an eternal present. Past and future are unknown to her. The present is her eternity. She is beneficent. I praise her and all her works. She is silent and wise.

No explanation is wrung from her; no present won from her, which she does not give freely. She is cunning, but for good ends; and it is best not to notice her tricks.

She is complete, but never finished. As she works now, so can she always work. Every one sees her in his own fashion. She hides under a thousand names and phrases, and is always the same. She has brought me here and will also lead me away. I trust her. She may scold me, but she will not hate her work. It was not I who spoke of her. No! What is false and what is true, she has spoken it all. The fault, the merit is all hers.

So far Goethe.

When my friend, the editor of *Nature*, asked me to write an opening article for his first number, there came into my mind this wonderful rhapsody on "Nature," which has been a delight to me from my youth up. It seemed to me that no more fitting preface could be put before a journal which aims to mirror the progress of that fashioning by Nature of a picture of herself, in the mind of man, which we call the progress of science.

A translation, to be worth anything, should reproduce the words, the sense and the form of the original. But when that original is Goethe's, it is hard, indeed, to attain this ideal; harder still, perhaps, to know whether one has reached it, or only added another to the long list of those who have tried to put the great German poet into English, and failed.

Supposing, however, that critical judges are satisfied with the translation as such, there lies beyond them the chance of another reckoning with the British public, who dislike what they call "Pantheism" almost as much as I do, and who will certainly find this essay of the poet's terribly Pantheistic. In fact, Goethe himself almost admits that it is so. In a curious explanatory letter, addressed to Chancellor von Müller, under date May 26, 1828, he writes:—

"This essay was sent to me a short time ago from amongst the papers of the ever-honored Duchess Anna Amelia; it is written by a well-known hand of which I was accustomed to avail myself in my affairs, in the year 1780, or thereabouts.

"I do not exactly remember having written these reflections, but they very well agree with the ideas which had at that time become developed in my mind. I might term the degree of insight which I had then attained a comparative one, which was trying to express its tendency towards a not yet attained superlative.

"There is an obvious inclination to a sort of Pantheism, to the conception of an unfathomable, unconditional, humorously self-contradictory Being, underlying the phenomena of Nature; and it may pass as a jest, with a bitter truth in it."

Goethe says that about the date of this composition of "Nature" he was chiefly occupied with comparative anatomy, and, in 1788, gave himself incredible trouble to get other people to take an interest in his discovery that man has an intermaxillary bone. After that he went on to the metamorphosis of plants, and to the theory of the skull, and had the pleasure of seeing his work taken up by German naturalists.

The letter ends thus:—

"If we consider the high achievements by which all the phenomena of Nature have been gradually linked together in the human mind, and then, once more, thoughtfully peruse the above essay, from which we started, we shall, not without a smile, compare that comparative, as I called it, with the superlative which we have now reached, and rejoice in the progress of fifty years."

Forty years have passed since these words were written, and we look again, "not without a smile," on Goethe's superlative. But the road which led from his comparative to his superlative has been diligently followed, until the notions which represented Goethe's superlative are now the commonplaces of science—and we have a super-superlative of our own.

When another half-century has passed, curious readers of the back numbers of *Nature* will probably look on our best, "not without a smile;" and it may be that, long after the theories of the philosophers whose achievements are recorded in these pages are obsolete, the vision of the poet will remain as a truthful and efficient symbol of the wonder and the mystery of Nature.

FREE THOUGHT IN TOLEDO, OHIO.

[From the March number of "The Reasoner; a Secular and Co-operative Review," edited in London by George Jacob Holyoake.]

There are in America many signs of organization of the higher class of Free Thought adherents than are as yet to be found in England. An expression of Mr. Cobden's is well remembered, which was—"That he could put into his drawing-room all the Free-Thinkers of England." Mr. Cobden, most likely, had only in view those persons who boldly took upon themselves the name Free-Thinkers. Undoubtedly—if we count all the great names and voices which show independence of thought—the Free-thinkers form a mighty party. An eminent German visiting England, with very high introductions, was, on his returning, asked by a member of Parliament, what had most struck him in England? He answered, "It was finding many persons of intellect yet believing in Christianity." There are very few now, of any mark in the world of thought, who do not modify Christianity considerably before believing in it. But in America there exists a school, indeed schools, of what we may designate pious Free Thought. *THE INDEX*, of Toledo, Ohio, edited by Francis E. Abbot, is a representative of Reverential Heresy. Its belief is free from superstition, and it holds at once the doctrine of Theism and Progress. *THE INDEX* troubles itself more about Christianity than is interesting to us. The Duke of Somerset could not be induced to respect all the Fifty Affirmations this Journal puts forth. We pass wholly by them, as not being within the Secular province. We have no doubt the affirmations have their uses to those whom *THE INDEX* immediately addresses. Its own editor's professions of opinion have interest for us, and many in England will be glad to read them. Here is one of them:—

"*THE INDEX* accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognises no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and brotherly Love.

"The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. *THE INDEX* aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussion on this subject which find no fitting place in other papers."

The following are two impressive statements. The first treats of Christianity as a system, the second treats of Free Religion as a system:—

CHRISTIANITY AS A SYSTEM.

"The chief features of this (the Christian) system are the doctrines of the fall of Adam, the total depravity of the human race, the everlasting punishment of the wicked, and salvation by Christ alone. Through the transgression of the first man, all human beings lie under the consuming wrath of God, and are condemned to an everlasting hell, from which the only escape is by the atonement of Christ.

"This system demands absolute and unreasoning submission from the human mind. It teaches that doubt is sin, and that disbelief is damnation. It everywhere condemns freedom of thought, and persecutes it in proportion to its power. It is the worst enemy of liberty, science, and civilization, because it is organized DESPAIR OF MAN."

II. FREE RELIGION AS A SYSTEM.

"The chief features of Free Religion as a system are the supremacy of liberty in all matters of government, the supremacy of science in all matters of belief, the supremacy of morality in all matters of conduct, and the supremacy of benevolence in all social and personal relations. It puts the church on a level with all other institutions, the Bible on a level with all other books, the Christ on a level with all other men, leaving them to stand or fall by their intrinsic merits or demerits.

"This system encourages the largest activity of the human mind, and asks no assent that can be withheld. It is the best friend of progress of every kind, because it is organized FAITH IN MAN."

All this is expressed with a power of thought and discernment which is an addition to Free Thought exposition.

THE INDEX has many terms of tenderness and eulogy of Christianity which we do not quote because we do not care to controvert them, and cannot accept them. Christianity seems the weak point of *THE INDEX*. Just as Unitarians are fulsome to Christ as an apology for not crediting him with participation in the Godheadship, so *THE INDEX* seems to overrate Christianity in excusing its departure from it. Here is a fine passage of its own, which shows that *THE INDEX* needs no excuse or apology for its own independence of faith and thought:—

"The unity of character requires that the intellect shall make experience its point of departure, reason its road, knowledge its goal, and the love of truth its inspiration and guide; that it shall count all questions open which are not shut by positive demonstration; that it shall reject all answers which have no better basis than ignorant assumption or dogmatic authority; and that it shall seek answers to all questions through the patient study of universal Nature according to the laws of scientific thought."

The *Investigator*, of Boston, America, answers to the *National Reformer* of this country. *THE INDEX* represents a different class of Free Thought, as our readers will now perceive. *THE INDEX* is too naked a title. We took it to be a commercial publication. It needs another word joined to it to show of what it is *THE INDEX*. The Editor has done us the honor to ask our opinion of its principles. We trust he will see no discourtesy in the freedom with which we have indicated what we dislike as well as the statements we admire. We congratulate Mr. Abbot upon so conducting his work that Canon Kingsley's epigram cannot apply to it. Mr. Abbot's Free thinking is not "Loose Thinking." His Free Thought has the noble passion of propagandism in it. It unites construction to criticism, and its freedom of belief has purpose and dignity in it.

CURIOUS, IF AUTHENTIC.—A writer in an Eastern paper credits the following letter to *L'Esperance de Rome*:

SAINT THOMAS OF CANTERBURY, {
ST. LEONARD ON THE SEA.
TO M. LOYSON, FORMERLY FATHER HYACINTHE,
AT ROME:

SIR,—To call you a liar would be to say nothing new, since the Devil, the father of all such apostates, was a liar from the beginning. To call you a conspirator would be only to recognize your proper aspirations. To call you a Protestant would be only to apply to you an epithet common to all who have opposed the Faith. I prefer, then, to recognize your proper character as a child of Satan, and to call you damned. By this title I salute you, I salute you.

As a priest of the Holy Roman Church, Catholic and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judgment, when I shall see you and your collaborators of the *Esperance de Rome* cast into the pit and its torments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell. Your career and success in this world will probably be brief. Rome will be delivered from such miscreants, and much sooner than you think.

But, oh, what a glory it will be for the Christian Church when the Last Judgment shall publicly justify the condemnation of all apostates, even of one so insignificant as you!

(Signed) REV. ALEX. HENRY.

At the recent session of the New York Methodist Conference, the following resolutions were unanimously passed:—

Whereas, Communism, the Liquor Interest, and kindred influences, evidently act on the idea that the Sabbath is the chief obstacle in their paths in this country; and

Whereas, Sunday railway trains are among the most powerful of their aids to remove this obstacle; and

Whereas, The Sunday mails are the main excuse for the Sunday trains,

Resolved, 1. That as Christian patriots we hereby protest against the Sunday mails as dangerous alike to our civil and our religious liberty. 2. That we deem this subject of such importance as to demand the attention of the approaching General Conference.

The above is only one of many indications of a general revival of bigotry and intolerance in this country. All such questions as these must be ultimately settled by constitutional law; and they can never be settled favorably to the pretensions of the evangelical Christians of the country, unless the United States Constitution is first amended. Hence the irresistible logic of the appeal now made to all the churches, and through them to the community, by the nascent party of Christianizers. Are the liberals going to let their cause be defeated by their own supineness, indifference, and mole-eyed incredulity? If, having now possession of the ground, they allow themselves to be driven from it in apathy and insensibility to the demands of the times, they will richly deserve the oppression that will follow. O for a "Pentecostal outpouring" of clear-headedness and grit! That would bring us by the first of June a million signatures for the counter-petition, instead of a paltry thirty thousand.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Allow me to congratulate you on the success of your efforts thus far, and also to add my mite of one share towards the fulfilment of your wishes. I am sorry I am too late to put my name among those of the first fifty thousand dollars. I did intend subscribing sooner, but was prevented by causes beyond my control. I am a mechanic, working for day's wages; but if an annual instalment of ten dollars will help along the cause of universal religion and lift the masses by taking off their load of senseless bigotry and superstition, I cheerfully give it."

"Between you and me, there is a religion which some folks call 'Christian,' which is pretty much in the same way. The Christian religion (or eaving off 'the,' in deference to Mr. Towne) is a humbug. I can't help that,—facts will report themselves. Go ahead, and puncture all shams—religious ones especially."

"If your creed has anything in it contradictory to known facts which exist in the great volume of Nature, or offensive to reason, it will not suit us. Mystery, miracle, and prophecies we discard as foundations of faith."

"I have been reading Mr. Voysey's lecture on the Bible to an audience of eight,—three Rationalists, three Orthodox, and two liberal Unitarians. They all endorse it."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WHEATON OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

RECEIVED.

HOW THE WORLD WAS POPLED. Ethnological Lectures by Rev. EDWARD FONTAINE, Professor of Theology and Natural Science; Member of the New York Historical Society, and the Academies of Sciences of New Orleans, Baltimore, etc. New York: D. APPLETON & COMPANY, 549 and 551 Broadway. 1873. pp. 311.

THE INVENTOR AND THE IDEALIST. A Sermon by O. B. Frothingham, preached at Lyric Hall, April 14, 1873. D. G. FRANCIS, 17 Astor Place. 1873.

THE POPULAR SCIENCE MONTHLY. Conducted by E. L. Youmans. May, 1873. No. 1. New York: D. APPLETON & Co. \$6.00 a year.

OLD AND NEW for May, 1873. Published Monthly. Boston: ROBERTS BROTHERS, 148 Washington St. \$4.00.

THE REASONER: A Secular and Co-operative Review, edited by GEORGE JACOB HOLYOAKE. April, 1873. [London.]

MONSIEUR THOMAS. Blätter für freies sittliches Leben. Eigen-thümer, Herausgeber, und Redacteur FRIEDRICH SCHULTZE, Sprecher der Deutschen Freien Gemeinde von Philadelphia. 1. April, 1873. Jahrgang 1. No. 1. \$1.00 jährlich.

MONTHLY SCIENTIST. A Journal of Science, Culture and Progress. April 15, 1873. Rev. LEICHTEN A. SAWYER, Whitesboro, N. Y. \$1.50 a year.

HOLLEY STANDARD MONTHLY SOUVENIR. Published by C. & G. F. MARSH, Holley, Orleans Co., N. Y. May, 1874. Vol. 1, No. 1. \$1.00 a year.

ADVOCATE OF PEACE for April. Boston: 34 Bromfield St. \$1.00 a year.

THE LADIES' OWN MAGAZINE, for April, Chicago: Mrs. M. CORA BLAND, Editor and Proprietor. \$1.50 a year.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending April 27th.—H. H. Austin, \$1.10; Jno. Austin, 10 cts.; Giles B. Stebbins, \$7; E. B. Elder, \$3; W. Wilkinson, \$3; J. C. Oehlrich, \$1.10; Geo. Blinkhorn, 25 cts.; Thos. L. Sprague, 10 cts.; Jno. Pennington, \$1; Hedderly & Vroman, \$3; Geo. Blinkhorn, 60 cts.; Geo. O. Black, 60 cts.; D. Thorne, 50 cts.; E. A. Davis, 50 cts.; Thos. Wentworth, 50 cts.; L. F. Haskell, \$3; A. Hope Whipple, \$3; A. H. Blair, \$3; Nathan Taber, \$1; Wm. C. Oliver, \$2.25; Mrs. M. J. Perry, 60 cts.; Rev. B. S. Huntington, \$5; H. E. Mann, \$1; Geo. F. Delaplaine, \$3; Levi Sharp, 50 cts.; Robt. Avery, \$1; Mrs. M. J. Wilcox, 50 cts.; Allen H. Wilson, 50 cts.; New England News Co., \$2.11; James McKenzie, 10 cts.; J. F. Ruggles, \$1; B. F. Horton, \$1.50; G. N. Jennings, \$1.25; A. W. Hawley, 50 cts.; Chas. Bonsall, \$1; Rev. Z. Masters, 50 cts.; E. C. Sillies, \$7.50; D. C. Roundy, \$3; T. H. Callahan, 50 cts.; W. Freeman, \$5; A. A. Bell, \$5; John Jackson, \$1.15; T. M. Lamb, \$4.25; J. D. Zimmerman, 50 cts.; A. F. Hartman, \$1; P. Grapdolph, \$3; Ch. Nopper, \$1; Ch. Villbauer, \$3; L. Tanke, \$3; S. S. Linton, \$3; L. Sebastian, \$3; Ch. Woehler, \$3; Ch. Dietman, \$3; F. J. Scott, \$4; A. Holman, \$3; Geo. Stetter, \$3; J. T. Mory, \$3; A. Stephan, \$3; G. Wittstels, \$3; Chas. H. Mayhugh, \$3; J. D. Zimmerman, \$1.00; T. C. Sanders, 50 cts.; S. Maria Person, 10 cts.; Mary C. Shannon, \$3; Miss J. F. Titcomb, \$3; L. T. Wells, \$3; E. T. Sleight, \$1; F. Smith, \$1; H. W. Rust, \$3; A. H. Wallbur, \$3; Mrs. E. R. Palmer, \$3; R. B. Ranney, \$10; Milan Bentley, \$1.50; Geo. Plimleigh, \$3.50; Wm. T. Miles, \$3; American News Company, \$4.11; Chas. D. Gambrill, \$5; A. A. K. Butte, \$101.25; A. S. Wheeler, \$5; A. Huff, 10 cts.; J. N. Chonysky, 50 cts.; Elvira Jones, 50 cts.; Peter Leethin, \$3; E. H. Welch, \$3; H. L. Green, \$3.50; Chas. T. Weeks, \$3; F. B. Abbot, \$150.00; Anna Hancock, \$3; Richard Soule, 50 cts.; Parker Pillsbury, \$2.50; Chester A. G. senleaf, \$3; Wm. D. Balch, \$3; J. L. Swayze, \$4; H. L. Green, 50 cts.; Achash Thompson, \$3; Mary D. Patton, \$1; J. Gileky, \$3; H. Hockmeyer, \$3; M. O. Waggoner, 50 cts.; Chas. Josephus, \$3; E. P. Bassett, \$3; F. Diebele, 50 cts.; J. M. Cornstock, \$3; M. Knight, \$1; P. Johnson, 50 cts.; A. Wood, \$3; Milan Bentley, 40 cts.; J. M. Smith, \$3; Reuben Tomlinson, \$3; Wm. A. Parker, 50 cts.; H. S. Mayan, 10 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of *THE INDEX* which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry.

TO LIFE.

BY MRS. BARBAULD.

Life! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cause a sigh, a tear.
Then steal away, give little warning,
Choose thine own time:
Say not good night, but in some higher clime
Bid me good morning.

The Index.

MAY 4, 1872.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Five Hundred Shares, \$50,000			One Share, 100		
THOMAS MUMFORD,	New Harmony, Ind.,	One	Share,	100	
D. AYRES, J.R.,	Brooklyn, N. Y.,	One	Share,	100	
MRS L. E. BLOUNT,	Evansville, Ind.,	One	Share,	100	
—	Dedance, Ohio,	One	Share,	100	
J. T. BRADY,	Bryan, Ohio,	One	Share,	100	
—	Sabetha, Kan.,	One	Share,	100	
MAX FRAGOT,	Northampton, Mass.,	One	Share,	100	
O. —	Cincinnati, Ohio,	One	Share,	100	
H. HETTERMANN,	Boston, Mass.,	One	Share,	100	
C. FOLSOM,	Toledo, Ohio,	One	Share,	100	
B. C. EASTMAN,	Zanesfield, Ohio,	One	Share,	100	
J. O. MARTIN,	Palmyra, Mo.,	One	Share,	100	
L. T. IVES,	Indianapolis, Ind.,	One	Share,	100	
E. W. MEDDAUGH,	Detroit, Mich.,	Two	Shares,	200	
A. FOLSOM,	Detroit, Mich.,	Two	Shares,	200	
W. F. HEIKES,	Dayton, Ohio,	One	Share,	100	
HERMAN COLT,	Susp'n Bridge, N. Y.,	One	Share,	100	
SAMUEL COLT,	Susp'n Bridge, N. Y.,	One	Share,	100	
CHARLES NASH,	Worcester, Mass.,	Two	Shares,	200	
—	Livonia, N. Y.,	One	Share,	100	
E. F. WOODARD,	Osborn, Ohio,	Two	Shares,	200	
H. A. MILLER,	Mt. Carroll, Ill.,	One	Share,	100	
J. W. BARTLETT,	Dover, N. H.,	One	Share,	100	
OSCAR ROOS,	Taylor's Falls, Minn.,	One	Share,	100	
MRS E. S. MILLER,	Geneva, N. Y.,	One	Share,	100	
JAS. R. STONE,	Cincinnati, Ohio,	One	Share,	100	
D. K. INNER,	—	Five	Shares,	500	
A. TAFT,	—	One	Share,	100	
B. L. WILDER,	—	One	Share,	100	
PETER H. CLARK,	—	One	Share,	100	
G. K. WITTINGTON,	—	One	Share,	100	
J. T. SUTTON,	—	One	Share,	100	
WALT. F. AUGUSTIN,	Pittsburgh, Pa.,	One	Share,	100	
MRS C. E. NOURSE,	Cincinnati, Ohio,	Two	Shares,	200	
JAS. FISCHER,	Shreveport, La.,	One	Share,	100	
G. B. HOLTZMAN,	Pittsburgh, Pa.,	One	Share,	100	
L. VON BLESERHOFF,	N. Y. City,	Five	Shares,	500	
W. H. BOUGHTON,	—	One	Share,	100	
W. P. CHAMBERLAIN,	—	One	Share,	100	
TITUS L. BROWN,	Binghamton, N. Y.,	One	Share,	100	
A. McD. YOUNG,	Milwaukee, Wis.,	One	Share,	100	
G. W. PECKHAM,	—	One	Share,	100	
C. T. HAWLEY,	—	One	Share,	100	
W. H. FISCHER,	—	One	Share,	100	
MRS. G. D. NOURSE,	—	Five	Shares,	500	
MORT. C. SPENCER,	—	One	Share,	100	
C. M. LAWLER,	—	One	Share,	100	
E. R. LELAND,	—	One	Share,	100	
W. M. BLACKMORE,	Patneville, Ohio,	One	Share,	100	
R. H. RANNEY,	Boston, Mass.,	One	Share,	100	
O. B. FROTHINGHAM,	New York, N. Y.,	Five	Shares,	500	

\$37,400

The leading article of our present issue is by Professor Francis W. Newman, and discusses a subject which we are very glad to see treated by so able and distinguished a writer,—namely, the question whether Roman Catholicism is a development or a corruption of Christianity. Although he gives an answer to this question which we are unable to regard as the correct one, we most cordially welcome his article to our columns, and bespeak for it the closest attention of our readers. It is our intention next week to say something in support of what we consider the correct answer to that question, which in our opinion is one of great importance. We regret the delay in the publication of Prof. Newman's valuable paper, but reasons unnecessary to rehearse made it unavoidable.

Mr. Pillsbury, in a recent visit to Toledo, said to us that, in recommending THE INDEX to persons unacquainted with it, he warned them not to expect light reading; "because," to use his own pithy language, "THE INDEX pays its readers the compliment of supposing them to have brains." From the rapidity with which its circulation is increasing, we suspect that brains are at par.

FOR OR AGAINST.

The relationship which true liberals ought to sustain towards Christianity is a subject of increasing thought among them. We submit the following points as worthy of earnest reflection from all those of them who, as a matter of conscience, resolutely repel the influence of sentimental or personal considerations.

1. All branches of the Christian Church which have collectively declared their faith, from the great Catholic hierarchy down to the tiny Unitarian sect, unite with one voice in affirming that Jesus of Nazareth is the Christ of God, the Savior of the world and the Divinely appointed Lord of every soul. Except in the case of a few individuals among the "Liberal Christians" who disregard the meaning attached to this "Christian Confession" by all the rest of the world, this one fundamental article of the Christian religion is held to include at least the absolute sinlessness, the absolute infallibility, and the absolute authority of the Christ. The words of Jesus are held to be above the possibility of error; his will, as revealed in the Scriptures or the Church, is held to be the supreme law of God, binding all Christians to obedience not only in their outward conduct, but also in their most secret thoughts and feelings.

2. To doubt the infallibility or to question the authority of the Christ, as just explained, is to strike a blow at the central idea of Christianity, as held unanimously by the Church. To reject deliberately any one of his sayings, as recorded, or to own the authority of any law whatsoever as superior to his will, is to resist and defy its fundamental claims. Whether Jesus ever really said what is put into his mouth by the Bible or the Church, is of no consequence. The Christian religion, as an acknowledged, organized force in history, forbids that question to be raised; and he who raises it is already a "rebel" in his heart. Beyond what the Bible and the Church declare to have been his commands, no means exist of knowing what they were. To dispute them as thus delivered is to put oneself at once above his religion; for he who undertakes on his own independent judgment to decide what the law is, makes the law himself instead of accepting it.

3. Towards Christianity, therefore, there can really be but one of two consistent attitudes. He who accepts unreservedly the revealed will and words of Jesus as explained by the Church, and does not venture to test the revelation, either as to its substance or its form, by his own independent reason, is the only thoroughly consistent Christian. He who cannot or will not thus accept it is, in spite of his own toying with words, a non-Christian. Between acceptance and rejection there is no mean. The only apparent mean is a confused mingling of the two. The moment that Luther protested against the Catholic Church in the name of his own reason, he began to be a non-Christian; and the imperfect protest then heard clearly for the first time can never be arrested until it ultimates in conscious, complete and consistent rejection of Christianity as an authoritative religion.

4. But this is not all. The distinction is sometimes drawn between "extra-Christians" and "anti-Christians." It is not meaningless, since it indicates a difference of degree in active opposition to Christianity. The "extra-Christian" is one who rejects *in toto* the authority of Christianity so far as he is personally concerned; but he makes no protest against it in behalf of others, confining his protest to the assertion and exercise of his own individual liberty. The "anti-Christian" is one who not only emancipates himself, but demands emancipation for the world also, declaring open war against a religious system which he finds to be an insupportable tyranny in his own case, and which he believes ought to be insupportable by every human being. Strictly speaking, therefore, the "extra-Christian" is an "anti-Christian" to some extent, since his very "extra-Christian" position is a practical protest against Christianity in an individual instance. The only difference is that the avowed "anti-Christian" enlarges this protest so as include all mankind, and demands for the whole world that freedom which he finds so sweet and precious for himself.

Need we say, then, that we regard the "anti-Christian" position as the truer and the nobler? If freedom is good for one, ought it not to be good for all? And ought we not to do our best to extend to the entire race the blessings which, in our own case, we would throw away life itself rather than lose?

To this conclusion have we been compelled by the

logic of thought and of events. At first we tried only to be a "non-Christian," having been driven from the religious home in which we were born through ecclesiastical encroachments to which self-respect forbade us to submit. We tried to be satisfied with our own liberty, and to leave others in the slavery they manifestly preferred. But the ghastliest curse of slavery is that it breeds self-content in degradation; and the longer we have been free from the slavery of Christianity, the more clearly we discern its baneful power in robbing men of their native manhood, in crippling their minds and misdirecting their wills and darkening their consciences. We have been obliged, on pain of forfeiting the approval of conscience, to make our protest against Christianity not in our own name, but in the name of humanity itself.

We do not wish to insult the sincere convictions of the community or to outrage its religious sentiments—least of all to lower its moral tone or to impoverish its spiritual life. The task at hand has no attractions except those which are inseparable even from the humblest and hardest duty. But, impossible as it is to perform this task without arousing bitter and violent resentments, the work of emancipation, education and enlightenment must go on. Argument, ridicule, sarcasm, persuasion, appeal, and every other weapon in the armory of thought that is not dipped in malice or falsehood, are all for use in this warfare; and the banners of Truth will most rapidly advance in the battle when all liberals shall discern and accept the inevitable duty. No man can affirm the great universal truths of Free Religion without opposing the tyranny of Christianity and every other special religion; and no man can work for the former without working against the latter. To free the captive involves breaking the chain; and, although breaking is not in itself beautiful work, they who are too pre-occupied, inert, or indifferent to help break the chain practically conspire with the oppressor in strengthening its iron links.

Shall the world be freed from spiritual slavery, and blessed with liberty and light? Then help to break the chain!

MORE PETITIONS.

Since our last issue we have received the following lists of names to the remonstrance against the proposed Christian Amendment:—

Mr. A. H. Blair, Texas, Ohio, sends seven names (obtained mainly by Mr. W. J. Crozier); Mr. John Hammett, Ceresco, Nebraska, twenty-five; Mrs. B. R. Palmer, Geneva, New York, eleven; Dr. S. S. Wilder, Cincinnati, Ohio, twenty-eight; Mr. T. C. Sanders, Westfield, Pennsylvania, forty-six; Mr. Albert S. Brown, Worcester, Massachusetts, thirty-three; Mr. E. F. Blaisdell, Winterport, Maine, five; Mr. N. T. Bomar, Gainesville, Texas, twenty-six; Mr. William H. Franklin, Northport, Michigan, nineteen; Mr. E. D. Church, Ashfield, Massachusetts, thirty-five; Rev. G. W. Richmond, D. D., Pinfield, Michigan, thirty-three.

In addition to the above, Col. Edward A. Davis, of Philadelphia, has sent eight hundred and fourteen names, appended to a remonstrance differently worded from that we have circulated, but to the same purport. Most of these names were obtained by various parties to whom Col. Davis forwarded printed copies of this modified remonstrance. The rest were signed at his office. When we first published our counter-petition and solicited signatures, some of the Philadelphia radicals, although cordially approving its general object, objected to the phrase—"dismiss all petitions,"—as not consistent with proper respect for the right of petition; and they therefore preferred a remonstrance differently expressed. Of course we intended nothing inconsistent with the largest liberty or most clearly recognized right of petition; nor do we now exactly understand the objection raised. But the phraseology used is a matter of no consequence in comparison with the general ends to be attained. The Philadelphia remonstrance to which the eight hundred and fourteen signatures were appended is as follows:—

Your petitioners, Citizens of the United States, have reason to believe that a formidable combination has been made to overturn the Constitution of the Nation, by the introduction of the theological and religious tests in the preamble and body of the fundamental law. We do therefore protest against the introduction of any such tests, and pray your Honorable Bodies that you will repel this radical innovation, as dangerous to the peace of the country; and that you will preserve inviolate to us, and our posterity.

the guarantees of religious liberty contained in the preamble, constitution and laws of the United States, under which the people of every Church, Creed and Belief may, as heretofore, enjoy equal religious security and peace.

This raises the total aggregate of names acknowledged in THE INDEX to over THIRTY THOUSAND.

F. M. A. ANNIVERSARY.

The Free Religious Association will hold its annual meeting as usual in Boston in Anniversary week, beginning in Parker Fraternity Hall on Thursday evening, May 30, and continuing its sessions the next day in Tremont Temple. Fuller particulars will be given in THE INDEX hereafter, as in the Boston journals. But it is desired thus early to call the attention of readers of THE INDEX who are distant from Boston to this meeting. This is the anniversary of the American Free Religious Association. It is not merely a Boston or New England society. It has members in California, in Louisiana, in Iowa, and in all the States between Iowa and Boston,—a membership not numerous indeed, but widely scattered and widely representative. Let some of these distant members try to be at the annual meeting. Let us come together from various parts of the country and compare notes. May and June are good months for visiting Boston. The Peace Jubilee soon follows Anniversary week, and everybody will want to be at that. And let our distant friends who come to the annual Convention fail to make themselves known to the officers of the Association. The Association has no "delegate" system—asks for no "credentials." It is a mass meeting. Let all interested and able to do so, come. Arrangements are in progress that promise a good Convention.

W. J. P.

A LAST REFUGE.

An able, thoughtful, and conscientious writer who repudiates all attempts to fasten a dogmatic peculiarity upon Christianity, but is unwilling to admit that it possesses no moral or spiritual peculiarity, enshrines the soul of the faith in a new statement, thus: Christianity shares with other religions its grand intellectual features, and even its leading sentimental qualities; it has no monopoly of lofty ideas or profound principles, but, like the other great faiths of mankind, has in its veins the red blood of common humanity. Its peculiarity does not consist in any original revelations of knowledge, principle, experience, but in a certain strong emphasis it lays on humane qualities, such as kindness, peacefulness, charity, goodness, long-suffering, brotherly love—qualities which all religions celebrate, but celebrate faintly. These qualities, says the writer, Christianity exalts to supreme honor. To use his own expressive and admirable simile—"Christianity weaves into a garment what other religions append to their garments as a fringe."

The task of hunting faith from its delicious hiding places is not a pleasant one; but it must be undertaken by those on whom it has been imposed. We grieve to take away the pillow from beneath a weary head; but the head will never be unpillowed—we may be certain of that.

Does Christianity make a garment of what other religions use as a fringe? Greek Christianity does not; Roman Christianity does not; Anglican Christianity does not; the Christianity of Luther, of Calvin, of Wesley, of George Fox, does not. We are all familiar with the term "filthy rags" as applied to these royal robes of goodness which the writer in the *Golden Age* holds so precious. We have heard the famous hymn, "Rock of Ages," sung as originally written, in a Unitarian church, and cordially approved of by the minister. They who remember that mellifluous and sanguinary piece of verse,—as who do not?—will appreciate the readiness implied to accept the new statement respecting the peculiarity of the Christian faith. At the last meeting of the "National Conference of Unitarian and other Christian churches"—the meeting at which Mr. Hepworth strove, and so successfully as he boasted at the time, to commit the assembled delegates to some kind of dogmatic confession—a proposal to specify the love of God and the love of man as the characteristic of the religion was treated with hearty disrespect; was not thought worth entertaining, or talking about. The most attenuated form of Christianity extant was not ready for such a definition as that. Primitive Christianity, if we know anything about it (and we

do know a great deal), would have repudiated with strong expressions of amazement so mild and colorless an interpretation of its cardinal thoughts. It is doubtful, to say the least, whether Jesus himself would have accepted it. The question is under discussion and far enough from settled. Even if we rule out the fourth gospel, the case, as both conservative and radical scholars have presented it, is by no means favorable to the new school of humanitarians. The dogmatic stain cannot be quite washed out of the garments of the Nazarene.

In fact the statement made by the writer in the *Golden Age* might be reversed. Other religions have laid more stress than Christianity does, on the moral and humane qualities. Judging from recent disclosures of it by Max Müller, Beal and others, Buddhism does; Confucianism certainly does. The intelligent religion of China is far less dogmatic than our own, even when most freely apprehended. It is as difficult for the devout Hindu or Chinaman to get into the theological state as for us to get out of it. If Christianity only were what earnest and good men would like to have it! But it is not, and we must judge it as it is, not as in our opinion it ought to be, but as it is. It is no conjectural or speculative or ideal system whose peculiarities are yet to be discovered, but a historical faith nearly two thousand years old, interpreted by institutions, monuments, books innumerable. It is by study, not by surmise, that we learn what it is. We cannot construct it out of our consciousness; it has a consciousness and a very definite one of its own, and records enough to show us what it is. We may not sympathize with it, but we must not falsify it, and we cannot correct it.

O. B. F.

FAIRNESS AMONG RELIGIONS.

I lately said a few words in reference to the importance of a fair and respectful attitude toward the religion of other nations, and especially of those Asiatic peoples whose whole thought and life have heretofore been so strange to us, but who are now by the researches of scholars, and by the wonderful political and social events which have opened communication with them, becoming familiar to our minds and lives.

On taking up a new book entitled "The Land of the Veda," by Rev. William Butler, D. D., I was struck anew with the barrier which sectarian prejudice is constantly raising against this mutual respect and good understanding. The whole passage from the 88th to the 94th page is too long to be quoted; but in it Dr. Butler represents the Vedas as of very little intellectual value, and the religion they teach as one of pure sensuality. He calls it—"This mystery of iniquity and sensuality, where saints and gods, male and female, hold high orgies amid the fumes of intoxicating liquor, with their singing and screaming and the challenging by which they urge one another on to deeper abasement, until at length decency retires and leaves them glorying in their shame."

Now we will go no farther than Mr. Clarke's "Ten Great Religions" for an answer to this passage, both because it is so readily accessible, and since, however liberal and fair-minded Mr. Clarke is as a scholar, he speaks always from a Christian stand-point and cannot be suspected of exaggerating the merits of the Vedas or the Brahminical religion. His whole chapter on Brahminism is so short and so good that it is worth reading by any one who is disturbed by Dr. Butler's remarks. He says:—"Brahminism glows through and through with this spirituality; its literature, no less than its theology, teaches it." And again:—"The highest of all virtues is disinterested goodness, performed from the love of God, and based on the knowledge of the Veda. A religious action performed from hope of reward, in this world or the next, will give one a place in the lowest heaven. But he who performs good actions without hope of reward, 'perceiving the supreme soul in all beings and all beings in the supreme soul, fixing his mind on God, approaches the divine nature.'"

Once more, he says:—"Drinking intoxicating liquor, except in the Soma sacrifice, is strictly prohibited; and it is even declared that a Brahman who tastes intoxicating liquor sinks to the low caste of a Sudra."

Does Dr. Butler, in his condemnation of the revelry of the Vedas, forget that drinking wine is a part of the most holy Sacrament of Christianity, and that the king of Madagascar felt obliged to forbid the introduction of Christianity into his dominions be-

cause of its sacramental use of intoxicating liquor? Does he forget that one part of Keshub Chunder Sen's mission to England was to improve the people of England to aid in putting down the intemperance introduced into India by English Christians? Would he consent to have Christianity judged either by passages which might be culled from its literature in favor of such indulgences or from the practice of its professors? Keshub Chunder Sen is far too broad and liberal to do so. No writer has presented the best and purest spirit of Christianity more truly than he; and yet Dr. Butler alludes to him as among "men who have the impertinence to assume a patronizing aspect toward Christianity, and superciliously inform us that, however good or pure our faith is in itself, its doctrine and services are not needed in India, because the 'Holy Vedas' contain all that is requisite for the regeneration of their country."

It seems to me the impertinence is entirely on the other side, and that Keshub Chunder Sen and his associates of the Brahmo Somaj are quite as good judges of what is needed for India as a man who professes to see no salvation for any one but in his own narrow creed. At any rate, they are doing a great work for India in the destruction of the greatest practical evil of the Brahminical system, the existence of caste. Dr. Butler is forcible in his description of this enormity; but how many of the Christian churches or sects in our country have the right to cast a stone even at Indian laws of caste?

Just after reading these passages in Dr. Butler's book, I chanced to open Plutarch's *Morals*, and found there an interesting illustration of the misconception of the religion of other nations even by so enlightened and liberal an observer as Plutarch. In answer to the question—"What God is worshipped by the Jews?" he maintained that their God is Bacchus, and says:—"The Jews themselves testify no less; for when they keep the Sabbath, they invite one another to drink till they are drunk, or, if they chance to be hindered by some weighty business, it is the fashion at least to taste the wine." As Evangelical Christians accept the God of the Jews as the same as the God of the New Testament, we do not see that their religion makes a more respectable appearance in the world's literature than that of the Brahmins.

An American boy said to one of the Japanese students:—"Yours is a very silly religion." "Perhaps in Japan they think the same of yours," answered the Asiatic. Very possibly they do.

In nobler spirit a Calvinist clergyman once said to me:—"I cannot bear to see the irreverence with which a Hindu idol is shown at a missionary meeting. It has represented God to a living soul."

This is one ground of respect for all sincere and genuine religions, however erroneous in speculation or absurd in form; they have represented the Divine to the human soul.

E. D. C.

THE MISERIES OF ENGLISH LABOR.

LONDON, March 28.

Nothing excites more admiration in the mind of a foreigner newly arrived in England than the beauty of the cultured landscape. I remember, in my own experience, having left America in early April covered with snow, with what delight I looked upon England smiling with her garb of spring, the larks mounting up from every hill and meadow. From Liverpool to London we glided through estates and farms that seemed to have been finished off with the pencil rather than the plough. Every group of trees seemed trimmed to be the bower of a wood nymph. The roads were clean and adorned with trees, the lanes fringed with osage orange hedges or blossoming white-thorn. It was a picture of peace and plenty. Ten years have passed since then and now I glide through the same country-places with far different feelings. For in that time I have been compelled to take note of what all this beauty costs. Now, knowing the condition of the agricultural laborer in England, I shudder at the green trees; their roots are deep in human hearts. The corn no longer smiles; it is watered with human blood. The best roads are the worst; they are paved with the bones and brains of men, women and children. Cedric the Saxon has made way for Hodge the ploughman; the brass collar of the former, with his master's name on it, has become less visible on the latter; but it is none the less there, none the less galling. Hodge is equally a serf,—*adscriptus glebe*. I know that it has been for a long time the complacent delusion of the London gentleman that such is not the case. I remember

that when, long ago, the Southerners in America declared that the condition of their slaves was not so bad as that of the English laborer, we all thought it a clever bit when Punch added, in ironical proof of the allegation, a grave statement that it was the practice in England, whenever a laborer tried to improve his condition by running off to another county or country, to prosecute him under a Fugitive Laborer's Bill and force him to return to his master.

We made good use of that joke in old anti-slavery times. We did not dream that the joke would turn out a grave fact. But two or three years ago a philanthropic clergyman in Devonshire—Canon Girdlestone—moved with pity by the sufferings around him of the agricultural laborers in their effort to support their families on seven shillings a week, discovered that one cause of the excessively low wages was that Devonshire was glutted with laborers, and that several other counties were in want of more farm labor than they could get. Whereupon the philanthropic Canon, in the innocence of his heart, started a movement for the transfer of the suffering laborers of Devon to other counties where they might get better wages. He fondly deemed that the kind-hearted gentry around him would second his efforts. With what result? He was denounced as an agitator, an instigator of feud between rich and poor; he was threatened by the squires, ennobled by the aristocracy, persecuted by the clergy. He was treated pretty much as was the occasional abolitionist who started up in Virginia or Kentucky. His movement failed, and it was then perceived that the landed gentry of England looked upon their laborers as their serfs. They wanted labor at seven shillings a week, not only because it left them their capital, but because it rendered the laborer more hopelessly their property,—him and his vote. Never was a human being bound to a more dreary lot. On a crust of bread, and some hot water, with a spoonful of tea cast into it for the whole family, he supports a weakly existence; he never sees other meat during the week than possibly a bit of fried pork on Sundays; he lives in a floorless hut, thatched with long rotten straw, mouldy with lichens, the whole resembling an overgrown mushroom; at forty his children are sickly, his wife consumptive and from a blooming maiden has become a yellow, bony hag under the evil eye of drudgery; he is crooked up with rheumatism at forty-five, and ten years later passes, probably with his wife (if she be living), to the poor house; leaving the same infernal routine to be repeated by his descendants, not to the third and fourth generation—but for evermore.

The plan of combination between laborers to maintain a kind of pecuniary capital on which to rest when it become necessary to confront any oppression on the part of the employers, has not hitherto been available to the agricultural laborers. They dwell too far apart. They were kept from learning to read and write almost as carefully as the American slaves used to be. They had no leisure, even had they been able to read the papers and observe what was being accomplished by other laborers. They could not communicate with each other, or form any plan of concerted action. So the aristocracy and landed gentry, maintaining their bulwarks around their serfs—bulwarks built out of the poverty and ignorance of those serfs—fancied that they would be secure from the deluge of rising popular aspirations for many a long year. But far earlier than they dreamed the blow has fallen. Very significantly—and very ominously—the first serious agricultural laborers' strike in this country has occurred in a region where that kind of labor is better paid than in half the kingdom. It is not among the wretched hinds of Devonshire or Cornwall, nor among the half-savage workers in the fens of Norfolk and Lincolnshire, that this remarkable agitation has begun; but in Warwickshire, whose laborers might have been supposed enviable. True, they had to support their always large families on an average of no more than three dollars a week,—a pitiful sum with every good loaf selling at fifteen cents, and butcher's meat at twenty cents a pound, yet twice as much as many get. But the fact is that this superiority of wages in Warwickshire, while not enough to relieve the misery, was enough to just raise the laborer a little bit so as to make him conscious of his misery. The few shillings more brought a little more self-respect, a pennyworth of education for his children. He made the sad discovery one day that he and his family were—in hell! In hell—alone with Sisyphus rolling up his ever-recoiling stone, Ixion fast-bound on his never-pausing wheel, Tantalus hungry and

athirst grasping after ever-receding food and water—he certainly was, and is, and now he strikes a gallant blow to get out of it.

I am tempted to strike out the classical allusions I have just made, lest you should think I am laying colors needlessly thick on the sad picture which the last week has laid before us. But instead I will add a few facts which will prove that I have understated the case, if anything. I select statements of the receipts and necessary expenditures of two families in the best parts of Warwickshire,—statements for whose accuracy I will vouch.

Here is one case; the family consists of seven persons:—

Wages—Father's 12s.; oldest son's 3s.	20 15 0
The week's bread and flour	20 9 4
1 cwt. coal	0 11
Schooling for children	0 8
Rent of allotment (1 chain)	0 0 1
	20 10 8
Leaving for butcher's meat, tea, sugar, soap, lights, pepper and salt, clothes for seven persons, boots and shoes for the same, beer, medicine, &c., &c.	20 4 4

This is at Wellesbourne; here is an average case at Barford. There are seven in the family; no child (the eldest being nine) old enough to earn wages:—

Wages	20 13 0
College per week	20 1 6
Thirteen loaves at 1½d each	0 9 1½
3 Children at school	0 0 2
Leaving for food, clothing, and all other purposes	20 2 3½

Is this bad? It is, I repeat, exactly half as bad as the case of the hinds of Devonshire and elsewhere in the South of England. And this makes the terrible-ness of the Warwickshire movement. The agricultural laborers there having broken down under circumstances far better than those under which their brethren groan in many other parts of the kingdom, it is felt by the employers that, if this strike should succeed, it will be repeated everywhere, it will spread like wild-fire, and can end in nothing short of a revolution in the condition of labor in the counties of England. The whole land is covered with stubble for a conflagration such as that which has broken out. One can as little tell what will come of it, as the boy at Chicago when the cow kicked over the lamp (as an ancient legend relates) could predict what would be the result. The aristocratic institutions of England are founded on land, and upon the dominion of land over the life and death, and thus over the conscience and political power of the laborer, who, as a force in church and state, exists only in, and acts only through, the will of the employer. The master says generously to the tenant on his farm:—"Think and speak just as you please. Your house it is that I am concerned about; that must support the Church and the party of its owner. If you cannot see that the house does that, it must hold somebody who can. The vote follows the land." All the laws against bribery, intimidation, &c., have not availed to end these ancient privileges of land. So the agricultural laborer never thought; he has never had any use for thoughts. As Ben Franklin said when the property-qualification was under discussion—"If a man votes because he owns a donkey, it is his donkey that votes, not he." So all the political power of the millions of suffering agricultural laborers amounts to so many ciphers swelling the value of the leading numeral at their head.

Ciphers! As I used the word inadvertently, there came again into my memory something I once witnessed in the Lunatic Asylum at Colney Hatch. I was walking through that famous institution (which plays a part in Charles Reade's "Hard Cash"), and stopped in a room which had been vacated the day before by the death of its inmate. "Here is a curious room!" said the official who conducted us; and sure enough it was; the departed lunatic had left his room frescoed with pictures of no mean power. "He had been," said our guide, "an agricultural laborer; he asked for paints and a brush, and we indulged him, but I had no idea he could draw and paint so well. He might have made a good artist." There were pleasant country scenes; bridges passing over pleasant streams; portraits of distinguished men. But there was one face which this lunatic had portrayed over the mantle-piece which I shall never forget. It was a man in the dress of a farm-hand. His brow was low and lowering; his eyes brutal, his jaws heavy and animal; his complexion brown and rough as a tree's bark. In the face there was hardly one spark of humanity, though there were traces of where such sparks had sunk into cold ashes, leaving the brutal part sole ruler. And under this fearful portrait the lunatic had

written just before he died these words:—"The British agricultural laborer, as he is fast becoming under the influence of the British aristocracy."

M. D. C.

EDITORIAL BOOK NOTICES.

THE POPULAR SCIENCE REVIEW (No. 1, May, 1872—D. Appleton & Co.) promises to be a magazine of great value to the daily increasing class of persons who, without being specially versed in science, desire to be made acquainted with its general results and methods. It is to be edited by Prof. E. L. Youmans, a gentleman quite competent to conduct such a periodical with skill and success. The opening number contains articles (original or selected) by Herbert Spencer, R. A. Proctor, T. W. Fowle, E. B. Tylor, William Eassie, A. De Quatrefages, Arthur Leared, L. O. Pike, W. B. Cheadle, T. M. Coan, with the Editor's Table, Literary Notices, Miscellany, and Notes. We anticipate a wide demand for this admirable monthly.—Price 50 cents a number, or \$6.00 a year. Subscriptions received by H. S. Stebbins, Toledo.

It is impossible for us to devote space or time to notices of pamphlets or periodicals in general. But we take this opportunity to say that the *Radical*, the *Aldine*, and the *Journal of Speculative Philosophy* stand each at the head of its own special department in this country. The *Radical* is the best monthly exponent of free thought, and is now publishing an exceedingly valuable series of papers by Mr. Frothingham on the "Religion of Humanity." It is edited by Mr. S. H. Morse, who has devoted himself to it for seven years with rarest self-abnegation and fidelity. Price \$3.00 a year; address 25 Bromfield street, Boston.

The *Aldine* is devoted to art, and is conducted with such enterprise and signal ability as to merit the encomiums of every lover of the beautiful. It is without a peer in this country, and must be seen to be appreciated. Price \$5.00 a year; address James Sutton & Co., 23 Liberty street, New York.—The *Journal of Speculative Philosophy*, edited by Mr. Wm. T. Harris, is the pioneer in a field of thought little cultivated as yet by Americans. It is familiarizing the more reflective with the works of Kant, Fichte, Schelling, Hegel, Schopenhauer, Trendelenburg, and the other conspicuous philosophers of Germany; and it is paving the way for a development of philosophy, under new conditions, which will assume as yet undreamed proportions. Whoever is sufficiently educated to know the necessity of metaphysics, and to smile at the ignorant cavils of those who affect to be superior to abstract speculation, will find matter of sterling value in every number of this periodical. Price \$2.00 a year; address E. P. Gray, St. Louis.

THREE CENTURIES OF ENGLISH LITERATURE (D. Appleton & Co.), by Prof. Yonge, of Queen's College, Belfast, is a smaller work than Taine's, and is marked less by brilliancy than by good judgment and discrimination. The selections are made with excellent taste, and accompanied, not only by generally correct criticisms, but also by very useful biographical notices of the respective authors. Some such manual as this should be laid in the way of every young person, that he may be induced, by enjoyment of the beauties here collected into a bouquet, to undertake the healthful task of hunting others for himself in the original field or wood. Of course no matured mind is contented permanently to follow the guidance of another's taste in the appreciation or selection of an author's finest passages. Some of our favorites we miss in this volume; but we have come across no extract that we would exclude from this goodly company. The manner, however, in which Prof. Yonge refers to the scepticism of Shelley is unworthy of the age we live in. We fear that it will be very long before the narrowness bred in the bones by "Christian" education will be got rid of in our literature. The reference to Gibbon's scepticism is less harsh; but the best that the writer can say of it is that "he is perhaps to be pitied rather than blamed for it." Such "pity" is an offence. Between it and "blame" the free mind will choose the latter; for while unjust blame can be treated with quiet contempt, there is a faint suspicion of benevolence in self-righteous pity which renders it peculiarly exasperating to the nerves of one who would treat even a minimum of benevolence with decent respect.—Price \$2.00; for sale by H. S. Stebbins, Toledo.

The Orange (N. J.) *Chronicle*, of April 20, has the following genial paragraph:—

Will the editor of THE INDEX allow us to correct a slight error in his list of publishers' notices? We are always willing to be quoted, but human nature like, do not want to be misrepresented. The notice following a genuine notice from the *Chronicle*, headed "From the same," we are hardly willing to father, inasmuch as it not only contradicts the sentiments of the first, but it is too equivocal and uncomplimentary to accord with our feelings toward that stout little advocate of free thought and free religion, THE INDEX.

The error referred to was in the SUPPLEMENT to our No. 120, at the top of the second column of the second page; and we thank the editor of the *Chronicle* for calling our attention to it. It is almost a temptation to make a mistake now and then, in order to have it so kindly and gracefully pointed out.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

"THE ONE ALTOGETHER LOVELY."

DEAR SIR:—

I observe by the *Christian Register* that Mr. Washburn wants the name of one who was as good as Jesus among the "thousands" that Father Taylor spoke of. It is easier to ask questions than for dead men to answer them.

I wonder if Mr. Washburn ever read "Christ the Spirit," by a General in the army now dead also. If not, it is time he did.

BUCK-SHOT.

DOVER, N. H., April 14, 1873.

DEAR FRIEND:—

The various criticisms on *THE INDEX* contained in your SUPPLEMENT to No. 120 are certainly amusing, and suggest a few words of reply to several misguided and misguiding gentlemen.

To the *Avalanche*, Petersburg, Michigan:—You call the "Impeachment of Christianity" a "grand editorial splurge." If splurges or showers of that kind are falling on your place, it will not take long to melt the dirty snow and ice which such an "avalanche" brings down upon humanity.

To the *Jackson (Michigan) Herald*:—Yes, sir! *THE INDEX* has "a great power for harm" to nonsense, and teaches common sense which is fearfully destructive to such sheets as the *Herald*.

To the *Washington Daily Chronicle*:—If *THE INDEX*, the "exponent of Free Religion," pointed to such pasturage as "the widely circulating Bible, the exponent of Christianity," points out to its adherents, there would be a great rush for that field, and the *Chronicle* would be the first to graze in it.

To the *New Covenant*, Chicago:—There is more need of such papers as *THE INDEX* than of the many mystification sheets which now, like the *Covenant*, "feed" humanity on stale bread and bilge-water.

To the *Christian Observer*, Bowmanville, Ontario:—Yes, the radicals will "excuse" you from taking up Free Religion; and they beg to be excused from the burden of old superstitions you would lay on their backs.

To the *Raleigh (N. C.) Christian Advocate*:—Looking at *THE INDEX* from your standpoint, I can hardly blame you for getting wrathful. Certainly, your business goes down on the rising of "the supremacy of science in all matters of belief."

To the *Christian Union*, New York:—You might as well claim that this globe is the universe as assume that Christianity is anything more than one "species" of religion. *THE INDEX* "must have reasons of its own." Yes, sir, none can reason for the whole congregation—not even the pastor of Plymouth Church!

To the *Sunday Republic*, Philadelphia:—If such bile as you pour out is to be in fashion in your "Sunday republic," God save the nations from such a republic during the week!

To the *Brooklyn Daily Eagle*:—If you should try to "fish for scientists," you would not get even a "bite," so long as you use rotten bait.

To the *Review and Journal*, Franklin, Tennessee:—You act like all slaveholders in keeping books out of the reach of slaves. Reasoning is dangerous for such sheets as are edited by slaveholders of the mind. The pure endeavors to liberate humanity from the bondage of priestcraft are always "foul heresies" in their eyes.

To the *Daily Pantagraph*, Bloomington, Illinois:—You preach in the same strain as the Hard-Shell Baptist minister, whose text was—"They shall gnaw a file, and fly into the mountains of Hepsidam, where the lion roareth and the whang loodie mourneth for the first-born." You tremble in your shoes at the thought of even mentioning the name of *THE INDEX*. What a courageous cause you have got!

To the *Christian Observer*, Catlettsburg, Kentucky:—If "Christianity is a free religion," and yet cannot "tolerate" free thought, no wonder the press and the ministers bungle badly in their explanation of it. With shackled hands, and shackles in their hands to put on others, they cannot be free, and do not even know what freedom is.

To the *Catholic Advocate*, Louisville, Kentucky:—The God you teach must be denied by every man and woman that has learned to think. A God who creates finite beings with failings, and then, if they fail, damns them forever, is not a reality, but the scarecrow you use to enslave ignorant people with. Faith in a God of love and faith in reason will bury your doctrines so deep that even the accomplice of your God, the devil, could not find them.

To the *Christian Advocate*, Nashville, Tennessee:—You say *THE INDEX* "denounces prayer." *THE INDEX* is a prayer to a Father who loves his children and gave them reason. By using that reason, it is forced to denounce the stupid prayers and selfishness of which you are the "advocate."

Gentlemen, with the slanders hope that you will put your brains to better use very soon, for your own and for manhood's sake.

Yours,

CARL H. HORSCH.

"SICK OF CHRISTIANITY."

INDIANAPOLIS, March 24, 1873.

MY DEAR MR. ABBOT:—

I have just received a letter from an old friend who was for many years a Christian Minister. He has grown out of Christianity into Spiritualism.

He sends me his opinion of Christianity from his present standpoint, which I enclose. His reasons for being "Sick of Christianity" are so well stated that I hope you can give the quotation a place in *THE INDEX*. You will see by the long lists of names to the Counter Petition sent you from Indiana that liberal ideas are making some progress in Hoosierdom.

Our Radical Club meets for free discussion every Sunday afternoon. Unity Church, of the First Unitarian Society, was dedicated to-day.

Mr. Hoamer preached the sermon. Some sensible things were said. The Lord Jesus, the Redeemer, was duly recognized by the usual imposing mummery.

If you will send an agent here, we will give you a good list of subscribers for *THE INDEX*.

Yours for Freedom,

J. O. MARTIN.

Think! rational men are becoming sick of this popular, half-headed, half-Christianity, with its "false of man," "total depravity," "vicarious atonement," "angry God," "personal devil," and "andros hell torments."—A Christianity that slaughtered 2,000,000 during the ten crusades; that for fifteen hundred years persecuted the Jew and put to death the heretics of Europe; that burned witches, hung Quakers, and banished Ann Lee; a Christianity that incited members of Christian Churches North and South to fight like church-militant demons; a Christianity that supports standing armies, constructs arsenals, and appoints chaplains, servants of the "Prince of Peace," to pray for victories through blood, battle and murder; a Christianity that mixes the blasphemies of Deuteronomy with the beatitudes, and Jesus's teachings with the lust-songs of Solomon; a Christianity that scorns science, inspires bigotry, encourages superstition, sneers at Spiritualism, puns on pompous airs, persecutes for opinion's sake, grinds the face of the poor, professes extra piety, drives shrewd bargains, and then sanctimoniously asks for prosperity—all, all "for Christ's sake!"

Paris was a Christian city, as famous before the Prussian victories for its prostitution as for its missionary enterprises. London is a Christian city, and yet last March reported 185,000 paupers. Human life is infinitely less safe to-day in Christian New York than in Constantinople or heathen Beirut across the Bosphorus.

There are professed Christians in Troy, N. Y., who rent out buildings for rum-selling, and Christians in New York who rent houses to be used for prostitution.

But while repudiating this fashionable Christianity—this impotent Christianity that attacks Spiritualism—I believe in God; in Jesus; in the Divine Spirit; in moral responsibility; in retribution here and hereafter; in the necessity of repentance, purity and holiness of heart; and I believe in spiritual manifestations.

"JUDAISM AND IMMORTALITY."

MY DEAR MR. ABBOT:—

In an article in number 120 of *THE INDEX* (April 18), under the above caption, Mr. W. C. Oliver asks: "Was Judaism a religion devoid of all faith in immortality? Was there no reference to a future state beyond and after the grave? Neither embodied or purely spiritual?" He then gives a few Bible quotations that seemingly have "some reference" to those matters, and finally concludes therefrom that—"these writings certainly indicate some sort of an idea of immortality."

To these queries, quotations and conclusions of Mr. Oliver, I wish, with your kind permission, to make a short reply, and to show him that he misunderstands his quotations and errs in his conclusions therefrom; that the Judaism of old was "a religion devoid of all faith in immortality;" that the words "death," "grave," &c., in these passages quoted by him, must be taken in connection with their context to be rightly understood; and that, when read thus, they will be found to be mere rhetorical figures, poetical expressions, allegories, &c., and to have no "reference to a future state beyond or after the grave."

In the first of these passages, Ezekiel (37: 13) speaks but in a "vision," and his meaning of the word "grave" is the exile in which the Jewish nation was to live, and the bringing them out again from this their "grave" into the "Land of Israel." [See the preceding verse 12.] In the second passage, Hosea (13: 14) speaks from the commencement of this chapter allegorically of Ephraim's sins as of his "death," from which he (verse 14) "shall be brought out" again, or "redeemed." And in the third passage, Isaiah (25: 8) speaks in the same sense of "swallowing up death in victory;" that is, "wiping away the tears from all faces and the disgrace from his (God's) people," as is quite clear from the remainder of the same verse, which Mr. Oliver omitted. In the preceding (7th) and the following (9th and 10th) verses, Isaiah prophesies not merely the "swallowing up of death," that is, the mercy to his people in "wiping away their sins, tears and disgrace," but also, as a contrast to it, of the destruction and castigation of the (other) nations. Besides, the words "swallowing up" and "destroy" are, in the Hebrew text, both given by one and the same word, *billa*, and the first *billa* ("swallow up"), moreover, stands in the *past tense*—making the fulfilment of this prophecy surer and nearer.

In all these three passages, the words "death," "grave," &c., are, as I said, mere rhetorical or poetical figures, allegories, and there is no idea of immortality, no "reference to a future state beyond the grave" in them.

Somewhat different, however, it is with the fourth passage quoted by Mr. Oliver, (Daniel, 12: 2, 3). This may "refer to a future state beyond or after the grave." But there is also—and of this Mr. Oliver seems not to be aware—a very great difference be-

tween the prophets and the Judaism prior to the Babylonian Exile, and the prophets and the Judaism during and after that event. And as neither the Patriarchs, Moses, nor the earlier prophets had "any sort of an idea of immortality," there is also, neither in the whole of the Pentateuch nor in any book of the Old Testament prior to the Babylonian Captivity, nor in that Judaism which was built on them, to be found the least shadow of any idea of immortality. Furthermore, all rewards promised, as all punishments threatened, in them are, without one single exception, earthly ones. Also the ideas of Daniel as of all the later Jews concerning immortality, a future state, heaven, hell, angels, Satan, &c., were all received and adopted from the Babylonians (then called Chaldees). The Hebrew language itself never had nor has it now, an original word for immortality, heaven or hell. *Gan Eden* (Garden of Eden), *Ge Hinnom* or *Gehenna* (Vale of Hinnom), by which names these two last are respectively called, are merely allegorical names, adopted because the Jews had no corresponding words in their own language when they received these ideas from the Babylonians. For "immortality" there exists to-day not even an allegorical name.

In closing my reply, I will refer Mr. Oliver to Part I, Chap. viii, of the book published by me some time ago, "Origin and Development of Religious Ideas and Beliefs." When he shall have read it, he will not need to ask any more, "How is this?" but will know that "none of these writings indicate some sort of an idea of immortality."

Yours for this life,

MORRIS EINSTEIN.

TITUSVILLE, Pa., April 13, 1873.

LA FAYETTE ON THE JESUITS.

"If the liberties of the American people are ever destroyed, it will be by Roman priests." That this motto originated in a remark made by La Fayette, there can be no reasonable doubt. It was often mooted in the press of this country immediately after his last visit, and it was circulated in print without contradiction, that the same words were substantially repeated by him on several occasions. To Mr. Van Pelt, of New York, he said, after warning the company present against their machinations:—"The Jesuit priests are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars in Europe." At a dinner party in Richmond, Virginia, he said in conversation with Mr. Charles Palmer:—"These Jesuit priests are dangerous men, and will destroy the liberties of America if they can." In 1836 Prof. Morse, of New York University, in the preface of a book entitled "Foreign Conspiracy," published by J. L. Taylor, New York, says over his signature:—"It may not be amiss to state that the declaration of La Fayette, in the motto in question, was repeated by him to more than one American. The very last interview I had with La Fayette on the morning of my departure from Paris, full of his usual concern for America, he made the same warning; and in a letter which I received from him but a few days after, at Havre, he alluded to the whole subject, in the hope expressed that I would make known the real state of things in Europe to my countrymen; at the same time charging it upon me as a sacred duty, as an American, to acquaint them with the fears which were entertained by the friends of republican liberty in regard to our country. If I have labored with any success to arouse the attention of my countrymen to the dangers foreseen by La Fayette, I owe it in a great degree to his often repeated injunctions."

THOMAS R. HAZARD.

SOUTH PLYMOUTH, R. I.,
April 13, 1873.

Mr. H. L. Green, our agent in Syracuse, writes in a recent letter:—"We have now about three hundred copies [of *THE INDEX*] coming to this city weekly, and it causes a great deal of discussion." He also reports that the Radical Club of that city is in a very prosperous condition. Of course. The two facts are closely connected. Wherever radicals are sufficiently alive to read, they will be sufficiently alive to work. But where they "know it all already," what could you expect but torpidity and general inefficiency? Syracuse has the most active Radical Club in the country, and (outside of the largest cities) it is the banner-town on *THE INDEX* subscription list. These facts are reciprocally cause and effect. Let our friends elsewhere lay the lesson to heart. A few such earnest and brave spirits as H. L. Green, C. D. B. Mill, E. W. Mundy, and other staunch liberals of Syracuse, will do wonders in any locality. Would that their name were "Legion!" They would be harder to exorcise than the "Legion" of old!

"It is itself a condemnation of Christianity," says George Jacob Holyoake, "to be obliged to repudiate the conduct of all Christian churches." That is our reply to those who blame us for holding Christianity accountable for the actual work it has done in the world, and who would fain attribute to it only the good in this work, exonerating it from all responsibility for the evil.

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WHOLE No. 124.

The Index

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Romanism the Natural Development of Christianity.

[Read to the First Independent Society of Toledo, by FRANCIS E. ASSOT, April 26, 1872.]

"It is necessary here to guard against a twofold error. There are some who perceive in every new mode of representing Divine truth, in every change of phraseology, an alteration or corruption of the doctrine of the Church; they erroneously suppose that none but Biblical terms are to be introduced into dogmatic theology, and would make the history of doctrines a mere history of corruptions. There are others who will admit nothing but a progressive development of the true doctrine within the pale of the Church, and seem to forget that this order and disease often make their appearance in a strong and healthy body. True science has to consider both these conditions: religion, too, advances, comes to a stand, and goes back; it has its excellences and its defects, its stages of purity and its stages of corruption. Thus it would be incorrect to reject the doctrine of the Trinity, of original sin, the sacraments, etc., because those terms are not used in Scripture; but it is our duty to examine whether anything extraneous has been mixed up with them, and how far the development of a doctrine may become dangerous to the truth of the gospel."

HAGENBACH, *Compendium of the History of Doctrine*, Vol. I, p. 3 [Ed. 1860.]

The distinguished author of "A History of the Hebrew Monarchy," and other liberal works of the highest reputation, Professor Francis W. Newman, of England, has been so kind as to write for THE INDEX a letter of considerable length on a question of great importance to the liberal cause, namely, whether Roman Catholicism is a *corruption* or a *development* of Christianity. [This letter is contained in full in THE INDEX, No. 123.] I am exceedingly glad that this question has been treated so ably by one who is respected on both sides of the Atlantic for his scholarship and his character alike. So much depends on the answer to be given to that question in determining the befitting attitude of liberals towards Christianity, and so difficult is it to interest the public in a question which is seemingly (but only seemingly) remote from immediate practical issues, that the publication of such a letter from such a source can scarcely fail to awaken a great deal of profitable thought in the public mind. Prof. Newman's article is, in form, a criticism of some statements contained in the "Truths for the Times;" and I think he will not consider me as failing in the respect which is due to his eminent services, and which I most unfeignedly entertain, if I attempt to sustain by argument the position I have there simply stated. In fact, I shall thus best prove the correctness of his own belief, when he says:—"I am sure you desire that every one will speak his mind out." There is nothing that I desire more than that; and, with sincere thanks to Prof. Newman for frankly calling in question an opinion for which I have been quite sufficiently exclaimed against, but of which I have until now seen no thoughtful examination, I will reciprocate by speaking my own mind as frankly as he has spoken his.

Before approaching the main question, I wish to reply briefly to a few minor points in the article under consideration.

"I think there is danger," says Prof. Newman, "that you may dogmatize, as in the past other religionists have dogmatized." Yes, there is danger of it. Every one is in danger of dogmatizing who holds strong convictions. But since dogmatism is simply assertion without reason, he who avowedly bases his convictions on reason alone, and never shuts his ear to any objections that reason may urge, is no dogmatist. The "Truths for the Times" is a condensed summary of results, unaccompanied with arguments or processes; and one who does not perceive or appreciate this fact may naturally think the statement dogmatic. Every one of the "Truths for the Times," however, is the product of close study and patient reflection, and is built on what I regard as solid reasons; as I hope to show in the case of the opinion now controverted.

"Moreover," says Prof. Newman again, "it crosses my mind (but I say it diffidently and under correction), that the element called *odium theologicum* may unawares sway you. Of course you understand this phrase. Theologians are charged with hating most those who, without entire agreement, come nearest to them, and endure more easily an extreme enemy than an almost friend. So, it is my surmise, you will endure Unitarian Christians, and are better inclined to admire Romanists."

Not to prolong a merely personal statement, which of course can have very little interest to the public, I would say briefly that this "surmise" is incorrect. I was born and bred among Unitarian Christians, and have formed many close and highly valued friendships among them; and I have yet to learn that a single one of these friendships has been broken, or even cooled, by anything I have ever thought, felt, said, or done concerning Unitarianism. True, I have said and published severe things about Unitarianism as a phase of thought; but I have always remembered what too many forget, that the thought and the thinker are never to be confounded. Surely, I "hate" no one; and I refuse to have "enemies," if it takes two to keep up enmity. I believe that every one of my Unitarian friends acquits me of all *odium theologicum* towards the Unitarians, and does me the justice to believe that what I say concerning Unitarianism has no personal application whatever. There my duty towards my friends ends, and another duty—the duty every man owes to the truth—begins. In the terrible struggle between the North and the South which so many of us have cause to remember with grief to the end of life, I believe that the long protraction of the war, with its awful waste of precious blood, was caused less by the determined and open warfare of the rebel officers than by the half-heartedness and equivocal allegiance of many of our own officers. Not till the conduct of the war was put into the hands of men who believed in smiting the rebellion with the edge rather than the flat of their swords, without a particle of tenderness for the rebel cause, did the victory become ours. So it is in this new warfare between Christianity and Freedom. More hindrance and positive harm results to the liberal cause from the intellectual blindness and languid zeal of its "almost friends" than from the most desperate efforts of its open foes. That is why I "ill endure" Unitarianism. I want to see the issue made plain, that the conflict may be short and sharp. I want to see the liberals on one side and the Christians on the other, that the victory of Freedom may be speedy and complete, politically, socially, intellectually, and spiritually. From the Unitarians, not only from those who are personal friends, but from those also who know me only by name and who hate my views most cordially, I do not remember any treatment that has been other than courteous and kind,—very often generous in the extreme, as once in the case of Rev. Dr. Bellows. There is no body of men and women in this country more delightful to associate with than the Unitarians; and it was with great pain that I found myself obliged at last to withdraw from their associate fellowship, in order that I might not be false to my convictions. Unpalatable as my strictures upon Unitarianism have been since that day, I believe that in their hearts the Unitarians themselves respect me for making them, and think that, with my views of truth and duty, I could do no less. In every way that I can, by argument, appeal, or sarcasm, I mean to do my best to show to the world how utterly untenable is the Unitarian position; I mean to use every legitimate weapon to expose every attempt at compromise between Christianity and Freedom; and I mean to do it without malice, without unfairness, without anything that shall intentionally wound the feelings of a single man, woman, or child. If this is to be imbued with *odium theologicum*, I must plead guilty to the charge; but I believe that no open and honorable, even if mistaken, warfare on error and superstition ought to be thus characterized. I have said, however, more than I intended on this point, and will now at once pass to the main thesis of Prof. Newman's article.

The particular paragraphs in "Truths for the Times" which he thinks unsound are as follows:

36. The Christian Confession gradually created on the one hand the theology, and on the other hand the hierarchy, of the Roman Catholic Church. The process was not, as is claimed, a corruption, but a natural and logical development.

37. The Church of Rome embodies Christianity in its most highly developed and perfect form, as a religion of authority based on the Christian Confession.

The general ground here assumed is that Roman Catholicism is the natural and logical development of the Christian Confession.

The ground assumed by my honored critic is that Roman Catholicism is a corruption—he does not precisely specify of what, but the context shows that he means—of the cardinal teachings of Jesus.

Now you will notice that Prof. Newman does not deny the proposition I make, but another one which is by no means identical with it. He does not argue to the same point. I affirmed that Catholicism is the natural outgrowth of the Christian Confession—the confession that Jesus is the Christ of God, the divinely appointed King and Savior of men. Prof. Newman denies that Catholicism is a natural outgrowth of the cardinal teachings of Jesus. I refer only to the Messianic claim of Jesus; he refers apparently to his other teachings.

There are only two ways of escaping my conclusion. It must be shown that the Messianic claim, whether made by Jesus or for him, is not the great fundamental idea of Christianity; or else it must be shown that this claim is not logically developed into Catholicism. My ground is that the Christian Confession is the very foundation of Christianity, and that this Confession is naturally and logically developed into Roman Catholicism. If my ground is falsely taken, it must be either because the Christian Confession is not the foundation of Christianity, or else because it is not logically developed into Catholicism. I cannot see that Prof. Newman has appreciated my position,—much less overthrown it.

If I correctly judge my critic's thought, not only in the present article, but also in his other writings (especially in his fine essay on the "True Temptation of Jesus," published in THE INDEX, No. 99), he admits that Jesus himself did sooner or later claim to be the Christ, the Messiah, but that this claim was incidental and at variance with his "cardinal teachings"—a mere "weak point" or "inconsistency"—in fact, the "temptation" to which he yielded, and the yielding to which entirely changed the whole character of his work as a religious teacher. But even if this change took place, and if we are to concede that at first Jesus was purely a moral reformer and was tempted to his own fall by the ambition almost forced upon him by his followers, this would not at all affect my position that the Messianic claim, once made, became the foundation of Christianity. It is of very little consequence how the claim was made, or when, or by whom—of very little consequence whether Jesus made it himself, or whether his disciples misunderstood him to have made it. The fact remains that the claim itself became the great, central, dominant idea of the Christian religion, naturally created the Christian theology and the Christian Church, and necessarily led to the development of the Roman Catholic hierarchy under existing circumstances. That is the really important point. If the Christian religion, as a great fact and power in human history, owed its existence primarily to the Messianic idea, and if this idea naturally and logically led to the formation of the great Roman Catholic organization, with its creed and ceremonial and priesthood and pope, then it is true that Catholicism is itself Christianity in its most perfect form, and that all Protestant sects are merely so many branches, dying but still green, lopped off from the parent tree. Whether Jesus foresaw all the remote consequences of his claim to be the Christ, is not of the slightest importance. I do not blame him for it or its results. He planted the acorn, and the oak grew up in due time. Our concern is with the tree, not with its planter. So far as Christianity itself is concerned, the veritable character and teaching of its founder are of only biographical interest; what his own age believed

about him, and what effect this belief had on succeeding ages, and what was the actual development of it among the living forces of history, and what are its character and influence as it exists to day under the venerated name of Christianity,—these are the real questions that concern mankind here and now. The moment it becomes clear that Christianity has always been identical with submission to a personal Lord, and can never without destruction be emancipated from this submission, that moment will the eyes of all free men and women be opened to the necessary and baneful influence of Christianity, in all its forms, on the natural development of mankind; and the beginning of the end will have come.

That the Christian Confession is the great, essential doctrine of Christianity, and that it necessarily creates at last institutions identical with or analogous to the Roman Catholic Church,—these are the fundamental points I maintain; and I am very sorry that Prof. Newman has not addressed himself to these points, rather than to points aside from the main question. Doubtless much can be said in opposition to my opinion, especially by so keen, thoughtful, and highly educated a disputant as he; and I should be much gratified to learn his views on the real question at issue, and to publish them in THE INDEX. Meanwhile, I will comment very briefly on various points in his present article, premising that I do so because of their intrinsic interest rather than because of any direct bearing on my own disputed thesis.

There is no true contrast, he argues, between corruption and development; the same process may be both one and the other at the same time. This is urged as if I had taken a contrary position; but I did not. The natural development of an organism, for instance, is not a corruption; but the natural development of a disease, as of a cancer, is the corruption and ultimate death of the organism itself. Prof. Newman evidently intends to suggest that the Messianic claim was a cancer in the body of Christianity, and was developed ruinously into the Catholic Church, which thus appears as at the same time a natural development and a corruption too. I respectfully reply, however, that this is to beg the question at issue, which turns on the truth or falsity of my statement that the Christian Confession is the foundation of Christianity. Is the Messianic claim the organism or the cancer? That is the question. My critic assumes without discussion that it is the latter; but this is the very thing to be discussed. I have by no means "chosen to select the weak points of good and great men, and logically develop them;" on the contrary, I have selected the Messianic claim because it is the strongest and most pronounced feature of the Christian gospel, and have passed over unnoticed all the minor and derivative features. If this claim is indeed to be regarded as a mere incidental error, a "weak point" of the Christian gospel, an "inconsistency," I must respectfully insist on the evidences of an opinion which would be rejected unanimously and indignantly by every Christian church on the face of the globe.

That real corruptions have occurred in the history of Christianity analogous to the diseases of an organic body, I do not deny; and many of the practices of the Church of Rome are undoubtedly of this description. Transubstantiation, Mariolatry, celibacy, the confessional, and so forth, are in one sense corruptions, since they have been fearfully abused; yet in another sense they are legitimate consequences or remote corollaries of strictly logical deductions from the Messianic claim. Transubstantiation is only a sensualization of the Christian idea that the soul's eternal life is dependent on the death of Jesus as the universal Savior or Christ. The worship of the "Mother of God" as immaculate follows naturally enough from the idea that God was born in the flesh from a woman, who must needs have been miraculously holy to be thus honored. The doctrine of the Incarnation and of the Trinity follows naturally from the idea that all souls are saved by the death of one man, who must needs have been God also to do such a stupendous work. And so on. The Catholic faith is one vast network of affiliated thoughts; and the Catholic hierarchy is a most wonderfully ingenious organization for the propagation of this faith. To perceive the logic of either, however, one must contemplate the intricate system from the heliocentric standpoint of the Christian Confession. From that false fountain head, what but a continuous stream of falsehood could flow? But the law of intellectual gravitation—of logic—must determine the stream's channel. Chaos would come again, were it otherwise.

It is true, as Prof. Newman declares, that the primitive Church and the Catholic Church present many points of difference. But this fact tells in my favor. The one could not otherwise have been developed out of the other. The differences are only those of the same organism at different stages of growth. Paul, it is true, summoned men to "freedom" as he understood it—freedom from the old ritual of Judaism; but it was not freedom in any modern sense. It is not true that "the Roman Church invites us to become spiritual slaves," for its invitation is still, as always, in the name of freedom. But neither Paul nor the Pope really invites to freedom, but only to a change of servitude. The "yoke of Christ" is a yoke too heavy for any freeman's neck; and this yoke from the beginning Christianity summons all its followers to bear.

I am surprised, I confess, to see so inadvertent a statement as the following, made by so learned a man as Prof. Newman:—"These two texts, 'Hear the Church,' and 'Thou art Peter,' are the foundation stones of the Roman Catholic Church." If this were true, Catholicism, like Protestantism, would rest its

whole claim on the Bible; whereas, in point of fact, it rests the authority of the Bible itself on Tradition. The Catholic Church is far too shrewd to commit suicide by conceding the Protestant doctrine of the supreme authority of the Bible. When it condescends to urge those or any other texts in defence of its claims, it is only as an *argumentum ad hominem*—as a turning of the enemy's guns against himself. No—it haughtily demands submission from the world in its own name, with no credentials but its own assertion of a Divine Authority from God. I am the more surprised at the statement in question because Prof. Newman immediately afterwards admits, to quote his own words, that "Rome does not demand belief in God or Christ or indeed in any definite doctrines, but only belief in the Church." This supreme self-assertion of the Church is but the reflection of that of her Lord, who rested his Messianic claim on no texts or arguments, but rather on the Divine Authority of God. Representing him on earth, how could she do otherwise? What more striking proof than this could be asked for my statement that Rome rigorously carries out the logic of the Christian Confession?

I cannot admit that the religion taught in the Christian Scriptures is a purely "personal" one. The great burden of the gospel was the speedy approach of the "kingdom of Heaven." What was it? The simple purification of the individual character? Far from it. It was the universal reign of the Messiah, the establishment of a new empire of Heaven on earth; and although Jesus proclaimed, as the fundamental laws of his kingdom, a moral code in many respects of unsurpassed excellence, the gospels never lose sight of its public character. Here was sown the seed of that "corporate religion" of Rome which claims universal dominion and appears to Prof. Newman so irreconcilable with the "personal religion" of the primitive Church. Why, one of the first acts of the primitive Church was to abolish all private property, and lay the combined wealth of the whole body of believers at the feet of the apostles. For withholding only a part of their property from these more than bishops, Ananias and Sapphira are said to have been struck dead by God. Did Rome ever require such total surrender of individual rights to her "corporate religion"? She might inherit, but she could not in this point better, the instruction of the early Church.

Again, the claim of holding the keys of heaven, made by Rome, seems to Prof. Newman to have no logic in it, because Jesus, in promising the keys to Peter, said nothing of Peter's successors. But he himself quotes the Apocalypse to show that Jesus declared the keys to be in his own possession. If, then, the Church is the true representative of Jesus on the earth, Peter being only the first chief representative of the Church, the claim seems impregnable in logic. The Church did not die when Peter died, nor, on its theory, were the keys his private property; they passed merely into other hands, like the crown—"The King is dead—long live the King!" All turns on the reasonableness of supposing that Jesus is still represented on the earth; and this follows naturally from the Messianic theory. If he is still King of this earth while invisible in the heavens, his authority must be delegated, or else it vanishes into nothingness, practically, in the administration of human affairs. Hence the Church, the priesthood, the pope, are the natural consequence of the Messianic idea in history.

Lastly, reference is made to "one grand and cardinal doctrine, characteristic of the whole early Church, which the Catholic Church has rejected. It was the kernel and heart of Christianity with James, Paul, and John—the belief in the speedy return of Jesus in the clouds of heaven, to set up the kingdom of God on earth and overthrow all the heathen royalties." But has the Catholic Church ever rejected that doctrine? Has it no doctrine of a Last Judgment, with the Christ in the clouds and all the paraphernalia of the "second coming"? Has it no solemn Judgment Hymn—

*"Dies ira, dies illa,
Soleat scutum in fretta,
Taste David cum Sibylla."*

Has it abandoned any part of that old belief, except the intense expectation of its immediate fulfilment? That fearful dream still haunts the imaginations of the faithful, holds its place in the creed and the catechism, and remains still the "kernel and heart of Christianity" with the whole Catholic Church. The fear of the unannounced approach of the Last Judgment has always existed, and still exists, in the Church of Rome; and modern Millerism, which has its weekly organ to-day in the *World's Crisis*, published in Boston, is only a Protestant degeneration of it. Towards the close of the tenth century, a universal apprehension existed that the end of the world and the second advent of Jesus would occur in the year A. D. 1000; and in that century ecclesiastical endowments frequently began with—"Appropinquante mundi termino [the end of the world being now at hand]." In fact, the intense terror that then prevailed gave a great stimulus to the building of the grand cathedrals of Europe, those at Strassburg, Mayence, Trèves, Speier, Worms, and so forth, being erected at that period. The Catholic Church has never "rejected" that doctrine of the second advent of Jesus in the clouds of heaven; and it teaches to day that this awful event may happen at any moment.

I care not what doctrine of Christianity is selected,—it will be found in its undiluted form in Catholicism, and Catholicism alone. All that Protestantism, as a phase of Christianity, has done is to weaken and disintegrate the great Christian structure until

in Unitarianism scarcely a fragment of it remains. So far from "denying that of all Christian sects the Unitarians come the nearest to the Church of Jerusalem in its general doctrine," I said explicitly in paragraph twenty-nine of the Fifty Affirmations that "Liberal Christianity [Unitarianism] . . . is a return to the Christian Confession in its crudest and least developed form"—that is, as held by the primitive Church. But this very Christian Confession they are now evaporating away into a vague and general admission that Jesus is their "leader" in some incomprehensible sense—what, they do not themselves know, or, if they know, cannot tell.

The views which I advocate of this whole subject are based rather on the genetic connection and historical evolution of ideas, rather than on partial analyses or textual criticisms. No one can recognize the relationship of a fallen brick, taken by itself, to the architectural design of a great building; neither can any one recognize the relationship of the separate doctrines or practices of Rome, taken by themselves, to the general system of Christianity. The only way to do justice to any system is to study it as a whole, to trace out the connection of the parts in this whole, and to go over again in thought the actual process of growth realized in history. To any one who will take the trouble to do this, I think my view will seem the only philosophical one that can be taken of Romanism.

Even to the ordinary mind, it must surely be enough to arrest attention and compel a revision of all former opinions, when the questions are plainly put—"How comes it that, if Catholicism is the cancer and not the man, the history of the man for fifteen hundred years was only the history of the cancer? How comes it that the cancer survived after eating up the man? How comes it that Christianity has been nearly nineteen centuries in the world, and yet was never understood until the last of them arrived? How comes it that the whole world was fooled so long? How comes it that the great intellects of Christian history have always accepted substantially the Catholic theology, even while protesting against the Catholic hierarchy? How comes it that the tendency of all Protestant sects is towards the gradual relaxation and abandonment of the ancient doctrines of Christianity, as if to detach oneself from the Catholic ecclesiasticism were tantamount to detaching oneself at last from the Catholic theology? How comes it that to day the Protestant Church is throughout the world a mere 'hollow shell,' which the new Sherman of Free Religion is crumbling in its grasp? How comes it that, the moment the Catholic definition of Christianity, accepted by nearly two hundred millions of believers, is abandoned, that moment the faith of the protesting world is shivered into innumerable conflicting definitions, and no man can accept his neighbor's? In fine, how comes it that Prof. Newman himself, though (as he says) he 'writes with a sort of indignation' at the assertion that Catholicism is the true Christianity, can nevertheless find no other Christianity within whose pale he is willing to stand?"

These questions, friends, and countless others like them, will yet force an intelligible answer from the reluctant world. The answer is anticipated already by the thoughtful few. The decree has gone forth, and the flaming sentence is already written on the palace wall—"MENE, MENE, TEKEL, UPHARSIN." And this is the interpretation of it—"ROMANISM IS CHRISTIANITY, AND CHRISTIANITY IS DOOMED."

The five great points of my argument are these:

1. The Christian Confession was the foundation-stone of the original Christian gospel.
2. The Christian Confession is the heart and core of Christianity to day.
3. The Christian Confession necessarily and naturally developed into the theology and the ecclesiasticism of Rome.
4. Roman Catholicism is therefore the most genuine form of Christianity, all Protestant forms of it being degenerations and corruptions.
5. Roman Catholicism, and all other forms of Christianity in proportion to the degree of orthodoxy of their doctrines, being grounded on the Christian Confession, are based on a great superstition, obstruct more and more the advance of mankind, and must perish accordingly.

I hope to see these positions first *appreciated* and then *tested*. Perhaps Prof. Newman will not dissent from me, when he perceives the real drift of my reasoning. But in any case I shall be glad to see the main question discussed on its merits, and settled on its merits. Especially would I say to all Christian opponents that, until they show some symptoms of comprehending the real grounds of my protest against Christianity, they waste their breath in attempting replies. It is as tiresome as it is profitless to discuss side issues. If it can be shown that genuine Christianity is Catholicism, and Catholicism is a stumbling-block in the path of humanity, then all liberals will perceive that the sources of modern civilization must be outside of Christianity; they will perceive that Protestantism is better than Catholicism, not because it is *more* Christian, but because it is *less* so, and that it will be best of all when it has ceased to be Christian altogether.

That is my answer to the closing paragraph of Prof. Newman's letter. He thinks my position a "mischievous" one, as "giving aid to the most pernicious by far" of all "Christian sects," i. e. the Catholic Church. It is welcome to such aid as I give it. I concede that it has the true poison, and has it in its most concentrated and dangerous shape. But so long as the Protestant sects, which all dread and denounce the evils of Catholicism, are unconsciously propagating the very poison which has produced

these dreaded and denounced evils, I would fain open their eyes to what they are doing, and show them that they cannot strike at the spiritual tyranny of Rome without striking at the Christian Confession which is its warrant. That is the serpent's fangs whence the poison is distilled. Is it more mischievous to dig up the roots of an error, than it is to clip its leaves? Prof. Newman abhors Romish ecclesiasticism, and with good reason. Trace it down to its root in the Messianic idea, which is the burden of the Protestant gospel also; show that this Messianic claim of one man to be Lord over all men has borne fruit in tyranny and persecution from the very beginning; and prove that Protestant intolerance and Catholic intolerance, springing from one and the same root, are to be cured only by uprooting this Christian Confession, this one great and common article of all Christian creeds. Where this autocratic principle prevails, there is small chance for the growth of human freedom. In vain is the protest made against Popery, when every Protestant Christian "crooks the pregnant hinges of the knee" to the Pope's Pope. Teach him that all Christianity is based on Popery, his own included; and that the Pope-principle governs in his own Methodist or Baptist or Congregational meeting house just as truly as in the Cathedral or the Vatican. No teaching could be less "mischievous," unless everything is mischievous that dissuades from abject submission to authority. If spiritual freedom is indeed the path to virtue and true happiness, it is the most beneficent teaching of the times.

THE ONEIDA COMMUNITY.

[By T. W. Higginson in the Woman's Journal of March 2.]

Having lately a day's interval between two lecturing engagements in central New York, I spent that time at the Oneida Community. After a tolerably extensive acquaintance with the various types of religious enthusiasm, I can truly say that I never met with a body of men and women in whom that enthusiasm seemed a more genuine thing, or less alloyed by base motive. The very fact that some of their main principles seem to me false, and others actually repulsive, should give additional weight to this testimony.

As you approach the stately brick edifice of the Community on a winter day, you hear the voices of children, while a little army of sleds outside the main entrance shows that outdoor happiness is at hand for them. Entering, you find yourself in a sort of palace of plain comfort, admirably warmed and ventilated, with spacious corridors, halls, parlors, library and natural history museum. You are received with as much courtesy as in any private house. The men you meet are well dressed, well mannered, well educated. The women, though disfigured by the plainest of all possible bloomer dresses, look healthful and cheerful. At table and in the dining-hall, where the sexes meet, you see cordial and inoffensive manners. Your food is well cooked and served, with home-made wine, if you wish, and the delicious bread and butter and snowy table-cloth of the Shakers. After dinner, perhaps, they give you an improvised concert. The family assembles in the great hall. The side door of the wide stage opens, and half a dozen little children, from two to three years old, are let in as the advance-guard of the juvenile department. They toddle about the stage at their will—its edge being protected by a light partition for their benefit,—and shout and crow to their parents, who sit below. The little ones are all rosy and healthy, all about the same size, and all neatly dressed in little frocks and fresh white aprons. It is a pretty prelude for an afternoon's performance. Then twenty of the elder children follow, and sing some songs. They also look happy and well-cared for, and are neatly, though ungracefully, dressed. Then you listen to a really excellent orchestra of six or seven instruments, led by a thoroughly trained leader—a young man brought up in the community and musically educated at their expense,—while a boy of fourteen plays the second violin. They play good German music, while the little ones find their way down upon the floor, and are petted by their special parents, and watched with apparent admiration and affection by men and women generally. This, at least, was what I saw that day. Later I saw the machine shops and the silk factory; but these can be seen anywhere. But a family of two hundred, living in apparent harmony and among the comforts which associated life secures,—this is not to be seen every day, and this is what one at least convinces himself that he sees at Oneida.

Meanwhile the essential theories upon which all this rests appear to the observer—to me at least—all wrong. At Oneida they practise community of property. I disbelieve in it, and only believe in association and cooperation. At Oneida they subordinate all the relation of the sexes to the old Greek theory—held by them as Christian—that the Community has a right to control parentage, and to select and combine the parents of the next generation of the human race, as in rearing domestic animals. Such a theory I abhor; I believe it must cause much suffering in its application, and that it will defeat its own end, by omitting from these unions all deep personal emotion. Therefore, I utterly dissent from the essential theories of the Oneida Community. All the more reason for trying to do them justice. In the wonderful variety and complexity of human nature, it often happens that the theories which would be injurious and even degrading in your hands or mine, are somehow purged of the expected ill effects in the hands

which hold them. There is a divine compensation that limits the demoralizing effects of bad principles, when these are honestly adopted. I found a good deal of such compensation at Oneida.

It must be remembered that the whole organization is absolutely based upon a special theology, that none who do not adopt this would in any case be admitted to membership. As a matter of fact, they have for several years admitted no new members whatever, having no room. This cuts off all floating and transient membership, and excludes all the driftwood of reform. Members must be either very sincere proselytes to a religious theory, or else very consummate hypocrites. The Community rejects the whole theory of "attractive industry" of Fourier, and accepts a theory of self-sacrifice. In the same way it rejects the whole theory of "affinities" in love and marriage. It accepts, instead, a theory of self-control, and even what seems unlawful and repulsive indulgence must be viewed against this stern background of predominant self-sacrifice.

The two things they most sternly resist in practice are, first—lawlessness, or doing what is right in one's own eyes; and secondly—exclusive ownership, whether of property, or wife or child. All must be subordinated to the supposed good of the whole. They admit that this theory would be utterly disastrous to the world in its present state, if adopted without preparation. Nothing but religious enthusiasm would make it practicable, even in a community of two hundred, without its resulting either in agony or in degradation.

But now, as a matter of fact, how is it? I am bound to say, as an honest reporter, that I looked in vain for the visible signs of either the suffering or the sin. The Community makes an impression utterly unlike that left by the pallid joylessness of the Shakers, or the stupid sensualism which impressed me in the few Mormon households I have seen. I saw some uninteresting faces and some with that look of burnt-out fire of which every radical assembly shows specimens, but I did not see a face that I should call coarse, and there were very few that I should call joyless. The fact that the children of the Community hardly ever wish to leave it; that the young men whom they send to Yale College, and the young women whom they send for musical instruction to New York, always return eagerly and devote their lives to the Community; this proves a great deal. There is no coercion to keep them, as in Mormonism, and there are no monastic vows, as in the Roman Catholic church. This invariable return, therefore, shows that there is happiness to be found in the Community, and that it is of a kind which wins the respect of the young and generous. A body must have great confidence in itself when it thus voluntarily sends its sheep into the midst of the world's wolves, and fearlessly expects their return.

I came away from the Community with increased respect for the religious sentiment which, in however distorted a form, can keep men and women from the degradation which one would expect to result from a life which seems to me so wrong. I brought away, also, increased respect for the principle of association, which will yet secure to the human race, in the good time coming, better things than competition has to give. I saw men and women there whom I felt ready to respect and love. I admire the fidelity with which they maintain the equality of the sexes. Nevertheless, I should count it a calamity for a boy or a girl to be brought up at Oneida.

The following facts, stated by Prof. Roscoe in his "Spectrum Analysis," may be new to some of our readers, and doubtless as interesting as new:—

"It was indeed at one time supposed that the various shades of color in the solar spectrum were produced by an overlapping, as it were, of three distinct colored spectra, one red, the second yellow, and the third a blue spectrum, the maxima of which are situated at different points, that of the red and blue at the extremes, and that of the yellow in the middle of the visible spectrum.

"This theory of Brewster's has, however, been proved to be fallacious, for Helmholtz has shown that the green ray, for example, is not made up of blue and yellow light superposed, and we cannot separate anything else but green out of it. Hence we conclude that each particular ray has its own peculiar color, and that light of each degree of refrangibility is monochromatic. But, on the other hand, although physically, and in the actual spectrum, there is no such thing as a superposition or overlapping of different spectra, yet it is very likely, nay, more than likely, that the retina is mainly sensitive to three impressions, viz. red, yellow, blue; in fact, that there are some nerves especially sensitive to red, others to yellow, and others again to blue light, whilst the impressions of the other tints are obtained by the joint impressions produced on these three classes of nerves. This theory, indeed, was one which was proposed so long ago as the beginning of the century by our celebrated countryman, Thomas Young, and quite recently it has been proved by Max Schultze that in the eyes, not indeed as yet of man, but of certain animals, there exist differences which are observable in the nerve-ends situated at the back of the retina. Some of these end in little red drops, some of them in yellow drops, and some of them in colorless drops. The nerves whose ends contain the little red drops are more sensitive to red color than the others; and so those containing yellow drops are more sensitive to the yellow color, and in this way we believe that the peculiar effects which we observe in the mixtures of color may be explained."

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have had something to say to you for ever so long, but am so hunted down by packs of petty anxieties that no thought has time to work itself into fair proportions. Therefore instead of a developed 'article' I have only a hint to offer. Some months past THE INDEX contained a good deal of interesting talk about the way by which we are to arrive at knowledge concerning the existence of God, whether through Intuition or through Science—each side being argued, it seemed to me, in a very one-sided way. I think we must take a stereoscopic view of truth to see it fairly and fully, must use both sides of our dual nature, Reason and Perception. Since I slept in a little crib—and that very long ago—another world has been plain to some inner sense, as this world to the outer, and I call that sense, Intuition. Men who have never had it, or have lost it through disease, might be pardoned for denying its existence, did not the marvels of genius claim a recognition of it from the most uncompromising rationalists. The young Mozart, for instance, arrived at his earliest knowledge of musical laws, not through science, but through Intuition. True, the after-study of those laws, reduced to a science, was necessary to make of him a great composer; but, without the intuitive perception, he could never have been a musician at all. And that brings me just to the point which I wish to reach. Perhaps you can supply names which escape my memory, and, at any rate, I dare say you will recall the anecdote of some man of science, who, having mastered the written laws of music, challenged a musician to produce a composition as good as his. This learned, rational, scientific gentleman covered his sheets of music paper with harmonies unimpeachably correct. They were performed upon the instruments for which they were written, and the sound of them was as the rattling of dry bones. Was it music? Not a bit of it. It was dead science, a hideous Frankenstein's man, a mockery of living truth. And just such a mockery, just such a dead God, ugly and arid, sits enthroned on the rocky heights of science. Surely there is a genius for the recognition of spiritual existence, as for music and poetry. To find God we must spread wings where our climbing feet fail, and not fear to trust the streams of air. They are as real as the dusty road is. How complex and yet how infinite is the poetic faculty! If I should send you a string of verses, you would not put them in your paper; not because I do not come fresh primed from the last pages of the grammar, but because I am not the Princess who spake pearls. Although the intuitive faculty comes first generally in time, and sometimes in importance, it can never be prolific of use and beauty, never can perform its proper office, until wedded to rational science. I am sorry to give my thought so crudely, but can do no better at present."

"I hereby authorize you to place my name on your subscription list, as a subscriber for one share of the capital stock. I heartily concur with you in your estimate of the power of the weekly newspaper as an educator of the people, and in your determination not to begin with less money than is necessary to make it a paper worthy of the cause."

"I owe THE INDEX a great deal intellectually and wish it much success."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the OROON, in the NEW EXPRESS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICE.

Cash Receipts for the Week ending May 4th.—M. T. Bomar, \$3; Mrs. C. E. Serrell, 80 cts.; C. T. Hawley, \$13; M. E. Taylor, \$1; Jno. Aug. Visconti, 50 cts.; Miss Elvira Jones 50 cts.; W. B. Benton, \$2.75; Harry Grady, \$2; James Philip, 10 cts.; Burr Harris, 50 cts.; P. B. Farnham, 30 cts.; D. Wright, \$3; Jas. B. Tyler, 15 cts.; F. M. Tate, 50 cts.; L. G. Felch, 35 cts.; C. C. Slocum, 50 cts.; D. A. W. Robinson, 30 cts.; E. I. Wagon, 35 cts.; S. Farrington, \$1; Wallace R. Moses, \$2; Chas. E. Whipple, \$20; T. M. Lamb, \$1; Andrew High, \$1; E. W. Warner, \$2; C. A. Jewett, \$2; G. I. Keen, \$2; J. A. Simon, \$10; J. T. Blakeney, 50 cts.; Jas. C. Townbridge, \$3.10; J. E. Hitchcock, \$3.20; T. G. Hovey, \$1; Geo. Blinckhorn, \$3; Frank S. Billings, \$2; Wm. H. Hunt, \$2; G. Billings, 30 cts.; Thomas Martin, \$2; Samuel C. Davis, 75 cts.; John Pearson, \$5; G. W. Peckham, \$10; Jno. I. Dunlap, \$3; Judge S. Cheever, \$1; E. W. Weaver, \$7.50; S. B. S. Wilson, 50 cts.; J. M. Hall, 50 cts.; A. S. Sanfette, 25 cts.; James W. White, \$3.25; Francis H. Lee, 25 cts.; Silas R. Shippy, 50 cts.; R. L. Baker, \$2; Roberts Bros., \$8; J. C. Ochiltree, 50 cts.; Ernest Blankenberg, \$1.25; Levi Baldwin, \$3; A. A. Katchie, \$1.50; Alex. Cochran, \$10; E. C. Miles, \$1; Dr. G. W. Topping, 50 cts.; D. H. Bond, \$3; Wm. I. Kille, \$2; Jno. E. Haynes, \$2.5; Jos. B. Hill, 75 cts.; Samuel Reese, \$2; W. E. Lukens, 75 cts.; Miss M. P. Rhoades, \$2.25; Jacob Belker, \$1.2; J. Burroughs, \$2; Joseph B. Weaver, \$2; Laura Barnaby, 15 cts.; Geo. Nichols, \$1.25; C. B. Holloway, \$1.10; Dr. C. M. Putnam, \$3.60; H. L. Green, \$5.10; Roger Sherman, \$5; Mrs. C. B. Richmond, \$3; Jno. D. White, 35 cts.; P. H. Bateson, \$0.15.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry.

THE ANCIENT FAITH.

'Tis irrecoverable, that ancient faith,
Homely and wholesome, suited to the time,
With rod or candy for child-mind men;
No theologic tube, with lens on lens
Of syllogism transparent, brings it near—
At best resolving some new nebula,
Or blurring some fixed-star of hope to mislead.
Science was Faith once; Faith were Science now,
Would she but lay her bow and arrows by
And arm her with the weapons of the time.
Nothing that keeps thought out is safe from thought,
For there's no virgin-fori but self-respect,
And Truth defensive hath lost hold on God.

JAMES RUSSELL LOWELL.

The Index.

MAY 11, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notices will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere. Five Hundred Shares, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.	One	Share, 100
D. ATHER, Jr., Brooklyn, N. Y.	"	100
MRS L. E. BLOUNT, Evansville, Ind.	"	100
—, Defiance, Ohio	"	100
J. T. BRADY, Bryan, Ohio	"	100
—, Sabetha, Kan.	"	100
MAX PRAGHT, Northampton, Mass.	"	100
O—, Cincinnati, Ohio	"	100
H. HETTERMANN, Boston, Mass.	"	100
O. FOLGOM, Toledo, Ohio	"	100
S. C. EASTMAN, Zanesfeld, Ohio	"	100
J. O. MARTIN, Palmyra, Mo.	"	100
L. T. IVES, Indianapolis, Ind.	"	100
E. W. MEDDAUGH, Detroit, Mich.	"	100
A. FOLGOM, Boston, Mass.	Two	200
W. F. HEIKER, Dayton, Ohio	"	200
HIRAM COLT, Susq'n Bridge, N. Y.	One	100
CHARLES NASH, Worcester, Mass.	Two	200
S. F. WOODARD, Livonia, N. Y.	One	100
H. A. MILLER, Osborn, Ohio	Two	200
J. W. BARTLETT, Mt. Carroll, Ill.	One	100
OSCAR ROOS, Dover, N. H.	"	100
MRS E. S. MILLER, Taylor's Falls, Minn.	"	100
JAS. R. STONE, Geneva, N. Y.	"	100
D. E. INNES, Cincinnati, Ohio	"	100
A. TAPP, " " " " " "	Five	500
S. L. WILDER, " " " " " "	One	100
PETER H. CLARK, " " " " " "	"	100
G. K. WITTINGTON, " " " " " "	"	100
J. T. SUTTON, " " " " " "	"	100
WALT. F. AUGSTER, Pittsburgh, Pa.	"	100
MISS C. E. NOURSE, Cincinnati, Ohio	Two	200
JAS. FISCHER, Shreveport, La.	One	100
G. H. HOLTEMAN, Pittsburgh, Pa.	"	100
L. VON BLESSING, N. Y. City	Five	500
W. H. BOUGHTON, " " " " " "	One	100
W. P. CHAMBERS, " " " " " "	"	100
TITUS L. BROWN, Binghamton, N. Y.	"	100
A. McD. YOUNG, Milwaukee, Wis.	"	100
G. W. FRICKHAM, " " " " " "	"	100
C. T. HAWLEY, " " " " " "	"	100
W. E. BECKER, " " " " " "	"	100
MRS. G. D. NOURSE, " " " " " "	Five	500
ROBT. C. SPENCER, " " " " " "	One	100
C. M. LAWLER, " " " " " "	"	100
E. R. LELAND, " " " " " "	"	100
W. R. BLACKMORE, Painesville, Ohio	"	100
H. H. RANNEY, Boston, Mass.	"	100
O. B. PROTHINGHAM, New York, N. Y.	Five	500

\$37,400

The Unitarian is the name of a new monthly paper edited apparently by the First Unitarian Society of Topeka, Kansas, of which Rev. G. W. Patten is pastor. The first (April) number has been just received. It seems to be "conservatively radical," and is chiefly filled with extracts from Unitarian books, sermons, and journals. As to terms, &c, it contains no information. The following is from a department not inappropriately headed "Spice," and may pass for ginger:—

A writer in the Congregationalist gives an account of a great revival at Lawrence, Kansas. "Sceptics, infidels, and Unitarians have been led to believe in and receive Jesus Christ as a divine and almighty Savior." If we should say that the time is coming when bigots, persecutors, and Trinitarians will adopt rational views of religion, probably we should be considered rather discourteous.

GEORGE JACOB HOLYOAKE.

Nearly a year ago we addressed a letter to Mr. Holyoake, of London, editor of the *Reasoner*, the organ of English Secularism, requesting the favor of a communication from him for THE INDEX. Since that time we have had the pleasure of correspondence with him, but received the impression that the state of his health did not warrant him in complying with our request. A note just received leads to the conclusion that the subjoined letter was intended for publication. Our apology for not printing it at the time is the impression above mentioned, and the scrupulous deference we would always show to the wishes of our correspondents with regard to the publication of their favors. If we have ever erred in this respect, it has been from a misunderstanding, and not from any intentional violation of confidence. The following letter is now very gladly given to our readers:—

20 COCKSPUR STREET, PALL MALL,
LONDON, S. W., February 6, 1872.

MY DEAR SIR:—Your request that I would write to you upon the principles of THE INDEX gave me great pleasure. Day by day it is a new regret to me that I cannot comply, as I would. I have overworked myself, and I prefer to arrest my own hand to having it arrested by that imperious personage who never interferes but once, and listens to no terms. Death strikes me as being on the whole a courteous person. He never takes action so long as persons respect the ordinary conditions upon which life depends. He only steps in when he observes persons wanting in reasonable regard to themselves.

It gives me gratification to see that THE INDEX represents a belief in Theism and Progress—in Religion without Superstition—in Freedom without outrage. I will say more upon it in the *Reasoner*, which consider as addressed to yourself. I am concluding the thirtieth and final volume of that periodical, that I may through rest acquire new strength.

I send you Numbers of it in which are articles intended for your eye. One day I hope to come to America and see you. It is in my mind, when I can command leisure, to write upon the questions of English and American Free Thought. Permit me to ask your acceptance of the "Principles of Secularism," which I send you as illustrative of views which I have given the best years of my life to enforce. In it I explain somewhat that Organization of Ideas which I would substitute for that Organization of Arms in which nations have hitherto sought strength.

Yours very sincerely,

GEORGE JACOB HOLYOAKE.

To Francis E. Abbot, Esq.,
Editor of THE INDEX, Toledo, Ohio.

Accompanying this letter was a package of pamphlets, among which was "The Last Trial for Atheism in England: A Fragment of Autobiography. By George Jacob Holyoake." A more intensely interesting narrative we never read. It made us tingle with sympathy and admiration for the author of its noble and manly pages. Mr. Holyoake's trial took place at Gloucester, August 15, 1842; and the result of it was imprisonment for six months in Gloucester Gaol, for no offence but the honest expression of an honest opinion. At some future time we hope to give our readers a fuller account of this pamphlet, and the principles which found such calm, dignified, and courageous defence. But the following extract from the "Preface to the Fourth Edition of 1871" is so characteristic of Mr. Holyoake that we cannot refrain from reproducing it here:—

"In the completer sense of the term Atheism, as I understand it now, that for which I was tried was controversial rather than intrinsic. The indictment of my friend Mr. Southwell had forced my attention to the grounds of Theism, then current, and I was surprised how inconclusive they seemed. The bitterness and alacrity with which prosecutions for hesitancy upon the subject were entered upon by Christians gave me the impression that they had no confidence themselves in their reasons for Theism. I always dissented from my colleague, Mr. Chilton, who argued the impossibility of Theism being true. Atheism declaring—"there is no God"—seemed to me to imply the same logical omniscience as that assumed by Theism, when it says—"there is." The search for God is one to which, sooner or later, every thinker bends his highest powers; and there is more reverence in the reticence which faithfulness to the understanding compels than in dogmatism on what lies beyond. In the days when the Trial, recorded in those pages, took place, any hesitancy as to accepting Theism was treated as flagrant Atheism. I had too little knowledge of the subject then to define clear conditions of dissent; and if I had, I should not have used it. When the right of Free Thought was in question, critical niceness of defence would have

seemed like higgling with the enemy. I therefore accepted the imputation of Atheism in any sense, that none might say I shrank from any consequence of honest and relevant Free Thought. My own actual Atheism was not the denial that there was a God, but the denial that we knew there was one."

Such throughout is the high, pure spirit of this man; and while we personally hold the belief in God as the dearest of our intellectual possessions, guaranteed by the deepest and most faithful thought of which we are capable, we nevertheless cast in our lot, for better or for worse, with such men as George Jacob Holyoake. The door that will not swing wide open on its hinges with spontaneous welcome at their coming, as flattered and honored by the tread of such footsteps across its threshold, we will shun with deeper abhorrence than the portals of the tomb or the gates of hell.

THE RESULT OF THE EXPERIMENT.

The plan for increasing our circulation proposed by Mr. A. K. Butts in THE INDEX, No. 117, has resulted in adding to our subscription list, within the space of five weeks, the names of *Fifteen Hundred and Seventy-Nine* new subscribers. All these are trial-subscribers for three or six months at half-price, with the exception of about a hundred names concerning which a special arrangement was made; and besides these a goodly number of subscribers at regular rates has also been gained. A large majority of these trial-names will probably remain permanently on our books; and we congratulate our friends on the flattering success of their efforts, with hearty thanks for the earnest good-will thus practically manifested. No better proof could be desired of the increasing willingness of the public to read the most radical utterances of the time; and we draw the most favorable auguries for the cause of free thought and free religion from the new spirit that is so significantly stirring the hearts of the American people. It promises a complete emancipation before long from the dominion of lingering superstitions unworthy of the age we live in; and the desperate efforts of the Christianizers to check its progress will but hasten it. To each and all of those who have so kindly and vigorously seconded our endeavor to put the plain truths of Free Religion before the public in plain and uncompromising form, and to help educate the world into higher ideas and aims by sowing everywhere the ennobling thoughts of our associates and contributors, we can but poorly express the gratitude we feel. The letters lately (and indeed constantly) sent us express a sympathy and enthusiasm for the cause we are trying to advance which ought to put life even into a corpse; and though we have no time to spend in making replies, we want to say they are keenly appreciated, and sweeten the necessary but exhausting drudgery of routine.

According to announcement, we append the list of those who have forwarded the names of trial-subscribers, with the number sent by each. A few sent less names than five; but we concluded to make no difference in these cases. Probably the list is not absolutely accurate, especially where the names were sent at different times, but it is as correct as we can make it:—

Mr. ASA K. BUTTS, New York, N. Y., one hundred and seventy-eight; Miss C. E. NOURSE, Cincinnati, O., four; Mr. H. E. HOWE, Toledo, O., four; Mr. S. F. WOODARD, Osborn, O., fourteen; Mr. L. NEWELL, Geneva, N. Y., five; Mr. MILAN BENTLEY, Alliance, O., thirty-one; A Friend, St. Louis, Mo., four; Mr. J. C. ALLEN, Van Wert, O., eight; Mr. J. SEDGEBER, Painesville, O., three; Mr. CHAS. BONSALE, Salem, O., eight; Mr. GEO. NICHOLS, Tontogany, O., thirteen; Mr. J. W. TRUESDELL, Syracuse, N. Y., four; Mr. THOS. TASKER, Angola, Ind., seven; Mr. MAX PRAGHT, Cincinnati, O., six; Mr. GEO. WILLIAMS, Whitesboro, N. Y., five; Dr. C. G. CLARK, Maumee City, O., thirteen; Mr. JOEL SHARP, Salem, O., nine; Mr. J. S. BONSALE, Salem, O., five; Mr. A. W. HAWLEY, Milan, O., nine; Mr. ADOLPH WERNER, New York City, eight; Mr. D. C. MOORE, Salem, O., three; Mr. J. McMillan, Salem, O., four; Dr. J. N. LYMAN, Columbus, O., eight; Mr. R. BUTLER, Busti, N. Y., eight; Mr. S. F. BENSON, Eldora, Iowa, eight; Mr. J. T. BLAKENEY, Dunkirk, N. Y., fourteen; Mr. E. B. Lusk, Arcadia, N. Y., twenty-three; Dr. TITUS L. BROWN, Binghamton, N. Y., five; Rev. G. F. WHITFIELD, Eureka, Wis., five; Mr. E. F. DICKINSON, Elgin, Ill., eleven; Mr. F. S. BILLINGS, Pekin, Ill., nine; Mr. JOSEPH SINGER, Chicago, Ill., four; Mr. B. N. ADAMS, Quincy, Mass., ten; —, Yonkers, N. Y., five;

Mr. C. C. Slocum, Anderson, Ind., nineteen; Mr. Alex. Cochran, Franklin, Pa., twenty-one; Mr. E. Han- num, Southampton, Mass., six; Dr. J. S. Byers, Zionsville, Ind., six; Mr. Geo. Molnar, Franklin, Pa., six; Dr. A. A. Bell, Madison, Ga., sixteen; Mr. P. Underwood, Jefferson, Kan., eight; Miss E. Y. Howard, Cincinnati, O., six; Mr. C. W. Newton, Castleton, Ill., four; ———, De Witte, Mich., five; Mr. E. R. Wicks, Meriden, Ill., ten; Mr. Samuel Keese, Great Neck, L. I., sixteen; Mr. E. S. Pier, Corning, N. Y., five; Rev. W. C. Gannett, East Lexington, Mass., thirty-four; Mr. Frank B. Raze, West Somerset, N. Y., seven; Mr. T. K. Peck, Westminster, Ct., five; Dr. T. H. Callahan, Buffalo, N. Y., six; Mr. D. Sandman, La Crosse, Wis., five; Mr. F. French, Hillsdale, Mich., six; Mr. H. L. Green, Syracuse, N. Y., two hundred and seventy-eight; Mr. R. M. Branch, Florence, Mass., five; Mr. W. E. Lukens, Rock Falls, Ill., sixteen; Mr. B. F. Horton, Dexter, Maine, seven; ———, Chicopee, Mass., six; Mr. S. Hoag, New York Mills, N. Y., sixteen; Mr. L. T. Womack, Ashewa, Iowa, five; Mr. R. L. Houghton, N. Bennington, Vt., ten; Mr. L. A. Harbaugh, Toledo, Iowa, five; Mr. F. E. Baker, Des Moines, Iowa, fourteen; Mr. C. L. Roberts, Yates City, Ill., eleven; Mr. O. C. Clogston, Montpelier, Vt., eight; Mr. N. S. Truesdell, Avon, O., four; Mr. C. B. Holloway, Holland, O., five; Dr. R. K. Price, Dexter, Iowa, five; Mr. S. W. Ayers, Delta, Iowa, five; Mr. Wm. Orcutt, Cambridge, Ill., ten; Mr. J. W. Bigelow, New York City, five; Mr. C. T. Fowler, Northbridge, Mass., two; Mr. Benj. Cobb, Dighton, Mass., three; Mrs. Theodosia B. Shepherd, Oskaloosa, Iowa, ten; Mr. W. G. Wilkinson, Donaldsonville, La., five; Mr. Geo. B. Gill, Keokuk, Iowa, two; Mr. M. H. Conaway, Archer, O., six; Mr. Geo. Chamberlin, De Pere, Wis., six; Mr. Chas. A. Miller, Union, Maine, five; Mr. R. Ashley, Brushy Prairie, Ind., five; Dr. Frank Goodyear, Cortland, N. Y., five; Mr. R. H. Ranney, Boston, Mass., five; Mr. J. T. Woodward, Spring, Penn., twelve; Mr. James Allen, Wilmot, O., eight; Mr. M. Hayden, New Milford, Penn., six; Mr. R. Friable, Van Wert, O., two; Mr. L. B. Hogue, Lloydville, O., two; Mr. G. H. Briggs, Amesbury, Mass., five; Mr. J. Shackleton, Albany, Kansas, seven; Mr. S. D. Bardwell, Shelburne Falls, Mass., seven; Mrs. O. Gillett, Parma, Mich., seven; Rev. Zerah Masters, Sheffield, Ill., ten; Mr. H. Townsend, Florence, Mass., ten; Mr. W. F. Johnson, Iola, Kansas, one; Mr. T. R. Davis, Normal, Ill., four; Mr. Geo. B. Boutelle, Fitchburg, Mass., five; Mr. J. W. Pike, Windham Station, O., six; Mr. Jno. Whitakerhousen, N. Y., five; Dr. J. H. York, Dover, N. H., six; Mr. H. G. Spencer, Evansville, Wis., thirteen; Mr. A. A. Knights, Boston, sixteen; Mr. J. D. Zimmermann, Union City, Mich., sixteen; Mr. L. G. Felch, Monroe Centre, O., nine; Mr. Dyer D. Lum, Portland, Maine, thirteen; Mr. John Jackson, Charlotte, Mich., five; Mr. D. C. Roundy, Davenport, Iowa, six; Mr. W. Freeman, Nashville, Tenn., twenty; Dr. G. N. Jennings, Tonica, Ill., five; Mr. D. B. Morton, Groton, N. Y., six; Rev. W. H. Spencer, Haverhill, Mass., eight; Mr. E. C. Stiles, Battle Creek, Mich., nine; Mr. J. M. Smith, North Brookfield, Mass., eighteen; Mrs. M. Sherman, Circleville, O., two; Mr. Wm. T. Miles, Worcester, Mass., fourteen; Mr. Geo. Plumleigh, Carpentersville, Ill., five; Mr. D. Wright, Des Moines, Iowa, one; Mr. Wallace R. Moses, Boston, Mass., five; Mr. W. H. Benton, Ada, Mo., four; Mr. J. C. Ochiltree, New Salem, Ind., two; Mr. J. M. Hall, La Grange, Ind., one; Mr. E. W. Weir, La Grange, Ind., twenty; Mr. J. E. Hitchcock, Oberlin, O., one; Mr. J. E. Haynes, Staten Island, N. Y., five; Dr. P. P. Field, Tawas City, Mich., five; Mr. J. F. Ford, Spencer, Iowa, twelve; Dr. ———, Boston, Mass., five; Mr. T. M. Lamb, Worcester, Mass., twenty; Mr. W. C. Rust, Jr., Manchester, Mass., six; Mr. C. P. Burghardt, Lisle, N. Y., ten; Mr. C. B. Darrow, Orland, Ind., nine; Mr. Geo. W. Blue, Defiance, Ohio, six; Mr. Harrison Wood, Holland, Ohio, six; Mr. M. E. Taylor, Leslie, Mich., eighteen; Rev. F. M. Holland, Baraboo, Wis., seven; Dr. J. M. Blakeley, Anita, Iowa, five; Dr. Jas. Fischer, Shreveport, La., ten; Mr. T. G. Hovey, East Lexington, Mass., twenty-seven; Mr. J. W. Graffan, New Bedford, Mass., two; Mr. F. M. Tate, Farmington, Iowa, fifteen; Mr. Geo. Kridler, Winterset, Iowa, six.

We are obliged this week to postpone an editorial in relation to the proposed addition to the Constitution of the Free Religious Association. It will appear in our next issue.

MORE PETITIONS.

The following additional lists of names have been received to the counter-petition since our last issue: Mr. A. L. Munroe, Rockford, Illinois, sends one hundred and thirty-three names; Mr. D. Sandman, Barre Mills, Wisconsin, fifty-five (obtained by Mr. John Tanel, Greenfield, Wisconsin); Mr. G. B. Storking, Fabius, New York, forty; Mr. James L. Hogeboom, Castleton, New York, seventeen; Mr. Lucius A. Harbaugh and Mr. Samuel C. Davis, Toledo, Iowa, ninety-two; Mr. S. D. Bear, Dayton, Ohio, fifty-six; Mr. M. A. Root, Bay City, Michigan, thirty-three; Mr. Herbert B. Fletcher, West Boylston, Massachusetts, twelve; Mr. Charles T. Robbins, Yonkers, New York, twenty-six.

We would remind our friends that all remonstrances now circulating should be forwarded by the first of June. This is the "home-stretch," and a large number of additional names will yet be sent in, if all the EXTRAS freely distributed from this office have been put to use. Roll up the lists!

FREE RELIGIOUS ASSOCIATION.

The FIFTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 30th and 31st of May. The meeting will open with a Session for Business and Addresses in the Parker Fraternity Hall on Thursday evening, May 30th, at 7½ o'clock. At this session two amendments to the Constitution are to be acted upon:

1. To change the number of Vice-Presidents from "three" to "twelve."
2. To add to the first sentence of the Second Article, after the words "other Associations," and connecting by a semi colon, the following words: "and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being."

On Friday, May 31st, there will be a Convention in Tremont Temple with three sessions, beginning at 10 A. M. and 3½ P. M. and 7½ P. M. The subjects to be considered are—"Liberty and the Church in America;" "Does Religion represent a permanent Sentiment of the Human Mind, or is it a perishable Superstition?" and "The Religion of Humanity." These subjects will be introduced by essays by J. W. Chadwick, of Brooklyn, C. D. B. Mills, of Syracuse, and O. B. Frothingham, the President, to be followed by addresses and discussion. Other distinguished speakers will be present.

WM. J. POTTER,
Secretary.

THE ANNUAL CONVENTION.

From the foregoing notice of the Annual Meeting of the Free Religious Association it will be seen that there have been proposed two amendments to the Constitution which are to be acted upon at the Business Session. It may be well to give some explanation of these amendments. The first, increasing the number of Vice-Presidents of the Association from three to twelve, was proposed by vote of the last annual meeting on motion of Mrs. E. D. Cheney. The change was suggested in the preliminary remarks by Mr. Frothingham, the President, at the opening of the meeting. The reason given by him for the change was that there might be more opportunity than now to show by the list of officers the national extent as well as broad inclusiveness of the idea of the Association. The increased list could be readily made up with well-known names from different parts of the country; and, though the new members might not be an active part of the Executive Board, they would be representative of the object of the Association and serviceable as corresponding counsellors. Mrs. Cheney embodied the President's suggestion in a motion, but the proposition for final action had to lie over till this year, since the Constitution requires that

notice of any proposed amendment must have been given with the call for the meeting.

The other amendment that is to be acted upon is proposed by Messrs. Abbot and Potter. It inserts certain words in the Second Article of the Constitution, more specifically asserting the central idea of free thought and putting it beyond any possible question that the Association does not limit membership by any test of speculative belief. This proposed change is only an amendment in respect to *expression*, since it is to be presumed that the members of the Association generally will agree with these gentlemen that the spirit and substance of these additional clauses have always been in the Constitution. Still, outside of the Association, there has seemed to be some misunderstanding on this point, and hence a more explicit statement that cannot be misunderstood appears to be required.

W. J. P.

"WHAT'S IN A NAME?"

This is what some readers of THE INDEX exclaim, after reading Mr. Abbot's "Truths for the Times" and "Impeachment of Christianity," and so forth. "Why can't Mr. Abbot call himself a Christian in some sense, as the Unitarians do, not in a doctrinal but in a moral sense; at least why trouble himself to publish his repudiation of the name?"

There is a great deal in a name. If the use of language is to convey thought rather than conceal it, then language must be so definite that it shall not confuse thought. Now, the loose use of the word "Christian," I suppose Mr. Abbot believed, was concealing and confusing thought; and as he believed that right living depended directly or indirectly upon right thinking, Mr. Abbot felt it his duty, for the love of man and the truth, to bring them into harmony. Others have seen the things which he sees, have quietly dropped the word "Christian" as applying to themselves, but have not felt it their duty publicly to define and discard the word. Perhaps, like Mrs. Glegg, they thought the interpretation, if not spelling, of words was a matter of "private judgment," that it was none of their business how their neighbor defined a "Christian;" and that, if Mrs. Malaprop wished to discourse about the "allegory on the bank of the Nile," she had a perfect right to do so. No doubt we have no right to smash in Mrs. Glegg's or Mrs. Malaprop's front door to correct their orthography or rhetorical blunders; but is it not well to hint to them that school books are cheap, especially Grammars and Rhetorics? Mr. Abbot is hinting to the "Christian" public that Mill's Logic is for sale at the office of THE INDEX.

Mr. Emerson says:—"The mind of the age has fallen away from theology to morals. I conceive it an advance." This is true and growing truer every day, despite the jeremiads and solemn warnings of Dr. Bellows over the "Decline of Theological Interest." Perhaps one result of this transition from theology to morals will be the transition of the word "Christian." Perhaps it will gradually slough off its theological meaning and come out in an entire moral dress. Perhaps it is one of the amphibious words, or rather one of those baldriches that shake off their tad-pole significance and the next generation croak another tune in another element. Who knows but the tail of theology that hangs to the word "Christian" may not transform itself into hind-legs of morality! The race is economical. It makes over its cradles and trundle-beds into pontoons,—makes revered words do double duty.

But whether it may be that the word "Christian" lose its doctrinal meaning in a thousand years, one thing is certain,—it has not yet lost it; and another thing is certain,—if it does lose it, it will be at the sacrifice of clear thought, if not of clear conscience. When words are corrupting, they confuse, if they do not corrupt, the mind. You must often pay dear toll for the transition. I think it is not "ethical prudence" for one to refuse to call himself a "Christian" who believes that Jesus was not the Christ prophesied, and who does not accept his authority as superior to all other; and who is a Christian only in the "moral sense." That is not the sense in which the word is now generally used and understood, however it may be a thousand years from now. We are morally bound to use words in the commonly accepted meaning or not to use them at all, or explain the sense in which we use them each time.

What should we think if a man should salute us in the street as a "silly libertine?" Would it appear to be told that in *one sense* it is true—that "silly" is

EDITORIAL BOOK NOTICES.

from the German *selig*, which means *blessed*, and "libertine" originally meant a *speculative free-thinker*, and that when he addressed us as a "silly libertine," he simply meant—"You blessed free thinker!" It is true he did not use the words in the commonly accepted sense; but then he might, after the manner of many a "Liberal Christian," reply that he did use them "in some sense," and that too in the original Scriptural, or written, sense. Probably we should politely inform him that hereafter, if he wished to be intelligible and agreeable, he had better not use those words of us even in his one exceptional sense; that it would mislead the public and defame our character.

Suppose, however, the words were such as equally to misguide the public by attaching to us honors undeserved or beliefs, popular and fashionable and profitable, which we do not entertain; should we be quite as strenuous in objecting to them? Yet ought we not to be?

The only proper use of words is the popular use; and the popular use of the word "Christian" has in fact a doctrinal as well as a moral signification. Only the small sect of "Liberal Christians" has tried to strip the word "Christian" of its doctrinal meaning; and they have not entirely succeeded. They are but a feeble folk in comparison with the one hundred and ninety-five millions of Roman Catholics, the seventy millions of Greek Christians, and the ninety millions of Evangelical Christians, who use the word "Christian" as including something more than a moral element; as implying some peculiar doctrinal belief about Jesus. It is this vast majority that long determined the popular meaning of the term; and no handful of Unitarians, however wise and zealous, can "depolarize" the word, as Holmes would say. We shall have to give up the word to the party of the first part, as we have such words as "orthodox" "evangelical," &c. Possession is nine points in the law, and ten in language. Let them have the word "Christian," but let us make them take it all; they cannot have the handsome dowry without the ugly daughter.

We can show men that morality is something common to all religions; that the religions of the world are distinguished, not by what they have in common, but by their differences; and that a man belongs to one or the other according as he embraces, not the general, but the special doctrine. If a man is moral, he is then simply a moral man, and not therefore a Christian or Jew, Buddhist or Mohammedan. If he is any one of them by virtue of his being moral, then he is all at once, which is absurd. The morality that could make him a Christian could make him a Jew or Buddhist or Mohammedan as well, and you might have a Jewish-Buddhist-Mohammedan Christian, which is as conceivable as a yellow-black-white-brown-bay horse. There must be some special doctrine, peculiar to Christianity, to entitle it to a separate name and place as a religion.

What is that doctrine? Not the Fatherhood of God; not the Brotherhood of Man; not benevolence, charity, love or immortality,—for these doctrines are not peculiar to Christianity; they are generic ideas. They are found in other religions, and found in the heart of Humanity. Is not the only doctrine which is peculiar to Christianity this: Jesus of Nazareth is the Hebrew Messiah, the Christ of God? It is this special doctrine alone that is peculiar to the Christian Religion—his that gives it its name "Christian." If this is not the doctrine that distinguishes Christianity from other religions, pray, what is it?

Is it said,—"granting all this, what of it? It makes no difference what words people use to express their ideas, if only they have the ideas." But it does make a difference. New ideas are bound by old words. New words chip the shell of the new struggling thought. Opinions not only coin words, but these words in turn influence the mould and the currency of opinion. Language has a mighty influence in the development of thought. "Talking is thinking aloud." We think right by talking right. If we mean horse-chestnut, let us not say "chestnut-horse." If we try to use the two names, indifferently, we may find sometime that one will kick and the other poison us, to our sorrow. Let us say what we mean, and mean what we say.

"Let us speak plain: there is more force in names
Than most men dream of; and a life may keep
Its throne a whole age longer, if it speak
Behind the shield of some fair-seeming name."

W. H. S.

SCIENCE PRIMERS (D. Appleton and Company), edited by Professors Huxley, Roscoe, and Balfour Stewart. The first or "Introductory" Primer we have not received; but the second and third, on Chemistry and Physics respectively, are before us. They are designed for young children, and are constructed on a somewhat better and more methodical plan than Faraday's "Physical Forces" and "Chemical History of a Candle," so much admired a dozen years ago. The usefulness of such treatises as these, small, cheap, and prepared by men who stand in the front rank of modern *sciences* rather than by mere compilers, cannot be overestimated. The experiments described are all simple, and most of them could be repeated by any parent or teacher at a trifling expense; and even without such repetition, the numerous diagrams will make the text intelligible to any bright boy or girl. The following notice of these Primers by W. F. Barrett, of London, in *Nature* for April 11, has caught our eye, and shows what a practical teacher thinks of them:—"Heads of schools cannot exercise too much caution in the introduction of text-books on science, for they know how a poor class-book, once in a school, is a most difficult thing to eject. It is therefore impossible to over-estimate the value of books for boys written by men like Professor Huxley, Roscoe, and Balfour Stewart. An extraordinary impulse to scientific teaching has been given by the Manuals of these and other eminent authors; and of the gladness with which such books are received I, like others, can testify. And now, as a teacher, permit me, Sir, to tender to the same authors not only my own gratitude, but the genuine and hearty thanks of younger boys for their simply delightful Science Primers."—Price 50 cents each; sold by H. S. Stebbins, Toledo.

INSTINCT: ITS OFFICE IN THE ANIMAL KINGDOM, AND ITS RELATION TO THE HIGHER POWERS IN MAN (Geo. P. Putnam and Sons), by P. A. Chadbourne, LL. D., is a very thoughtful little work, originally delivered in Boston during the winter of 1871 as a course of twelve lectures at the Lowell Institute. The difficult question of the nature of instinct, its distinction from intelligence, and the allied problems, are discussed in a manner marked by clearness and general discretion. Unlike *anti-didant* philosophers who deny all reason to animals, and far in advance of the Cartesianists who held that they are merely automatic mechanisms, Mr. Chadbourne admits that instinct and intelligence co-exist, both in animals and in men. But in the former instinct controls intelligence, while in the latter intelligence controls instinct [pp. 207, 208]. This is not, however, the only distinction between them. In man he finds peculiar powers [p. 272]:—

"We are now prepared to state the difference between a man and an animal, as we have found them in our analysis up to this point. It consists in three things. In man we find—

"First,—A comprehending power that surveys the universe, and all the capacities of its possessor, in relation to that universe.

"Second,—A sense of obligation to do certain acts and to refrain from others; this sense arising spontaneously, in view of certain relations or results, and being distinct from those impulses of the affections or desires which may belong to an animal.

"Third,—The power of choice, that gives by its generic action individuality of aim for a life time; and in specific acts determines whether the higher or lower nature of man shall rule. . . . These three powers are all that we have yet found distinctive in the higher nature of man."

But this is not all. The author adds, in his last chapter, the phenomena of man's "religious nature" as the highest distinction of all between man and other animals. Under this head he classes the "instinctive belief in the existence of a God," and the "belief in immortality," which he says are "like instinctive impulses;" and also the instinct of "prayer" and of "worship" (which he distinguishes from prayer without giving grounds for the distinction). In this last chapter, especially, we differ from him, as also in many of his previous statements; but we have no space to enlarge on these points. The standpoint of the writer is that of Christian Intuitionism; and this is too vast a subject to be here discussed.—Price \$1.75; sold by H. S. Stebbins.

RECOLLECTIONS OF PAST LIFE (D. Appleton and Company), by Sir Henry Holland, "president of the Royal Institution of Great Britain and physician-in-ordinary to the Queen," is a book whose contents it is impossible to summarize. It must be perused to be known. Sir Henry writes in his eighty-fourth year, chatting agreeably but of course very desultorily, of the many distinguished men with whom he has been brought into contact, professionally or otherwise, in his long career. Hardly a name of note in this century is to be missed from these seductive pages. Observations of value, as [pp. 260—262] on the unfavorable influence of an overgrown periodical literature on the development of profound and exact scholarship, and the vast increase in power and improvement in quality of modern journalism, are interspersed with reminiscences of famous men and women at whom the reader is glad, even for a moment, to gaze with the eyes of a contemporary. The aged physician, representing the culture of a past generation, is yet alive to the peculiarities of a new epoch, among which he singles out for a special allusion the "bold-

ness of modern hypotheses in regard to the highest problems of the universe and of man," and "the more general and rigid demand for evidence on every subject of inquiry" [p. 263]. "I can affirm," he says, "a change in the strictness of this demand for proof even within my own time." And he is liberal enough to rejoice in this marked indication of progress. In comparing, however, a few pages later, successive phases of religious thought and action, he notices the fact that the controversies on these subjects are on more fundamental points than formerly, and ascribes the change to "the growth of that more subtle sceptical spirit which, whether derived or not from the teachings and methods of physical science, has applied itself to every department of human inquiry;" but, from some reason not stated, he declines to speculate on these movements, and does "not desire to pursue the subject further." There is great truth in his observations. Old issues are out of date. Voluminous treatises on the "Evidences of Christianity," and endless disputes on the true interpretation of Biblical texts, excite far less interest than formerly. The battle is fought to day on more vital questions, started by the clashing of the newer views of the universe with the traditional opinions based on effete conceptions. Not to discern the irresistible growth of the scientific spirit,—not to foresee the inevitable and universal extension of it over all realms of human thought,—is to fall in *insight*, in *vision*; and they who trust to "intuition" for answers to the deeper questionings of the age because they do not as yet feel the full power of this more exacting spirit, lack the very quality on the possession of which they most complacently plume themselves. The moon of theology is setting; the sun of knowledge is rising above the horizon.—Price \$1.50. For sale by H. S. Stebbins.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE SUNDAY QUESTION.

EDITOR OF THE INDEX:

I have been making some examination of the Sunday Question, and have arrived at the following conclusions:

1. That neither Jesus, nor the apostles, established the institution known as the Christian Sabbath. Authorities: Luther, Calvin, Melancthon, Paley, Whately and others.
2. That Constantine, in 321, first gave the Christian Sabbath the force of law by a scratch of the imperial pen. As he brutally murdered five members of his family, his pety could not have consecrated the day.
3. That neither emperors, popes, nor other human authorities could impart a particle of sanctity to the day, any more than to Easter, Christmas or any other so-called holiday.
4. That any attempt to force an institution of religion upon a people, is anti-Christian and destruction of true religion.
5. That "the right of private judgment" in matters of religion is inherent in man, and no human government can confer it upon man, or alienate him from it. This was the "great gun" of the Reformers in their struggle with popery, and it also did notable service in the control of the dissenters from the Church of England.
6. That the Christian party have no more right to restrain the worldling party from work on Sunday than has the latter to restrain the former from worship on Sunday. The right of the citizen to labor is a personal right, equally with the right to worship, and the law must protect the worker equally with the worshipper. "Work is worship."
7. A law that prefers a Sabbatarian to an anti-Sabbatarian is partial and therefore repugnant to the Constitution which holds that all men are equal before the law.
8. The command, "Six days thou shalt labor and do all thy work, and the seventh keep holy unto the Lord," if construed to dedicate the seventh to worship, equally dedicates the other six days to labor. If the seventh day is set apart for religious uses, the other six days are by the same law set apart to secular uses. The civil law should therefore prohibit public worship on the secular days, if it prohibits secular work on the religious day.
9. The establishment of the "Lord's day" is an establishment of religion within the meaning of the Constitution, which says that "Congress shall make no law respecting an establishment of religion." Our state laws contravene the spirit of this provision, for if Sunday laws do not establish a Sabbatarian religion, what do they establish?
10. If our Sunday laws are but rescripts of those of Jesus, we must be faithful to the text. His penalties must be ours. If he affixed no penalties, we can affix none, for it would be blasphemous for us to attempt to improve upon the laws of the Divine Law-giver.
11. If Jesus did not make new laws for the Christian Sabbath, but simply transferred the institution from the seventh to the first day of the week, then we must take the Jewish penalties, which imposed death for the slightest violation; for it cannot be pretended that the Christian day is less important than the Jewish.
12. It is irrelevant, whether God did or did not

sanctify Saturday: the question at issue is, did he sanctify Sunday? If so, where, when, and how? If he did not, then the day remains unsanctified.

13. If it be maintained that God only sanctified and set apart a seventh day, without indicating what particular seventh it should be, I answer that the sanctified seventh was Saturday. It is specific, express, unquestionable. God worked on the first day of the week, and we have both command and precedent for working on that day.

14. The compromise cannot be accepted that Sunday must be dedicated to rest, because physiological law indicates that the body requires rest for that portion of the time. If the laws of physiology indicate anything, it is that different persons require different periods of time for rest. Some may healthfully work five days in the week, others six, and others seven. Physiology also indicates quite different proportions, for the different stages of life, youth, manhood and old age. The physiologist who should arbitrarily fix one seventh of the time for rest, and that always on Sunday, would be pronounced a fool.

15. Physiological laws and "Sunday Laws" are again at logger heads as to what constitutes the most healthful rest. One of the essential ingredients of healthful rest is cheerful amusement. Boating, ball-playing, hunting, fishing, excursions, &c., are means of rest which physiology smiles upon, and the Sunday Laws frown upon. The laws of health pronounce them wholesome, and the Laws of Sunday denounce them as hurtful. The doctors of theology and the doctors of physiology disagree.

16. Sunday Laws are not needed for the protection of religious assemblies. Jews, Seventh day Baptists, and other sabbatarian religionists are not disturbed in their worship, and do not complain that others desecrate their day, by engaging in their usual vocations. The consciences of Sunday men are not more tender; the difference seems not so much a matter of conscience as of disposition. The one is aggressive, the other tolerant—the one has the spirit of Constantine, the other of Christ.

17. If the Sunday Laws are right, they ought to be enforced, and those who demand them should see them executed. Sabbatarians are strangely amiss in the performance of this duty. Sabbath breaking is made a crime, but the guilty go unpunished. Do the advocates of these laws want them to become obsolete and remain inert upon the Statute-Book? To connive at crime is but one degree less criminal than to commit the crime connived at. Or do they fear that enforcement would be regarded a piece of petty ecclesiastical tyranny which would result in the overthrow of these laws altogether?

H. I. J.

GARDEN CITY, MINN.

WHY THEY SUBSCRIBE FOR INDEX STOCK.

BOSTON, April 21, 1873.

MR. EDITOR:

Dear Sir,—You may, if you please, put me down for a share in THE INDEX Association. Enclosed you will find check for ten dollars, the amount of first annual assessment. I had hoped to have the pleasure of sending other names as subscribers to stock, but some are "not quite ready" yet.

Financially I feel hardly able to give even this slight aid; but the importance of the work THE INDEX has before it demands of me all I can do to aid the work, consistently with my duties to my family.

I feel deeply the importance of forming a working union of all the friends of liberty of thought and conscience, to protect with uniting vigilance the liberties which the aggressions of Authoritative Religion would destroy. THE INDEX, as an advocate of the right of private judgment, free inquiry, and resistance to dogmatic authority, must be maintained, supported, read, and circulated by all friends of truth, of whatever opinions personally on all open questions, or I fear the ever active enemy, "religious authority," will take advantage of our apathy and disorganized condition to subject us to conditions from which it may take a great while to rally.

As one voice of the thousand, I trust that no effort will be spared to get THE INDEX before the people as the best defender of the rights of man, and that not an effort for the furtherance of this object shall be subordinated to the object of paying a dividend. It seems to me that by being true to the *status* the latter will come incidentally; and if not, it is of small consequence in comparison with the glorious cause of truth.

I can but feel that one such telling blow at "the old vice of Christianity" as is given in the editorial leader of the last INDEX, "Argument and Denunciation," would exert an immense power, could it be read through the length and breadth of the land. To what an extent is Christianity guilty of bearing false witness against the advocates of arguments it cannot meet! I have even now before me a copy of McIlvaine's "Evidences of Christianity," which I have just been reading, in which the author, evidently fearing that it may increase the prestige of "Infidelity" if he fails to assail the reputation and character of its champions, in referring to Gibbon, whom Albert Barnes admits—"did not pervert or distort one single fact of history to subserve his own ends," says: "Gibbon's moral character is seen in his History of the Roman Empire, a work full of hypocrisy, perversion and impurity; the production of a mind as unchaaste as it was insidious. When he could not find an occasion to insult Christianity, he made it by false glosses or dishonest colorings." This is but a mild specimen

of what he says of every prominent disbeliever of Orthodox Christianity, with a reckless disregard of historical fact that betrays unmistakably the old, old doctrine—"the end justifies the means." That such a man is Bishop of the Episcopal church of Ohio speaks ill of the "Christian civilization" of this country. But I'm writing a letter, and must beg pardon.

Very truly yours,

R. H. RANNEY.

[The writer of the above letter reluctantly consents to its publication at our special request. It speaks volumes in behalf not only of the cause in which THE INDEX is working, but also of the character and spirit of those who so generously step forward to sustain it. Many others of THE INDEX stock subscribers have made a similar strain upon moderate resources, in order to help build up a powerful organ for the spread of free and practical religion. We are very proud of that long list of single share holders. May THE INDEX grow daily more worthy of their sacrifices!—Ed.]

WORSHIP.

SOUTH AMESBURY, MASS., April 10, 1873.

MR. ABBO:

Dear Sir,—The paragraph you printed as a rejoinder to my note in relation to "the Future of Public Prayer," were singularly to the point, and I have to thank you for the service rendered. You write so well upon this subject that, if I could have my way, I am afraid I should insist upon your writing upon this or kindred topics altogether, and let Christianity go without further impeachment, and the constitutional amendment take its chance. True, I do not quite coincide with you in regard to the legitimate basis of Theism. Mr. Longfellow, in a recent number of the *Radical*, expresses my idea far more satisfactorily. But otherwise no one has so fully outlined and given phrase to my own hitherto inadequately expressed thought upon the theme in question. Certainly I, no more than you, believe "that the religious sentiment will ever perish out of humanity." Certainly I think it a very beautiful conception that "music rather than language" will perchance become the chosen medium of expression for "the deeper worship" of the hereafter. If we could only begin to reconstruct now—introduce the rational and legitimate method in no matter how humble a way! The world is not likely ever to need the service more, although sometime it may be in a condition to appreciate it better. It is sad to think what "broken cisterns that can hold no water" men have "hewn out unto themselves," in this respect. I have the misfortune to be very deaf; but the infirmity brings with it one compensation—I am thereby wholly freed from the annoyance of listening to the puerilities and insanities incident to the common forms of worship, which so drain and impoverish these human souls around me. The race ought to be enriched and made glad by its religious communings. Instrumentalities such as these ought to help us to "mount up as eagles," to borrow the inspiration of an old prophet. Is it not even more sad to think that nothing can be, or at all events nothing is being, done in this respect for the direct relief of existing generations?

I do not quite fall in with your analysis, when you affirm that "any social expression of the religious sentiment is in itself public prayer." In accordance with all modern usage, the term prayer seems to me primarily to imply aspiration, fervent desire; while expressions of the religious sentiments may involve a thousand other things as well. But no matter; we are at one on the main point, if we could only agree to work together in some tangible way for the speedy consummation of the end desired.

Fraternally Thine,

JAMES WHITTIER.

SPIRITUALISM AT THE BAR OF SCIENCE.

WASHINGTON, D. C., March 21, 1873.

In a late number of THE INDEX, I observe a notice of Froude's "Short Studies on Great Subjects," in which you comment approvingly upon his remarks on Spiritualism in the "Scientific Method applied to History."

In reading that "Study," it seems to me his criticism was as unworthy of its distinguished author as a lately published letter of Prof. Huxley on the same subject was of him.

Neither of the gentlemen even pretend to have examined the subject themselves experimentally, but stand off at a safe distance and denounce what they fail to explain by ordinary natural laws, as mere superstition.

While the writer is not a "Spiritualist" in any sense of the word, he believes with Coleridge that Mesmerism may be the reflection of a truth which is below the horizon; and as Spiritualism is apparently closely allied to it, the latter may be only the result of a more powerful refraction of some hidden truth.

Sir David Brewster well said that "Spirit was the last thing he would give in to."

This was said in the true spirit of scientific inquiry, which rejects all so-called supernatural powers or agencies, when the known forces of nature are competent to produce the phenomena.

What is objected to is that the higher lights of science will not investigate the actual facts, and endeavor to ascertain the causes that produce them.

That strange phenomena do occur, any man may satisfy himself almost any day; and what we ask is that these gentlemen who are skilled in all the means of detecting truth and exposing error should critically examine, and either show the falsehood, explain the cause, or declare that they cannot account for the occurrences by any known satisfactory force.

The writer, though not pretending to the dignity of a "scientist," is yet familiar with the modes of science, and has in a number of instances witnessed developments, where it was simply impossible for him to be deceived, that he could not explain by any understood law of nature; and he is merely seeking for "more light."

It is of no use to declare the manifestations "superstition."

What one has absolutely felt, heard and seen repeatedly, and can feel, hear or see under the same circumstances at any time, is not "superstition."

The time has come when men of science must face the issue. That the phenomena occur is proven. Now what is the cause?

ENGINEER.

[What phenomena occur? The witnesses have not yet learned to separate what they have actually seen, heard, or felt, from what they merely infer. The exact nature of the alleged facts is to be first determined; everything illusive, extraneous, or irrelevant is to be most severely ruled out of court; and such inferences only as are logically irresistible are to be admitted to the rank of explanations. What is usually called "investigation" of this subject is the sheerest farce. When "mediums" will submit to such investigation as must precede intelligent conviction, scientific men will be willing enough to enter upon it; but so long as they insist on precisely such "conditions" as absolutely preclude it, what can they expect but to be treated with neglect by all but those who are already saturated with belief? When Spiritualism will submit to really scientific investigation, it will undoubtedly receive it. Our own repeated attempts to "investigate" have been very unfortunate, although we make no claim to be a "scientist."—Ed.]

HELL IMPROVING.

TIPPECANOE CITY, Ohio, March 6, 1873.

Some weeks since I attended a funeral. A discourse was preached by a Methodist brother. He gave us a very fanciful and beautiful picture of heaven, and in glowing language set forth how desirable it was to reach such a place, for there was no pain, no sorrow, no tears, no grief, no parting from friends, so common to this life. With all of this I should have been deeply interested, and highly entertained, if it had come from an eye-witness; but doubts would creep into my mind and say,—"perhaps this is romance."

But when he dropped the pleasing side of the picture and presented the other, he was quite philosophical. That old historic Lake of fire and brimstone, lashed into fury by a roaring Devil, with a long tail, formed no part of the scenery; but instead the drunkard went into a place where there was nothing to satisfy his raging thirst, and thus he suffered to eternity. The miser was put where there was no gold to satisfy his cravings, and hence his torments. The liar went where he could not make his lies available for his selfish purposes, and so he was tormented. And thus through the long catalogue of vices and immoralities.

On the whole, I thought it a decided improvement on the old Lake. As there are improvements going on in almost everything, I do not see why Hell should not be improved too.

E. L. CRANE.

The Missionaries sent by the Roman Catholics of England to convert the negroes of the Southern States have commenced their labors, the results of which will doubtless be watched with considerable interest. They will find some serious obstacles in their path. Except in Louisiana, the negro population of the United States, so far as they have been brought under religious influences, are firmly, we may say enthusiastically, attached to various Protestant forms of belief. A majority of them are Methodists, and of the remainder the Baptists monopolize a large number. The emotional character as well as the simplicity of the public worship of these denominations has something peculiarly attractive to the negro mind, and the attempt to impose upon them new religious dogmas and an elaborate ceremonial will to many persons seem nearly hopeless. The missionaries doubtless count much on the fervid imagination of the negro race, their docility under spiritual guidance, and on the fact that wherever they have been brought under the influence of the Roman Catholic Church, as in Louisiana, Florida, the West Indies and South America, they have been its devoted children. It should be remembered, however, that the negro is generally faithful to early impressions and traditions; and we suspect that it would prove quite as difficult to convert the colored Roman Catholics of Louisiana to Protestantism as to induce their brethren of other States to cease to be Methodists or Baptists. So far, however, as the English missionaries may help to educate the people among whom they are laboring, they will have the hearty sympathy of all liberal minds.—N. Y. Sun.

INDEX TRACTS

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[FOR THE INDEX.]

The Teachings of Christ.

A SERMON BY THE REV. CHARLES VOTSEY, PREACHED AT ST. GEORGE'S HALL, LONDON, NOVEMBER 19, 1871.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." MATTHEW, V: 17.

I now purpose to consider some of the aspects of Jesus of Nazareth, as a teacher of morality and religion—a branch of our subject far more difficult than any which we have hitherto considered, inasmuch as it is all but impossible to distinguish in the records between what he did and what he did not say.

We must, however, bear in mind at the very outset of our inquiry into his teachings, that it is a matter of no importance to us what this or that great teacher may have taught. We are not in the least degree bound to accept, without question, the opinion or religious belief of any one of our fellow-men. It is of the very essence of true religious conviction that we should cherish it, only because it commends itself to our minds as true, and not because a great prophet or teacher was the first to proclaim it. If we were once to place ourselves as unquestioning disciples at the feet of Jesus or of any one else among the world's most illustrious men, we should have to embrace all their errors along with any truth they might have to impart; we should have to lay aside our reasoning powers, and our moral judgment, and to that extent do violence to our own instinct as men, and not only forego the highest of our prerogatives, but also evade the highest of our obligations.

I believe that it can be shown that the preponderating elements in the teaching of Jesus are in favor of that pure Monotheism which is so precious to ourselves and are against the essential doctrines of Christianity which we oppose. I believe it can be shown that, in his religious belief, Jesus of Nazareth was a strict Jew and not a Christian, and that while he shared in some of the delusions of his age, and perhaps allowed himself to be associated with the wildest dreams of the apostolic times, he nevertheless believed in only one God, the Father of all men, absolutely spiritual and invisible; that, so far, he was a pure Theist, and, therefore, a disbeliever in the doctrines of the Trinity, the incarnation of the second person thereof, and the atonement for sin by his own death. But all this agreement with us and more, if it could be discovered, would not entitle him to our unquestioning submission, or to the renunciation of our right to criticize his moral and religious teachings at our pleasure.

The inquiry, however, has an interest of its own arising from the claim made by the Christian Churches that Jesus is the founder of their faith. If the doctrines now held in such high regard by Christians owe their origin to Jesus himself, we ought to be able without difficulty, not only to discover them in the records of his sayings, but to find them prominent and unmistakable on every page. His contemporaries knew nothing of a Trinity in their venerable creed; why did not Jesus teach that doctrine in the sermon on the Mount, or to his own immediate followers in private? They knew nothing of a second person incarnate; why did not Jesus tell

them openly that there was not only a Father in Heaven, but an Eternal Son of equal Godhead, and that he himself was that only-begotten and Eternal Son? They knew nothing of the atonement for the sins of the whole world by his death on the cross; why then did he not tell them beforehand what he was going to die for, and how his death would be regarded in the sight of God the Father? They knew nothing of intercession through this Man-God mediator; how is it then that he did not embellish the prayer which he recommended for their use with the now common formula "through Jesus Christ our Lord?" Such questions as these may be multiplied at will. But, on the other hand, it may fairly be urged that the fourth gospel does give some ground for supposing that Jesus taught with more or less distinctness these primary doctrines of Christianity. This, however, cannot be said of the first three gospels, and therefore we have to endeavor to account for the discrepancy between these and the fourth. The question of the authorship and therefore of the date of the fourth gospel is drawing towards solution; the weight of the evidence appearing to lie against the theory that it was written by one of Jesus' own followers, or that it appeared in the first century. The probability is that it was written towards the close of the second century, after the leading doctrines of Christianity were consolidated, and that it was expressly designed to support those doctrines by a new life of Jesus representing him as the teacher and founder of them. Certainly the first three Gospels with the solitary exception of the Baptistal formula at the end of Matthew, give not a word as uttered by Jesus which countenances the chief doctrines of Christianity, and these doctrines could never have rested on Scriptural authority at all, unless the fourth Gospel had been fabricated. I do not suppose that the whole of the fourth Gospel is false, nor that every word put into the mouth of Jesus is fictitious; but that the speeches as we have them are made up by the writer of the Gospel in manifest from the identity of style between the speeches of John the Baptist, of Jesus, and of the author himself, and that artifice peeps out in almost every chapter and every scene, I think, will hardly be doubted. Comparing these speeches and prayers ascribed to Jesus with those in the first three Gospels, it is impossible without a blinding prejudice to attribute them to the same individual. The doctrines are at variance, the spirit of the one is very much opposed to that of the others, and the styles are hopelessly irreconcilable. As a proof of lateness of authorship, the fourth Gospel studiously avoids giving any predictions of Jesus as to his second coming into the world for judgment, shewing that it was written after that delusion had been exploded. It has incorporated the Logos theory of which Jesus in the first three Gospels seems to have known nothing, and which was imported from the Alexandrine Schools; and the author has contradicted the other Gospels by making it appear that the raising of Lazarus was the immediate cause of the arrest of Jesus, and that Jesus was crucified on the Thursday, instead of on the day of the Passover, not to mention the great contradictions which run through the whole of it in this matter of the claim to Messiahship. Until the fourth Gospel is proved to be written by John the disciple of Jesus, we shall be driven to prefer the records of the teachings of Jesus as given in Matthew, Mark, and Luke, not by any means as infallibly accurate, but as less glaringly fictitious than the speeches in the fourth Gospel.

Our inquiry into the teachings of Jesus naturally divides itself into the following questions:

1. What did Jesus teach about the Hebrew Scriptures?
2. What did he teach about God?
3. What did he teach about man?
4. What about the future state?
5. What about the Devil?

I have put the question as to his teaching about the Old Testament first, that we may ascertain his opinion on the subject of external authority, and then discover where he learned his own creed.

The words of my text, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," are manifestly apologetic. He knew that he was on the high road to reverse some of the verdicts of a venerable authority; to expand the moral application of some very literal commands, and that the people would suspect him of depraving their Bible. If he were going to throw a new light upon the old pages, if he were even purposing to supply nobler and better principles of conduct than the words of the law in some instances conveyed, his hearers would be naturally offended,

and irritation might hinder them from listening. So he tries to disarm their opposition by this general tribute of respect to the law and the prophets, adding in the three following verses a statement of his aim, that in whatever he might say, he sought only to make men more loyal to God, and more faithful to their duty, than they were before. (Vers. 18—20). Such words, prefacing what followed, showed that he had a reverence for the Hebrew Scriptures himself, and that he did not desire to weaken that reverence in others, by what he was going to say. But what he did say afterwards, showed most clearly, that consciously or unconsciously he valued something more than the letter of the Old Testament, that something within the heart and conscience of man was more worthy of our homage and obedience than the best statutes which had been enacted in the venerable past. The oft-repeated phrase, "Ye have heard that it hath been said by them of old time," applied as it was in every case to some words out of the Old Testament, and in two cases to commandments said to have been written by the finger of God on tables of stone, strikes us at once as very strange. To us who have been brought up to regard every word in the Bible as inspired by God, and to look upon the Decalogue itself as especially and accurately and miraculously given and preserved, it seems astounding that Jesus should refer to these words as things that had "been said by them of old time;" this language sounds contemptuous; even we in criticizing the language of the Old Testament with the utmost freedom, and regarding it now like all other so-called sacred books, as being entirely human in its origin—even we to-day would not speak of the Bible in terms less reverent, hardly so irreverent. Indeed it is difficult to reconcile the repeated utterance of this phrase with the foregoing passage in the 18th verse: "Verily I say unto you, till heaven and earth pass away, one jot, or one tittle, shall in nowise pass from the law till all be fulfilled." He must have been speaking with some mental reserve, when he spoke there of the law, meaning, perhaps, not the letter of the Levitical code, but the moral law of God written on men's hearts. This idea is sustained by comparing this passage with that well-known commentary of his on the law of love to God and man, "On these two commandments," said he, "hang all the law and the prophets."

However, here we find him speaking in terms bordering on disrespect of no less than five passages from the Old Testament, two of which were parts of the Decalogue. Moreover, he goes on to contrast the hardness or emptiness of those Bible precepts with his own amplification of their supposed spirit and meaning. He puts hatred and abuse on a level with murder; a lustful desire, on a level with the adulterous act. When he comes to the law enforcing the fulfilment of vows, he says vows themselves are unlawful, and forbids them on his own authority, "Swear not at all." The law of retaliation, once needed to restrain the violence of men's ferocity in revenge, he completely abrogates by the doctrine of non-resistance; and lastly, the law which sanctioned the hatred of enemies, and which is expressly put into the mouth of Jehovah, he as expressly contradicts, "But I say unto you, love your enemies, do good to them that hate you," &c.

We cannot devote any time now to the consideration of those new precepts of his, but only refer to them in order to discover what was Jesus' own secret attitude to the sacred books of his own people. And I think, in spite of his own manifest efforts to disguise his disregard of their authority, he has left evidence enough behind him in this Sermon on the Mount, that he attached more value to his own private judgment and moral sense than to the words of Moses and the Prophets—and even than to the laws said to be written by God himself on tables of stone. To this extent Jesus was a Rationalist, being ready, when occasion offered, to abandon an external authority for personal convictions; and yet willing to make the best use that he could of the venerable words which his race had preserved with such reverence and scrupulous care.

But like all others in a similar state of mind, and under similar surrounding conditions, he could play fast and loose with the authority of the Hebrew Scriptures. While he rose above it just as he pleased, and when he pleased, he would often quote from the sacred writings to confute some adversary, or to press home some threatening rebuke. He could call up the legends of Sodom and Gomorrah, to warn the impenitent, and to deepen self-reproach. He could even draw a parallel between his own country and that of Nineveh; and allude without any implied scepticism to the marvellous adventures of Jonah.

And yet with a sort of half-disguised irony, he could cast contempt on miraculous signs, and say, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." If his disciples ventured to inquire why he taught them plainly, but taught the multitudes only in parables, he did not hesitate to quote one of the most dreadful passages in Isaiah as a justification of his own partiality.

If the Pharisees question his claim to the Messiahship, he tries to puzzle them with the first verses of the 110th Psalm, which, however, throw not the faintest light on his own claim.

If the Sadducees question the doctrine of resurrection, he answers them by what one can only call a quibble, saying, "Have you not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." He must have known that in the original and natural sense of those words they could only mean, "I am the God whom Abraham believed in, whom Isaac believed in, and whom Jacob believed in," and that they carried no doctrine whatever as to the future state. Does he not also quote commands said to be given by Jehovah, as given only by Moses, "Moses, because of the hardness of your hearts, gave you this commandment," &c.?

All this shows that Jesus could not have had that deep and profound reverence for the Old Testament which many modern Christians have imputed to him, and which they insist upon as the only proper attitude towards the Bible. It is certain that he used it, and set it aside at pleasure; that he set over above it his own moral judgment, and did not speak even of the Decalogue as of words spoken, or as of laws given, by God himself. But he did not push his independence of the book so far as to disregard the religious customs and ceremonies which it enjoined. With the exception of Sabbath observance, he is represented as complying with the Levitical law, being continually in the Temple, joining in the Ritual services of the day, and taking every occasion to preach and to teach. Luke says that he taught daily in the Temple. No doubt it was due partly to some of his sayings, that the Temple services fell into disuse among his Jewish disciples in the second century; but it is quite an error to suppose that Jesus, or the Apostles, did away with the service of the Sanctuary. Chiefly to St. Paul and his school may be attributed the weakening of the ceremonial tie. On the very night of his crucifixion, Jesus partook of the Passover with his disciples; and he never, as far as we can discover from the first three Gospels, broke away from the outward religious rites and ceremonies of the Levitical worship. He could not stand the austere ceremony at home, and said much to diminish their value; but these rested more on tradition and custom, than on the words of the Scriptures.

I have purposely left out of this discussion the references to the Old Testament, imputed to Jesus in the fourth Gospel, and I have given my reasons for it. From the other three, the inference may be drawn that Jesus was to a great extent independent of the Bible as an authority, and only referred to it as such in speaking against the people who believed it to be Divine.

So far, he was very much in sympathy with ourselves, and our present position. We, too, wish to lose nothing from the inheritance of the past that is worth keeping, to give up not a word that can be helpful in our altered times and circumstances, but we must keep every such testimony well in hand, allow ourselves to be mastered by no authority, however feasible, and be the slaves of no book, however much truth and comfort it may contain. Whenever, in short, our moral perceptions rise above the standard of a written code, we must dethrone every other power to give them the sceptre, and be only loyal to the noblest and purest truth that we have found.

SCIENCE AND ATHEISM.

BY AN EPISCOPALIAN RECTOR.

TO THE EDITOR OF THE INDEX:

Allow me, from my standpoint, to remark with courtesy on your position. I do not expect to convert you to my way, any more than I should expect to convert a cat to a belief in the law of gravitation, though that law might be a fact, no matter what the cat might do. By this I do not mean to suggest the slightest comparison between your wit and a cat's; for I very freely grant to you, and the men with you, culture, learning and intellect: more, in fact, than many of us poor simple folk who believe firmly in the Christian religion ever lay claim to. But I merely remark at the start, how your brains, enchained by your antecedents of pure Protestantism, as an almost iron and unbreakable necessity or fate, are unable to weigh fairly historic Christianity in even scales.

I wish you, then, to understand me as believing, without the shadow of a doubt, in Christianity, as contained in the Bible and explained in the Apostles', Nicene and Athanasian creeds, and the authority of Christ's Church, as expressed in the first four or general Councils. In other words, I profess myself a Catholic Christian. I occupy, then, a position the exact opposite from yours, and from my place address you. I do not laugh at you, and therefore you will not laugh at me. I mean to attack your position, not defend my own; and therefore, if you please, you can first defend yourself from my blows,

whether they be light or heavy. As you believe my faith all nonsense, and I believe it immutable truth, against which the very gates of hell cannot prevail, I feel that I can afford to leave Christianity to defend itself by what it proves itself to be among men, as it has done many times, against all "Jews, Turks, heretics and infidels." I am not applying these terms to you, for the Turks believe in God, to say nothing of the Jews; and "infidel" is a harmless name to hurl at your head, since you have the courage to assail the Faith of that Christendom which has aured you from your mother's knee, with some things which even you must count blessings. I mean your intellectual training has been in that civilization which exists in that part of the world known as Christendom. If I knew or could imagine what name you called yourself, I would use it. As I don't, you will excuse me if I try just here to leave you nameless.

I confess I have a strong interest in men like you. It is the interest a man has in some strange phenomenon which teaches him useful lessons. You are very valuable folk to Catholic Christianity—more so than half the German Commentaries and a big title of pure Protestant sermons. You are thorough men—representative men—plain, intelligible men; if you will excuse the phrase, big, bold, Protestant men, who have fought your way out of all religion into the unknown, and God and His Word you don't choose to know. Instead of leaving your neighbors all the fun of protesting against any church except such as any twelve men may found at any time, you excel them all in sending all churches to the tomb of the Capulets, or even a more ill-omened place, if you think there is any. We have had half-way iconoclasts—Voltaire, Jean Jacques, Thomas Paine, Strauss, Parker (who believed after a fashion in some sort of Christianity). But now you come, rid of all that nonsense, and you stand squarely on something, I will merely say for the present, vastly more radical. Did you ever think that, if these old men had not come to prepare the way, you would have never been? Were they not your forerunners, to prepare the way before you? Now I speak to you because you are the foremost men of your strain (not mine)—because you show where all rationalism, free thinking, and breaking away from historic Christianity tends—because you prove to any man that, when he breaks away the barrier of positive creeds, he is out on a moor where he can logically bring up only in the nothingness (as I think) of utter denial. I would, if I could, put you and your oracles under the nose of every Congregationalist, Calvinist, Unitarian, Baptist, Methodist, in the world; and you would do more to convert them back to historic creeds and the ancient faith than all the sermons I could preach in a lifetime. Since I did not make you what you are, and God has allowed you to exist, to bring (as he always does) good out of evil, I may rejoice that you exist to hurry on that reaction in which men, shrinking back from atheism, will submit to the ancient Catholic faith as deliverance of them and their posterity from blank, sheer denial, or, at least, from a scientific God who is no God at all.

I know you don't believe one word of this assertion, and I don't expect you will; and, so if you please, we will leave your assertions and mine to the arbitration of the facts in the future of the human race. But since you have had the temper to assert yourself against all Christendom, you will regard me with a fellow-feeling if I make a few more assertions.

I assert that two and two are four. You grant it. It is, you confess, a fact. You would, therefore, not break your neck over that or any other fact, fighting against it—would you? You will grant me that there are some facts of like immutability, over which you have no control, about the human race, as for instance, that they are two-legged creatures. Something, law or whatever you please, has made them so. How long now do you think it would take you to make them not so? Now no doubt you have great respect for a fact, and so have I. But now I affirm that it is a fact that man is a religious animal, and will have a religion. Since he is a religious animal by the law of his humanity, how long do you think it will take you to make him an irreligious animal? You may make one man, a million perhaps, without religion; just as you might cut off a man's leg and make him a one-legged animal. But his children would have two, notwithstanding, just as the next generations after your atheists would hunger and thirst after a living God. So far, then, as you endeavor to take all religion away from man, you fight against a law of human nature. The man who fights against that is sure to be kicked by that into imbecility.

But you say, "We do not do that. We give man a religion." But what religion? And this brings me to a point to which I beg your careful attention and a plain answer. The point lies in this question. Does not the foremost scientific thought and progress of this age teach downright atheism? I mean no disrespect in the term; but, as you are a philosopher, you will not grow angry if my ignorance asks that very question. I remember the time when you were a theist in a Divinity School of New England. I have watched you, and the men with you, ever since you came on the stage, and I know you to be a thorough man; and therefore I suppose you to be an atheist—as I will explain.

You profess yourself the child and champion of the free, scientific thought of the nineteenth century. You have therefore gone with it to its logical conclusions; for if you have not, what intellectual respect can you have from any logical man—you who

have thrown away all traditions at the bidding of scientific investigation, and now quarrel with and disown your only master because it teaches atheism? You have already indicted Christianity. Will you indict the savans also? If you do, I should beg to suggest that you lack just a little modesty. You will not? Now I understand you. You stand with the logical conclusions of modern science. I ask you, are not these conclusions atheism? Answer, like the bold, plain man you are.

That you may not mistake me, let me explain what I mean by atheism. I mean by atheism, any doctrine that takes away from this world and its affairs a conscious, personal God, or Being, able to know, to feel and to rule the same according to the limitations of his own being, if there be any such. Excuse to the brevity of types my imperfect definition, but I mean a personal God. Now I say pantheism is to all practical interests and purposes, and by my definition, atheism; and I prefer, as more logical men, Huxley and Darwin to Spinoza and Emerson. What care I, or any Christian, whether at death I become bereft of personal consciousness as a part of the great All, or whether I sleep eternally my dreamless sleep of atheism? It is all the same.

Now I shall not attempt to disprove atheism, for the same reason that I should not attempt to prove, to a man denying it, that there is such a thing as space or matter. I would rather let him jump off a meeting-house and prove it to himself, if the leap was not too high. But I ask atheism—and you, if you are one, within the limits of my definition—the reason why you exist as an atheist. For the truth's sake? Now I become the denier. I say, if atheism be true, there is no certainty of any truth, since my mind itself may be a lie, and all phenomena delusions. I say there is no such thing as right and justice, since nowhere is there a fountain of the same or a law to fix the same. I say there is no government of right above me, except it be my will, unless it be the right of the bayonet or the slave-whip in the hands of power—a right of force, which is exactly no right at all, for there is no God to teach me obedience; I say there is no morality except my own lust, since there is no God to bid me be pure; I say there is no philanthropy, since my fellow-men and I are only beasts that perish, and there is no God to tell me man is my brother—no anything except my will and that of other men, to fight together for the mastery of mere force, as the brutes do; and we are all brutes, playing with lies by the aid of steam and electricity—brutes mocked, crushed, and hopeless beyond all the rest.

But the atheist says: "Atheism exists for the good of humanity." But I ask (not in the name of heaven, for there is none, nor in the name of God, for he is not, you say, but in the name of common sense and reason if there be any) why is atheism good for the human race? To comfort it? I should like to have you come and comfort with it a death-bed, or a rickety pauper, or a bereaved mother—any one of the millions of those who have suffered wrongs which in this life at least cannot be righted. I am ready any day to test atheism and Christianity by the good that the human race will declare that they receive from either. You say we are all wedded to our superstitions. You certainly cannot think that there are no men of sense who believe in historic Christianity.

Unless I mistake, you and I were both bred in the same college. You have given your life to destroy Christianity, I to work under it and for it. I certainly expect Christianity will win, in spite of you and without me. I choose in your presence to base my expectation simply on the facts of history. I read in history that Christianity is not attacked for the first time, in this nineteenth century. Rome attacked it; but the Christian ritual was read over its imperial grave. Neo-Platonism smote at it with the soft hands of compromise; but the Coptic ritual is read this year in an Alexandria out of which Neo-Platonism has perished nigh fifteen hundred years. Voltaire attacked it; but every Sunday morning the air over his grave is filled with the chiming of bells that call Frenchmen to Christian altars. Strauss, Baur and Paulus are dead; but the swing of German theology is towards a more positive and reverent exegesis. You and the men with you are leading in these provinces a war of extermination against the old religion. You are not old, and may live long; but after you become that dust and ashes which some of you adore, the Church of God that cannot die will merely make your memory a text for a discourse on that charity which would have led you to your Father's house, and ye would not.

I am your servant in the truth,

NATHAN H. CHAMBERLAIN.

Rector of St. James' Church, Milwaukee.

REV. MR. CHAMBERLAIN:

The whole point of your letter lies in the assertion that science leads to atheism, and that, if I flinch not from the logic I profess to follow, I must be an atheist. To this I can reply only by referring to my lecture entitled "The God of Science," a copy of which I have mailed to your address. In that you will find a full and frank answer to your inquiries.

The term atheist has neither terror nor attraction for me. I do not call myself an atheist, but am quite indifferent whether you, setting up your own definition, call me so or not. After reading my lecture, you may classify me at your leisure, as you

please. If, however, disbelief in your Apostolic, Nicene and Athanasian God constitutes atheism—if, as you say, "a scientific God is no God at all"—most assuredly I am an atheist; but if the God of your creed is only a stammering hint of the Divine Reality of Nature, of which science brings daily fresh and fuller knowledge, then am I no atheist, but a most intense believer. You are welcome to prefer candle-light to sun-light, and to call me blind because I pay slight heed to your consecrated taper; but I find life illumined all the same, and fear no darkness at the end.

Having in few words answered your whole letter, I would ask one question in return. You say that science leads logically to atheism. Do you reject science? You admit the absolute antagonism between science and Christian theism; you believe in the latter; do you disbelieve in the former? I think you will not flinch from an answer to this question.

I am no man's servant, in the truth or out of it; but I am your brother-man and fellow-servant of the truth,
FRANCIS E. ABBOT.

SCIENCE AND THE CLERGY.

With regard to the question of time, the views of men have changed remarkably in our day and generation; and I must say as regards courage also, and a manifold willingness to engage in open contest, with fair weapons, a great change has also occurred. The clergy of England—at all events, the clergy of London—have nerve enough to listen to the strongest views which any one among us would care to utter; and they invite, if they do not challenge, men of the most decided opinions to sit and stand by those opinions in open court. No theory upset them. Let the most destructive hypothesis be stated only in the language current among gentlemen, and they look it in the face. They forego alike the thunders of heaven and the terrors of the other place, smiting the theory, if they do not like it, with honest secular strength. In fact, the greatest cowards of the present day are not to be found among the clergy; but within the pale of science itself. Two or three years ago, in an ancient London college—a clerical institution—I heard a very remarkable lecture by a very remarkable man. Three or four hundred clergymen were present at the lecture. The orator began with the civilization of Egypt in the time of Joseph, pointing out that the very perfect organization of the kingdom, and the possession of chariots, in one of which Joseph rode, indicated a long antecedent period of civilization. He then passed on to the mud of the Nile, its rate of augmentation, its present thickness, and the remains of human handwork found therein; thence to the rocks which bound the Nile valley, which seem with organic remains. Thus in his own clear and admirable way he caused the idea of the world's age to expand itself indefinitely before the mind of his audience; and he contrasted this with the age usually assigned to the world. During his discourse he seemed to be swimming against a stream; he manifestly thought that he was opposing general conviction. He expected resistance; so did I. But it was all a mistake. There was no adverse current, no opposing conviction, no resistance; merely here and there a half-humorous but unsuccessful attempt to entangle him in his talk. The meeting agreed with all that had been said regarding the antiquity of the earth and of its life. They had, indeed, known it all long ago; and they good-humoredly rallied the lecturer for coming among them with so stale a story. It was quite plain that this large body of clergymen—who were, I should say, the finest samples of their class—had entirely given up the ancient landmarks, and transported the conceptions of life's origin to an indefinitely distant past. In fact, clergymen—if I might be allowed a parenthesis to say so—have as strong a leaning toward scientific truth as other men; only the resistance to this bent—a resistance due to education—is generally stronger in their case than in others. They do not lack the positive element—namely, the love of truth; but the negative element, the fear of error, preponderates. Slowness of acceptance, or even hostility, may be thus accounted for.—Prof. Tyndall.

WAS WASHINGTON A CHRISTIAN?

(From the Boston Investigator.)

MR. EDITOR:—A friend, in whose town I lectured lately, writes me thus:—

"The Christians had the most fault with you because you said that Washington was an infidel. They say that is a lie. If you have time, I wish you would publish the proof in the Investigator."

The following extract will show that, if the statement is a "lie," it was believed when Washington was alive, and is confirmed by the testimony of Christian clergymen:—

"Dr. Rush told me that he had it from Asa Greene, that when the clergy addressed Gen. Washington in his departure from the Government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pose their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address, particularly, except that, which he passed over without notice. Rush observed he never did say a word on the subject in any of his public papers, except in his vindictory letter to the Governors of the S. A. C. when he re-joined his commission to the army, where he spoke of the 'oxygen influence of the Christian religion.'"

"I know that Governor Morris, who pretended to be in his

secrets, and believed himself to be so, has often told me that Gen. Washington believed no more in that system than he himself did."—Extract from Jefferson's Journal of February, 1800. Jefferson's Works, volume 4, p. 518.

In the Albany Daily Advertiser of Oct. 29, 1831, was published a sermon by the Rev. Dr. Wilson of that city, in which occurred the following paragraph:—

"Washington was a man of valor. He was esteemed by the whole world as a great and good man, but he was not a professor of religion, at least not till after he was President. When the Congress sat in Philadelphia, President Washington attended the Episcopal Church. The rector, Dr. Abercrombie, has told me that on the days when the sacrament of the Lord's Supper was to be administered, Washington's custom was to rise, just before the ceremony commenced, and to walk out of the church. This became a subject of remark in the congregation, as setting a bad example. At length the Doctor undertook to speak of it, with a direct allusion to the President. Washington was heard afterwards to remark, that this was the first time a clergyman had thus preached to him, and that he would henceforth neither trouble the Doctor nor his congregation on such occasions. And ever after that upon communion days he absented himself from the church."

(A report of this sermon, as it appeared in the paper above referred to, is published at the Investigator office.)

The following reference to the sermon is from the pen of Robert Dale Owen, and is copied from the appendix to the Discussion between Bachelor and Owen (p. 387):—

"As this important paragraph, being only from a newspaper report, could hardly be considered authentic, I myself called, accompanied by a gentleman of this city, on Dr. Wilson this afternoon. After giving my name, and stating the object of my visit, I read to the Doctor at his request the above paragraph. When he had completed its reading, I endorsed every word of that. He further added, 'As I conceive that truth is truth, whether it make for or against us, I will not conceal from you any information on this subject, even such as I have not yet given to the public. At the close of our conversation on the subject, Dr. Abercrombie's emphatic expression was, for I well remember the words, "Sir, Washington was a Unitarian." Now, continued Dr. Wilson, "I have diligently perused every line that Washington ever gave to the public, and I do not find one expression in which he pledges himself as a professor of Christianity. I think any man who will candidly do as I have done, will come to the conclusion that he was a Deist, and nothing more. I do not take upon myself to say positively that he was, but that is my opinion."

"Dr. Abercrombie, the associate of Bishop White (continues Mr. Owen) in the pastoral charge of Christ's Church in Philadelphia, is now alive to corroborate the statement of his brother clergyman."

Respectfully, B. F. UNDERWOOD.

THORNDIKE, MASS., March 21, 1872.

GROTE IN WESTMINSTER ABBEY.

[By M. D. Conway, in the Chelmsford Commercial of April 11.]

On yesterday the bust of Grote, the historian, was unveiled in Westminster Abbey, above the spot in the floor where his dust lies. It is just between the poet's corner and the south transept. It is by Bacon, a beautiful piece of white marble, and an excellent likeness of one of the noblest heads it has been my lot to see. The great, strong brow always seemed to me to call for marble to represent both its massiveness and its calm light. But I never expected to see that head and front of philosophical heresy set up among the "images" (as the Scotch call them) of the old Abbey. It is a sign of what Christianity in England has come to, that the bones of Grote should be laid in his oldest temple, and his bust be there enshrined along with the Saints. For Tom Paine was orthodox compared with Grote. The only deity Grote believed in was the great spirit of humanity. Nor was he a reticent, compliant, easy-going heretic. As President of University College, he fought by the side of Mill against allowing so rationalistic a Christian as Martineau (whom, personally, both admired) to occupy a professorship in it, and succeeded in placing the clever young disciple of the Protoplasmic School, Professor Robertson, in the chair for which Martineau was a candidate. Grote and Mill together were for years the rebellious Titans against the throne of Dogma in this country, and the views of Grote have made the street on which the University College is situated (Gower street) proverbial. One hears of "Gower street principles." Grote's dying testimony was a blow at the clergy; he left in his will an endowment of a professorship in the institution of which he had been President, on condition that no clergyman or minister of any denomination should ever be eligible to it. While universal paroxysm was still raving over that, the literary fraternity of England demanded that the Scholar should be buried in Westminster Abbey, and Dean Stanley (long suspected of being no more orthodox at heart than his friend Grote) turned traitor to the pious, and so the historian and heretic stands in the old shrine of the great, saying silently to English youth: "Think freely; speak bravely; the teeth of Dogma are drawn."

A Scottish piper was once passing through a deep forest. In the evening he sat down to take his supper. He had hardly begun, when a number of hungry wolves, prowling about for food, collected round him. In self-defence, the poor man began to throw pieces of his victuals to them, which they greedily devoured. When he had disposed of all, in a fit of despair he took his pipes and began to play. The unusual sound terrified the wolves, which, one and all, took to their heels and scampered off in every direction. On observing which, Sandy quietly remarked: "An I'd kenned ye liket the pipes as we'd, I'd a' gien ye a sping afore supper."

Speaking of the sloth, Sidney Smith says:—"He moves suspended, rests suspended, sleeps suspended, and, in fact, passes his life in suspense, like a young clergyman distantly related to a Bishop."

Voices from the People.

[EXTRACTS FROM LETTERS.]

"It has just penetrated the torpid brain of a woman in receipt of a small salary (I know it will occur to you that, if the brain were less torpid, the salary would be larger) that she may subscribe for a share in THE INDEX Association. I do not know if I am to get any thing or in any way to be benefited pecuniarily; but I do know I am a friend to Free Religion, and earnestly desire its growth, not only for the man that is, but for the man that is to be. I say 'man,' for I think men require rather more toning-up than women in the practice of the precepts taught by Free Religionists; and since I have learned through THE INDEX that only ten per cent. will be required annually, I gladly embrace the opportunity to become one of your subscribers, providing I understand the matter correctly, for one share."

LOCAL NOTICES.

FIRST HISTORIC SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WAREHOUSE OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

RECEIVED.

PRE-HISTORIC TIMES, AS ILLUSTRATED BY ANCIENT REMAINS AND THE MANNERS AND CUSTOMS OF MODERN SAVAGES. By Sir JOHN LUBBOCK, Bart., M. P., Vice-President of the Royal Society, Vice-President of the British Association, President of the Anthropological Institute, and Fellow of the Linnean, Geological and other learned Societies. New York: D. APPLETON & Co., 549 & 551 Broadway. 1872. 8vo. pp. 640.

CHAPTERS FROM THE BIBLE OF THE AGES. Compiled and Edited by G. B. STERNBERG. Detroit, Michigan: Published by the Editor. 1872. pp. 400.

THE TRIAL OF TITMUS. By GEORGE JACOB HOLYOAKE. HOLYOAKE & Co., Booksellers and Publishers, 147 Fleet Street, London, pp. 176.

SCIENCE PRIMERS.—CHEMISTRY. By H. E. ROSCOE, Professor of Chemistry in Owens College, Manchester; Author of "The Spectroscopic Analysis," "Lessons in Elementary Chemistry," &c. With illustrations. New York: D. APPLETON & Co. 1872. pp. 108.

SCIENCE PRIMERS.—PHYSICS. By BALFOUR STEWART, Professor of Natural Philosophy, The Owens College, Manchester. Author of "Elementary Lessons in Physics," With illustrations. New York: D. APPLETON & Co. 1871. pp. 133.

ON THE RELATIONS OF THIRISH TO PANTHEISM, AND THE GALLA RELIGION. By Professor F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1872.

A DIALOGUE BY WAY OF CATECHISM. Religious, Moral, and Philosophical, for Grown Men and Women, Plainly Disputed, but of None of the Religious Denominations Extant in the World. By A. PHYSICIAN. Part II. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1872.

ON FAITH. By A. D. GRAHAM and "F. H." Published by Thomas Scott, Mount Pleasant, Ramsgate. 1872.

RELIGION AND ITS "LIBERATORS." By EDWARD MATLAND. (Reprinted from The Manchester Friend, 19th January, 1871.)

SINCERITY: An Address before the Essex Conference, Feb. 28, 1872. By C. A. BARTON. Boston: Reprinted from The Radical for May, 1872.

THE EARLY SOCIAL LIFE OF MAN: An Extract from an Unpublished work on "Man in Geology, &c." By DYER D. LUM. Boston: WILLIAM WHITE & Co., 135 Washington St. 1872.

WOMAN'S DEFENCE: A Reply to Horatio Greeley's Lecture, recently delivered in Providence, R. I. By MARY LITTON FERRIS. Plymouth: CHAS. D. HOWES, 1-10.

CHRISTIANITY VERSUS MODERN DOGMA. FRANKLIN'S Defence as a Christian in Conflict with Universalism and Spiritualism. Chelsea, Mass.: H. J. STONE. 1872.

THE RADICAL FOR MAY. Boston: OFFICE OF PUBLICATION, 23 BROADWAY. \$3.00.

THE MONTHLY RELIGIOUS MAGAZINE AND MONTHLY REVIEW. For May. Boston: LEONARD C. BOWLER, 36 Bromfield St. \$3.00.

THE HERALD OF HEALTH, AND JOURNAL OF PHYSICAL CULTURE. May, 1872. New York: WOOD & HOLBROOK, 13 & 15 LAUREL ST. \$1.35.

THE INDUSTRIAL FOR MAY, 1872. Richmond, Ind.: ISAAC KIRKLEY, Editor and Publisher. \$1.50.

THE LITTLE CORPORAL FOR MAY, 1872. JOHN E. MILLER, 24 West Randolph St., Chicago. \$1.50.

THE LAWS OF LIFE AND JOURNAL OF HEALTH. May and June, 1872. HARRIET N. AUSTIN, M. D., Editor. AUSTIN, JACKSON & Co., Danville, N. Y. \$1.50.

PUBLISHER'S NOTICES.

Cash Receipts for the Week ending May 11th.—Dr. Wm. McPherson, \$2; Th. Jacobs, \$2; James F. Brown, \$2; Anton Reymann, \$2; Geo. Part, \$2; James L. Fagan, 50 cts.; E. B. Seelye, \$2; C. A. Thompson, \$2; Mrs. Sophia Nagle, 50 cts.; Moses Stearns, \$2; C. W. Spaulding, 50 cts.; Herman Lieber, \$12; Clemens Vannegut, \$12; Ferd. Christmann, \$12; J. Eldridge, \$2; Henry Schnall, \$12; J. Eldridge, \$2; J. O. Martin, \$2; Jas. Blinn, \$1; Guido Marx, \$25; G. M. Heracourt, \$2; J. C. B. Wallace, \$1; Oliver G. Cooper, \$2.50; H. L. Green, \$2.50; A. Gehring, \$2; Cyrus Wick, \$1; Guido Marx, 75 cts.; Wm. A. Jenkins, \$2; Carl H. Horsch, \$15; Laura Barnaby, 15 cts.; C. R. Woodard, 25 cts.; D. F. Bruner, \$2; B. F. Horton, \$2; Wm. Humphrey, \$2; J. H. Colegrove, 25 cts.; A. McFarland, 25 cts.; Geo. Allen, \$1.10; Mary E. Hughes, 10 cts.; Wm. H. Franklin, 50 cts.; J. D. Zimmerman, \$1.25; M. N. Ferris, 50 cts.; Mrs. M. M. Sherman, \$1; Walter P. Austin, \$5; Thos. Tucker, \$2; Joseph B. Weaver, \$2; F. V. Smith, \$2; Perry, 10 cts.; F. S. Howland, \$1; Henry Powell, \$1.50; G. W. Speyer, \$2; L. G. Felch, \$2.50; Michael New, 50 cts.; Dr. P. P. Field, \$2; Rev. J. W. Chadwick, \$2; Johannes Kleinbas, \$2.70; Isaac Jacobs, \$2; H. B. Leonard, 50 cts.; Mrs. A. B. Patton, \$2; Fr. Toelle, 25 cts.; Chas. Willis, \$1.50; F. Brewer, \$2; T. C. Randolph, \$1.50; J. F. Kimball, 50 cts.; Wm. J. Foster, \$12; Joseph B. Weaver, \$2; F. V. Smith, \$2; E. H. Russell, \$2; Juliet Porter, \$2; H. L. Green, \$2.50; James Phelps, 60 cts.; Josephine S. Tilton, \$3.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry.

LISTENING.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-tipped shell,
To which, in silence hushed, his very soul
Listened intensely: and his countenance soon
Brightened with joy, for murmurings from within
Were heard, sonorous cadences, whereby
To his belief the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith.

WORDSWORTH, *Excursion*, Bk. IV.

The Index.

MAY 18, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Five Hundred Shares, \$50,000			
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SPECIAL NOTICE.—The Annual Meeting of the Stockholders of the INDEX ASSOCIATION will be held in Toledo, Saturday, June 1, at 7½ P. M., in THE INDEX Office, No. 90 St. Clair Street.

"It will not do for the 'Orthodox' to tell the truth about Unitarianism, because, when they do, they will find that all thinking people among themselves are Unitarians."

So says the Topeka Unitarian, and proves too much. Is Unitarianism nothing but "thinking Orthodoxy?" Thinking or thoughtless, Orthodoxy makes but thin soup, at the best.

TWO CRISES.

The following explicit avowal of adherence to the principle of absolute spiritual freedom is cut from a recent number of the Boston (Unitarian) *Christian Register*—

"The *Christian Disciple*, for January, 1822, says: 'We hold to the principles of religious liberty in their utmost extent and most unqualified character.' 'No examination of the religious opinions of another for admission to our communion or fellowship, with whatever softening preferences it may be proposed, should be acquiesced in.'"

The *Christian Disciple* was the predecessor of the *Christian Examiner*, that most scholarly of Unitarian publications (now deceased, or rather merged in *Old and New*), and was the universally recognized exponent of early Unitarianism. The words above quoted strikingly illustrate the bold and progressive spirit which animated its first utterances. At the very same time, however, the early Unitarian leaders as explicitly avowed their fealty to the "Lord Jesus Christ." They did not perceive the deep antagonism latent in this double profession of allegiance to "Christ and Liberty."

Until the year 1865, there was no organization of the Unitarian churches. The two conflicting principles contained in Unitarianism were slowly working out their natural results, and it was becoming manifest that the principle of freedom was undermining the denomination's fidelity to the "Lord Jesus Christ." In alarm at this dangerous tendency, representative Unitarians of the more conservative school succeeded in gathering a large convention of delegates from the churches at New York, in April, 1865. In spite of remonstrance and by means of the "previous question," they cut off all free debate and secured the adoption of the following preamble to a permanent Constitution:—

"PREAMBLE.—Whereas, The great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son,—

ARTICLE 1.—Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian Churches, &c., &c."

The radicals of the denomination felt deeply dissatisfied at the adoption of this preamble, and especially at the insertion of the words in it which we have italicized. But they hoped that, inasmuch as all fair debate had been suppressed by shrewd and arbitrary management, a broader platform might yet be secured, provided the Unitarian body could have the issue fairly presented to them. Consequently, at the next meeting of the "National Conference" at Syracuse, in October, 1866, a substitute was proposed for the above preamble as follows:—

"WHEREAS, The object of Christianity is the universal diffusion of Love, Righteousness, and Truth; and the attainment of this object depends, under God, upon individual and collective Christian activity; and collective Christian activity, to be efficient, must be thoroughly organized; and

"WHEREAS, Perfect freedom of thought, which is at once the right and duty of every human being, always leads to diversity of opinion, and is therefore hindered by common creeds, or statements of faith; and

"WHEREAS, The only reconciliation of the duties of collective Christian activity and individual freedom of thought lies in an efficient organization for practical Christian work, based rather on unity of spirit than on uniformity of belief:

ARTICLE 1.—Therefore the churches here assembled, disregarding all sectarian or theological differences, and offering a cordial fellowship to all who will join with them in Christian work, unite themselves in a common body, to be known as the National Conference of Unitarian and Independent Churches."

On the proposal to substitute this preamble for the other, there was a free and earnest debate of five or six hours; and the proposed substitute was rejected by about a two-thirds vote. Since that time, no direct effort to repeal the preamble as first adopted has ever been made; it was in fact finally endorsed at the meeting of the Conference in 1868 by the radicals themselves. The victory of the conservatives was complete.

Notwithstanding the numerical feebleness of the Unitarian sect, the conflict of ideas here briefly sketched was of world-wide importance. It marked a great crisis in the history of Christianity. The self-assertion of the modern spirit of liberty within the pale of the Christian church, which constitutes the entire significance of the Protestant Reformation, had encouraged the hope that the Christian re-

ligion could adapt itself to modern civilization, and govern the future as it had governed the past. Thousands cherish this hope to-day. But it is a vain one. Never can the experiment of attempting the reconciliation of Christianity with Freedom be made under more favorable auspices. The most advanced, liberal, and progressive sect in Christendom were asked in effect to put on the Christian name a purely moral, practical, and non-doctrinal meaning, and thus to make Christian brotherhood identical with human brotherhood. The appeal was heard, debated, and denied. In the light of later experience we justify the action of the Syracuse Conference, which could not have done otherwise as a Christian body. The ultimate limit of "Christian liberty" had been reached—it could not be overpassed. To discard the Christian Confession of faith in Jesus as the Christ would have been to reject Christianity as a distinguishable and distinct religion. The vital necessity of the Christian Confession to the very existence of a Christian church here asserted itself, and it was found historically impossible to emancipate Christianity from that minimum Christian creed. The crisis came. Between fidelity to the Christ and fidelity to Freedom the Church was called to decide; and Freedom was trampled into the dust. Without faith in the Christ there can be no Christianity; and "by that sign" has Christianity lost the empire of the modern world. Ideally viewed, this is the vast significance of the Unitarian Conference at Syracuse, now forgotten by all but the Unitarian denomination and a few outside thinkers who can appreciate the unspeakable importance of the question there decided.

Out of that denial of Freedom and Fellowship by the Christian Confession, the Free Religious Association was born. Unitarianism avowedly planted itself on Freedom and Christianity, not perceiving that it had sacrificed the one to the other. The Free Religious Association planted itself on Freedom and Religion. "Has it also," it is asked, "sacrificed the one to the other?" That is the question now; and it brings a new crisis every whit as momentous as the one just described.

The issue which thus commands the attention of all members of this Association, and which has taken form in the proposition to make an explanatory addition to its Constitution, published in another column, did not originate within the Association, but outside of it. No question of liberty has ever been raised on its platform, which by universal consent has been opened to speakers of all opinions. In the invitations issued by the Executive Committee, the endeavor has always been to secure such a diversity of opinion in the addresses at our annual conventions as should practically illustrate the unlimited hospitality we offer to all earnest searchers after truth. But certain unfriendly critics have urged that the words "religion" and "religious," occurring in the Constitution and name of the Association, pledge all its members at least to a belief in Theism, and therefore practically limit its fellowship by a creed. This, in the opinion of Mr. Potter and ourself, is untrue; but, not being willing to wait till some member should be obliged to offer a protest against the words in question, we have preferred to anticipate all possible misunderstanding, and have agreed to propose an additional clause to the Constitution disposing forever of all such captious criticisms. This addition is expressly intended to remove all possible doubt of the sincerity and cordiality of the invitation offered by the Association, not only to theists, but equally to atheists, materialists, positivists, and all other non-believers in Theism who may be attracted to our fellowship by sympathy for its objects and principles. Such persons as these, who are elsewhere neglected or excluded, we would for that very reason invite with peculiar cordiality to co-operate with us, and share that free fellowship which we would gladly, if permitted, extend to all mankind. While it is best not to ask the Association to adopt any particular definition of the words "religion" and "religious," it has become necessary that the Association should now unmistakably declare that these words are not so used in its Constitution and name as to limit membership by any creed whatever, expressed or implied, or to infringe in the least degree upon the right of untrammelled thought and speech. This is the purport of the proposed addition to the Constitution of the Free Religious Association.

As Mr. Potter stated last week, "the spirit and substance of these additional clauses have always

been in the Constitution." No change is proposed, but only a more explicit avowal of the cardinal principles of the free religious movement. The Constitution, adopted by the Association in 1867, was originally drafted by Messrs. Potter, Towne, and Abbot; and the only reason why a more explicit and emphatic declaration of the right of free thought was not made at the time was because this principle was so universally and completely recognized among the friends of the movement that it seemed superfluous to affirm it in any formal manner. It was desired to avoid multiplying words unnecessarily, and to make the organization as loose as possible. But advantage has been taken of this informality, and it is now plainly apparent that a definite affirmation of free thought and free fellowship should be made. We believe that no objection whatever will be offered to the adoption of the proposed amendment (if it can be called such) at the approaching annual meeting; for there is but one spirit, so far as we know, among the members of the Association, and that most decidedly in favor of the principles now distinctly enunciated. So far as the Association is concerned, therefore, we regard the present crisis as only one in form.

But none the less does the proposed amendment mark a great and momentous crisis in the history of Religion. "Christian liberty" has been proved to have its limit. *Has "religious liberty" also its limit?* Christianity cannot exist without a creed. *Can Religion exist without a creed?* This is the new issue which the Free Religious Association, although a small body numerically, is now called to meet as a representative of the most advanced thought of the age. No attempt is made to establish a verbal definition of the word "religion;" yet none the less will the Association define it now by action. The Association is avowedly a "religious" one; and the first of its avowed objects is "to promote the interests of pure religion." Leaving each individual at perfect liberty to define the word verbally as he pleases, the Association must now define the idea practically, as one of its avowed objects. It must either reject the proposed amendment, and thus define religion as necessarily involving a belief in God; or it must adopt the amendment, and thus define religion as consistent both with belief and disbelief in God. That is, it must now decide whether religion is or is not compatible with absolute freedom of thought. It must decide whether there can be any such thing as religious atheism, or atheistic religion. It must decide whether the "pure religion" whose interests it seeks to promote is as undogmatic as aspiration and love of truth and effort to realize all ideal perfection, or whether these are irreligious until coupled with a conscious belief in God. In a word, it must decide whether there can be really any such thing as "free religion," or whether humanity must indeed go outside of religion in order to find freedom.

This is a great issue, a great crisis in the history of religion. We do not mean that the Free Religious Association will answer these questions for all mankind; but it will answer them for itself and the answer will exercise great influence. We confidently anticipate a right and true answer, and feel no apprehension whatever of the result, although we are most deeply interested in it. Regretting the probability of our absence at the forthcoming meeting of the Association, we have stated in this public manner our reasons for joining with Mr. Potter in proposing the contemplated amendment, because we want the Association fully to understand them, and to act on the proposition with complete knowledge of the grounds on which it is based—that is, so far as we are personally concerned. In this statement of reasons we would be understood as speaking for ourselves only, and not for Mr. Potter, who will present his own reasons in his own way.

These two questions—"Is Christianity incompatible with Freedom?" and "Is Religion incompatible with Freedom?"—involve issues which lend to the Unitarian denomination and the Free Religious Association an importance by no means commensurate with their numbers. They make two great crises in the development of thought and the progress of the race. It is extremely unlikely that another effort will ever be made to emancipate Christianity from the creed of the Christian Confession; nor would Christianity remain such, if emancipated. It is also extremely unlikely that the amendment now proposed to the Free Religious Association will ever be proposed again, if now deliberately

rejected. But if we have understood the spirit of the Association in the past, its confidently expected action will simply prove that Religion safely passed the ordeal, and met the test of Freedom, at the very birth of the Association in 1867; and that the religious brotherhood of man will not be built upon the ruins of individual liberty, but will rather find its basis, its foundation, its corner-stone, in the freest possible aspiration and endeavor towards the ideal Perfect.

FREE RELIGIOUS ASSOCIATION.

THE FIFTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 30th and 31st of May. The meeting will open with a Session for Business and Addresses in the Parker Fraternity Hall on Thursday evening, May 30th, at 7½ o'clock. At this session two amendments to the Constitution are to be acted upon:

1. To change the number of Vice-Presidents from "three" to "twelve."
2. To add to the first sentence of the Second Article, after the words "other Associations," and connecting by a semi-colon, the following words: "and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being."

On Friday, May 31st, there will be a Convention in Tremont Temple with three sessions, beginning at 10 A. M. and 3½ P. M. and 7½ P. M. The subjects to be considered are—"Liberty and the Church in America," "Does Religion represent a permanent Sentiment of the Human Mind, or is it a perishable Superstition?" and "The Religion of Humanity." These subjects will be introduced by essays by J. W. Chadwick, of Brooklyn, C. D. B. Mills, of Syracuse, and O. B. Frothingham, the President, to be followed by addresses and discussion. Other distinguished speakers will be present.

WM. J. POTTER,

Secretary.

LUCRETIVS.

A metrical translation of Lucretius' celebrated poem "On the Nature of Things," made by Charles F. Johnson, and published by De Witt C. Lent & Co., New York, deserves special mention in THE INDEX. Not because the version itself is so good, for in some respects it is quite imperfect; the author is not an artist in the use of words; his ear is not musical, his vocabulary is rather deficient in copiousness, and his skill in the construction of rhythmical sentences is not eminent. The interest of the volume lies in the work itself, which is sufficiently well produced to be made intelligible and attractive.

The poem was first published in Rome fifty-four years before Christ, in its present unfinished state, the author of it having died suddenly, in the prime of life, and left his labor of love incomplete. He was an enthusiastic disciple of Epicurus, and wrote this poem to explain and commend the philosophy of his teacher. The subject was not a promising one, for, apart from its philosophical character, the system of Epicurus is to the modern reader singularly dry and prosaic. That a man really devoted to it, accepting all its features, grappling with all its difficulties, and resolute in his determination to give a faithful exposition of it, should have produced anything worthy of being called a poem, proves the notion groundless that atheism and poetry are incompatible. For this is a poem, and a grand poem, with a wealth of imagery fanciful and imaginative in it, with noble descriptions, glowing sentiments, high intellectual and moral purpose: It is ingenious, entertaining, graceful, witty, always interesting and frequently beautiful. As one of the famous works of antiquity, it is curious, and should find many readers; but to modern thinkers it is peculiarly deserving of regard as showing the kindred between old and new thoughts, and proving that the finest

and purest feelings may be associated with opinions held to be utterly barren.

Lucretius is a materialist who rejoices in his materialism. It is his pride and boast. It is his materialism that moves him to praise. It is his delight at being delivered from the spectres of so-called religion, guardian spirits, demons, the chimeras of an existence after death, that breaks out into song. He writes not in the cause of speculation, or of philosophy technically considered, or of literary art; but as an earnest well-wisher towards his kind, intent on exorcising the fiends of fear that peopled the future, making death terrible, and the spaces above, making hideous the thought of deity. And he wrote a poem because poetry seemed to him the only fit vehicle for conveying his emancipating and buoyant ideas. To render men self-reliant, self-respecting, thoughtful, rational, cheerful, was, in his judgment, the highest office of the inspired man. The moral tone of the work is pure, generous, lofty, and the reader is led to feel that it is so not in spite of the philosophy, but because the philosophy compels. The author's cordial faith in his gospel of "irreligion" breaks out in frequent bursts of enthusiasm; and, when quiet, is so warm that its naturalness and genuineness cannot be doubted. This characteristic of the poem is of prime interest, as proving incontestably that one may be happy, enthusiastic, earnest, and high-toned, and yet deliberately repudiate, eagerly and impetuously repudiate, the cherished beliefs of his time. It is not true that "the atheist will lie, cheat and steal" quicker than a superstitious man will.

We are not approving or applauding atheism, but simply vindicating it against an ignorant and base aspersion. For the rest, this poem of Lucretius shows how hard it is for a noble mind to escape the fundamental conceptions on which the belief in God reposes. With no scientific knowledge as we apprehend it, with a theory of the origin of the universe grotesque in the extreme, he yet speaks of the ubiquitous presence and ruling energy of law with the confidence of a modern scientist; counsels implicit reliance on law as the ground of safety, the source of mental elevation, and the condition of peace. Obedience to law constitutes freedom. Reason and knowledge are the emancipators. Nature, in his view, is no abstraction, no chaos of blind forces, no frigid system of elements, but a living power, working all the time. As we read his glowing tributes to its unity, order, beauty, charm, we are reminded of modern poets to whom such thoughts are an inspiration. In passages he seems to anticipate the beliefs of our most recent schools. He teaches the gradual advance of mankind from the rudest conditions, their improvement by means of experience and knowledge; he rejects the doctrine of final causes; traces knowledge to impressions on the senses; is a sensationalist in psychology, a utilitarian in morals. In the course of his speculations he seems to stumble on the hypothesis of the development of species by the effort to maintain life. It is truly touching to note the power of an essentially correct method to make its way through the thickets of ignorance and embarrassment, and arrive at proximately just conclusions. The defects of imperfect knowledge, the crudeness of immature conceptions, and the aberrations caused by the superstitions prevalent in the early age when he flourished, may all be corrected now. The skill that made so much from such scanty materials, the faith that saw so much amid such dense darkness, the piety that so revered and worshipped when surrounded by idols it had itself shattered, deserves only sympathy and admiration.

O. B. F.

AUTHORITY IN RELIGION AND SCIENCE.

The old ecclesiastical view of authority in religion, and the only view that would now be accepted as sound in most ecclesiastical quarters, is that a religious teacher is accredited as such in some supernatural way. The Bible is regarded as authority because it is believed to have been supernaturally inspired. Jesus is held to be the authoritative Head of the Christian Church and supreme religious teacher of the human race because he is believed to have been supernaturally commissioned for that office. Believers in Romanism regard their church as having authority because they believe that it is supernaturally invested with the office of interpreting the revelation originally given to the writers of the Bible and to Jesus. According to this view of religious

authority, the human reason and conscience are bound to accept as true whatever is taught in its name, whether by their own natural perception, they perceive it to be true or not. In fact, the human intelligence is declared to be of itself incompetent as a guide in matters of truth and duty, and for this reason the authoritative message is sent by supernatural process from the Deity.

But theologians of the liberal school of thought manifest a strong tendency away from this ecclesiastical view of religious authority. They begin their departure with the doctrine that it is truth that inspires a teacher and invests him with authority; that the Bible is an inspired book because of the high spiritual truth it contains, and not because it was penned by any miraculous process; that Jesus spoke with authority because he spoke out of such a full and satisfying perception of truth, and not because he had power to work miracles. Of course from this position it is but a short step to the further doctrine that all parts of the Bible are not alike inspired and authoritative, since all parts do not alike contain the same full and satisfying truth, and that all books and all religious teachings are inspired and authoritative in just the proportion that they have truth to proclaim. And this doctrine, it is evident, involves the assumption that the final test even in matters of religious truth must be the human intelligence. On this theory it is really the human intelligence which, examining whatever is presented for truth, finally declares that to be authoritative which it stamps with the seal of its own authority.

It would seem as if, when this point is reached, all specific and exceptional authority for the Bible, for Jesus, for Christianity, were abandoned, and that the old ecclesiastical view of authority were left so far in the rear that there would be no thought of trying to retain even the shadow of it. Yet an earnest attempt is made by many of these advanced and liberal religious believers to retain for the Bible, and in particular for Jesus, some special place of authority still, even though it be admitted that neither is infallible and that the teachings of both must be judged by human reason and conscience. This attempt is made on the ground of the analogy between authority in religion and authority in science,—or, more generally, between the competent religious teacher and the competent teacher in any branch of knowledge, as in literature, the arts, sciences, trades, history, politics. He is an authority who is able to instruct. Any person in any department of human thought and activity who shows that he knows more about the subject than other persons comes to be acknowledged on that subject as an authority. His word will be accepted by the mass of persons with little question or investigation,—though there is always a tacit understanding that it is open to question and investigation by any one who has competent knowledge. So, it is said, Jesus has shown himself to be an authority in religious things. He was endowed with such keen religious insight, with such clear moral perception, with such spiritually humane sympathies, that his life and teachings have had a natural mastery in religious history and he is still legitimately accepted as an authority in matters pertaining to the soul.

"An authority." If the argument stopped there, where the analogy stops, it might be admitted. But those who use this argument are not generally satisfied to stop there. They pass, by what logical process it is difficult to see, from "an authority" to "the authority." They would make Jesus the *supreme* authority, not only standing above all other human teachers of religion (that perhaps might be admitted), but so far above and away from them as really to exclude them as authorities; so far above and away as to become the central personality of all religious history, worthy and destined to absorb all the reverence, homage, and devotion of the human race. Now it makes all the difference in the world whether in this matter you say "an" or "the." Science, in registering her authorities, knows no such passage from the *indefinite* to the *definite* article. In loose phrase you may say that this person is "the authority" in a certain branch of knowledge, another in that. But true science knows of no homage to one authority, to the theoretical or practical exclusion of all others. Its dominating homage is always to truth.

Another point is to be considered on this question, and one that seems to be strangely overlooked by those who try to build up an exceptional position of authority for Jesus on the ground of analogy between authority in religion and authority in science. It is

not expected that all persons will be scientific. It is not possible that all persons shall be learned in philosophy, in history, in literature. It is not assumed nor desired that all persons shall be artists, poets, dramatists, great merchants, great inventors. The callings in life are very different, the branches of knowledge are many and various; and those who have attended to learning one thing, who have followed one pursuit, while they know at first hand and are an authority to others in that thing which they have done, may safely enough depend upon external authority in things they have not done and not learned. But religion is something which all people are to learn, which all are to know. At least this is the ordinary assumption. If they do not possess it, they must cultivate it. And it is a matter on which secondary knowledge cannot pass. Every one must know it for himself, and not merely on the authority of some saint or prophet before him. In science we may have to accept or act upon many things without our own personal verification, because we have not the requisite time or capacity for the study. But religion cannot be deferred for want of time nor does it depend on mental capacity; and it is an experience so purely personal that in it each soul must be an authority to itself. There may be various helps of culture, various and excellent stimulus from external teaching and example; but if religion is for all men, then its highest authoritative teaching must be through the natural processes of the mind itself from that Teacher that teaches all.

W. J. P.

DEALING A FOUL BLOW.

The New York *Independent* charged the officers of the "National Association for Securing a Religious [Christian] Amendment to the United States Constitution" with *forging* the signature of Mr. James R. Osgood of Boston, to the call for their late convention in that city. The Philadelphia *Christian Statesman* makes this explanation:—

"The call for the Boston meeting was a frank and complete argument for the Amendment. Mr. Osgood was asked to read it, and, if he favored the measure, to add his signature. He read the call and signed it, knowing that it was for publication. It was not the 'managers,' but Mr. Osgood himself, who put his name before the public. It will be seen from the *Globe*, quoted above, that Mr. Osgood does not intimate that he did not sign the call, but merely explains his action in doing so. Does the *Independent* take us for absolute fools?"

The statement of the Boston *Globe* alluded to was this:—"Mr. Osgood now states that he is *opposed* to the movement, not in favor of it, and that he signed the call with the understanding that the meeting was to be for free discussion; yet the managers of the same put him before the public as one of their followers." As the call for this meeting was published in *THE INDEX* for April 20, our readers can judge for themselves whether it was or was not a "frank and complete argument for the Amendment;" we at least judge it such. If the facts stated above by the *Statesman* are true (and we see no reason whatever for doubting them), then the *Globe* and the *Independent* have been guilty of gross injustice. When a man signs a paper, it is fair to presume that he knows what he is about; and if he does not, he has only himself to blame for the unpleasant consequences of his blunder. The attempt to put down the Christian Amendment movement by such libellous clamor as that of these two papers, instead of honest criticism of the movement itself, stirs up in our mind a sentiment very nearly akin to disgust. The Christianizers have no more determined opponent in the country than *THE INDEX*; but rather than defeat their attempt by stooping to such foul misrepresentation as this, we would endure the evils of their success as best we might. Never shall it be said that we "fought the devil with fire."

The *Independent* thinks that *THE INDEX* has made a great fuss over a small matter, in openly and earnestly opposing this Christianizing scheme. But since it opposes the same scheme itself by trying to brand its advocates as forgers, and can find no more honorable mode of warfare than that of throwing vitriol in their eyes, we take its displeasure with the utmost indifference. When it was under the editorial charge of Theodore Tilton and Oliver Johnson, it was not only able and progressive, but also generous and fair. We regret to see that it has deteriorated in all these respects.

A friend writes that the pamphlet referred to in *THE INDEX*, No. 123, as sent by Dr. Hedge, was really sent by himself. We cheerfully correct the very natural mistake into which we were led.

MORE PETITIONS.

The following additional lists of names to the remonstrance against the proposed Christian Amendment to the United States Constitution have been received since our last issue:—

Mr. O. B. Frothingham, New York, N. Y., sends two hundred and twenty-four names; Mr. P. C. Turner, Albany, New York, sends seventy-nine (obtained mostly by Dr. D. L. Ditson); Mr. Ignatius Troffer, sends twenty-nine from Milford Township, Ohio; Rev. Zerah Masters, Sheffield, Illinois, sends one hundred and fourteen; Mrs. M. M. Sherman, Circleville, Ohio, sends four; Mrs. Laura Barnaby, Salem, Ohio, sends forty-three; Mr. W. R. Birdsell, Jackson, Michigan, sends twenty-three; Mr. E. M. Stevenson, New Bedford, Pennsylvania, sends two hundred and seventeen.

The total aggregate of names thus far acknowledged in *THE INDEX* is over THIRTY-ONE THOUSAND.

SLEEPING ON GUARD.

We have just seen a list of the officers of the National Religious Amendment Convention at Cincinnati. The president, vice-presidents and secretary are all men of whom we never heard before. They may be noted in their villages or counties, but they carry no more weight in the country at large than so many John Dods and Richard Roes.—*Christian Register*.

The Galilean carpenter whom the *Register* is very anxious that the whole world should recognize as "Lord and Master," and his little knot of untaught apostles, "carried no more weight" in their time than these new men of the Christian Amendment movement. But the obscure Galileans have made the whole modern world "carry" a very heavy "weight" which some of us are trying to get rid of. These "men of whom we never heard before" may yet make the *Register* "carry more weight" than it is likely ever to carry in any other way. Could anything be more superficial than this manner of estimating the force of a new movement? It is not so much the *men* it enlists, as the *ideas* it represents, that give this movement importance. We saw and heard enough at Cincinnati to convince us that the National Reform Association will sooner or later carry "weight" enough to crush the *Register* out of existence, unless the people see better than this sleepy watchman on the towers of Zion; and the men now actively propagating these ideas have character and brain enough to make themselves "heard of" when the incoherencies of Unitarianism shall be utterly drowned in the war of politico-religious strife. The surest recipe for defeat to the liberal cause is—*despise the enemy!*

One Rev. Zephaniah Meek, editor of the Catlettsburg (Kentucky) *Christian Observer*, the "organ of the Western Virginia Conference, M. E. Church South," shows his meekness by the following courageous statements:—

"A clasp of huge pretensions but very limited capacities, at Toledo, Ohio, who edits *THE INDEX*, a free religion sheet at that place, and who is known by the name of Francis Ellingwood Abbot, is just now the self-constituted champion of the opposition to the proposed religious amendment to the United States Constitution. He represents Christianity as marshalling its entire force to the contest, and he calls upon all its enemies to unite under his banner in a mighty contest for the *liberty of conscience*. We have very serious doubts as to whether so unscrupulous a man as Abbot has any conscience to enjoy liberty. Will Mr. Abbot tell us what religious editor of any or all the Christian denominations in the United States favors the amendment? Shame on such hypocrisy! We commend manliness wherever found; but if Abbot is a fit champion of free religion, it must be a heavy system."

The "hugeness" of our "pretensions" is that we are guilty of no falsehoods, even in the case of our bitterest opponents. And the "hugeness" of it is not apparent until brought into the neighborhood of such morals as dictated the above paragraph.

Sir Charles Lyell computes that all North America will be washed away into the ocean by processes now actually in operation, within the space of four and a half millions of years. We expect a great decline in the value of real estate in consequence of this prediction. What is the use of "voting yourself a farm" five miles under water? The land-grabbers and the anti-land-monopoly reformers will equally come to grief; for old Neptune is going to grab all the land for himself, and if that is not a monopoly, what is?

The independent man is alone serene. The slave of others' opinions is endlessly perturbed.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

PRE-EXISTENCE.

TO THE EDITOR OF THE INDEX.

Dear Sir,—Do you believe in the theory of pre-existence? I do not. I cannot, because it knocks the props from my hopes of a future conscious existence. It may do for dreamy, speculative enthusiasts to argue that man lived in another state of existence prior to this, but it remains yet to be proved that such theory is fact, nor can it be demonstrated by any fair method of reasoning to a mathematical certainty. The day for theories, hobbies, think-son and guess-son is past. People want facts, proofs, in this "iron age of reason."

If man existed in a prior state and has no recollection of it, what assurance have we that in the life to come we shall know all about the life that now is? If I am to be somebody else in the other life, I ask for annihilation, because the other life will be no life at all to me. Reason tells me this life is but a preparatory green-room where characters are cast for the great play of futurity, and that we step out upon the wide stage of eternity in the precise order of this cast. This looks quite natural. Reasoning from the workings of Nature, I say there is another life. But what that other life is like, I cannot even guess. Nor have I any method of knowing the duration of a future life. The crawling worm passes from its apparently dead state, and becomes a gaudy-winged butterfly. But what becomes of the butterfly? Who can tell? Does it pass into other forms of animate life, or die and mingle with the dust on the breast of its mother?

Is the germ of man produced by coition, or is it an eternal vital principle of Nature, essential to the growth of all human life? Are these germs the result of sexual intercourse, or do they lie dormant in the body? And if dormant, do not they contain within themselves other germs, and those other germs contain still other germs, until we go back to infinitude?

If the latter proposition is correct, and all these germs contain a living soul in embryo, do they pass on with the soul of man into the other life to be born there, or do they suffer, die, and perish with the body? To say these germs existed before as germs, is simply ridiculous, yet on this theory hangs the doctrine of pre-existence as I understand it. It is very easy for me to believe matter is eternal, and that I existed before this life as matter; an infinitesimal atom in the great elementary world. I never can reconcile the idea of a previous state of animate existence with a future conscious existence, because it implies practical annihilation; certain transmigration. What is the use of a future life if we are to lose our personality and be somebody else, or something else?

The body dies, and the soul, the spirit, the something within man which moves the intricate, complicated machinery of the body leaves it for another life. Now is it reasonable to suppose that invisible mind, spirit, soul, or whatever you may please to call it, ever lived before and acted in the same capacity for another body in a previous life, which we know nothing about? Yet this is the doctrine of pre-existence, which, if true, shuts out the light of a future conscious life, and ends man in eternal unconsciousness as regards his future identity. Accepting this theory, there is no telling the number of changes that await us in the eternity of the future. The spirit of man may be "born again" thousands of times, and inhabit countless new bodies in the realms of space.

I have briefly given a few ideas which conflict with my views of a future conscious life, hoping to hear from you upon a question so full of meaning, so fraught with joy or woe to the whole human race.

Truly yours,

EDWIN ABNER DAVIS.

[Such queries as these are familiar to every reflective mind, but we find no answer to them. Is there any higher wisdom than to use the present wisely, nobly, unselfishly, and to build up characters which it would not be grim irony in God to perpetuate? Pre-existence and post-existence are beyond our ken; let us make the most of existence.—Ed.]

SPIRITUALISM.

There is much loose writing on both sides of this subject. Irrelevant statements are indulged in to a fearful extent; unsatisfactory evidence is paraded. Personal reflections upon the weaknesses of the medium are made, and intended to pass for argument. And one notable instance is on record where a very learned sceptic actually warned the world in advance against believing any statements his departed spirit might come back and make, except the one that his opinions had not changed on the death-bed. "If our ghost," he says, "adds one word more, we pronounce him a fraud." No objection, perhaps, ought to be made against a person who, understanding his own tendencies well, warns a trusting and honest people against the fraud which his spirit would commit when opportunity offered; but the implication that the spirits of other honest persons would be guilty of similar fraud is certainly not very com-

mendable. And without such implication the statement could have no force. What is it to the world whether one garrulous old ghost be a fraud or not, except on the assumption that other ghosts are frauds also?

Stripped of all side-issues and speculations foreign to the subject, it seems to me that Spiritualism involves simply a question of fact. One side affirms that there is sufficient evidence to establish spirit identity and communication, the other denies this. The evidence to be put in covers about this ground:—

1. The phenomena of Spiritualism. Everybody knows what they are. Raps, table-tipping, moving of ponderable bodies without contact of human hands, or with insufficient physical force, clairvoyance, talking, writing, showing faces, etc. These phenomena must be either fact or fiction. If they are not proved to be facts or if they are actually proved to be fictions, with no better foundation than credulity or superstition, then the cause for the advocates of Spiritualism is lost at this point, and the investigation need go no further. Spiritualism is not true, or at least is not proved true, and every person is justified in rejecting it. If any part of the alleged phenomena is proved illusive, the investigation ceases as to that part. On the other hand, if any part is proven to be a fact, the investigation must go on so far as that part is concerned.

2. After the fact is established, comes the question of its source. It is either of human origin or superhuman.

The question of human origin divides itself into two branches—one involving the honesty and the other the intelligence of the medium. In one case, the ground is taken that the phenomena appear to take place, but are really the jugglery, trickery and deception practised by the medium who produces them. If this is shown to be the case, or indeed unless it is shown not to be the case, the Spiritualists fall here, and we need go no further. After this step is passed, then comes the question whether the phenomena are not honestly but ignorantly produced by the medium with powers not understood either by the operator or observers. The only power exercised may be the physical power, and the only intellect the natural intellect of the medium, unconsciously exercised, it may be, yet that of the medium. If such were demonstrated to be the case, while we might hope for the development of latent and as yet unknown human power, it would in no degree draw the veil from the other world.

3. Superhuman agency.

After the question of human agency has been settled beyond the possibility of reasonable doubt, then are we prepared to enter upon that of superhuman agency. And here it requires that all other intelligent agencies be excluded except that of departed spirits of human beings. If the phenomena can be satisfactorily explained in any other way, or rather unless it can be satisfactorily explained in no other way, the case for the Spiritualists still fails. If all these barriers can be surmounted by facts, relevant, pertinent, and conclusive, then should we all be willing to accept the demonstration. Not only should we be willing, but we should rejoice to do so. The terrors of the grave would have fled; the dark valley of the shadow of death would be lighted with heavenly light, and we should walk therein, not by faith, but by knowledge; the blank dark future would be looked into; the question of questions, "If a man die, shall he live again?" would be solved beyond a doubt.

The magnitude of this question cannot be over-estimated. It deserves, on the one hand, more than scoffing, sarcasm, and witicism, and, on the other, more than garrulous generalities, severe denunciations and crude statements. THE INDEX has many readers who believe in Spiritualism, many more who do not believe in it. Can we not make up a case fairly, honestly, sincerely, and settle the question one way or the other, not by authority, but by reason and evidence?

P. II.

THE RELIGIOUS CONSTITUTIONAL AMENDMENT.

The following article from the people's column of the Boston Herald contains an allusion to the opinion of General Washington on the propriety of recognizing the religious element in the Constitution of the United States. His view on this matter is at the present time especially interesting, now that religionists are assailing the rights of humanity:—

Editor of the Herald: Among the present political agitations is one engineered by certain sectarian Christians for the purpose of securing the insertion of religious tests into the Constitution of the United States. The proposed amendment is a verbal declaration therein—1st, That God is the source of all power; 2d, that Jesus Christ rules among the nations; 3d, that the Bible is of supreme authority. Free meetings have been held in many cities to manufacture public sentiment. About three dozen clergymen, deacons and church officers have advertised a public meeting to promote this movement, to be held next Sunday evening, at Tremont Temple. History shows that priests and their myrmidons have instigated all the bloody persecutions in all ages and countries where the common people have suffered. The fires of religious hatred have been kindled, and the blood of innocence has been poured out under every Government of the world, except that of the United States of America and San Marino, in Italy, and these are the only Governments whose constitutions contain no allusion to or recognition of God, and allow the utmost freedom of religion.

But this freedom from religious persecution, which is the crowning glory of the history of the National Government, cannot be shared by all the constituent States. The fair fame of Massachusetts is blotted by the foul deeds perpetrated by priests and church members in the State days. Priest and church members then possessed the State power, and they exercised it according to their wont, in banging, whipping and crushing to death men and women of a religion different from their own. They persecuted the Quakers, the

Baptists and the Spiritual mediums, then known by the name of Witches.

In managing matters of State, priests and churchmen always and necessarily sacrifice human rights to theological ideas. They call evil good, and good evil. They put darkness for light and light for darkness. They put bitter for sweet and sweet for bitter. Emerson has well said of such persons, that "not knowing what to do, they ape their ancestors; the churches stagger backward to the memories of the dark ages;" "God builds his temples in the heart, on the ruins of churches and religions." The framers of the Constitution of the United States, when engaged in their arduous work, were pestered by priests and church-goers, who then sought to accomplish what the present religious amateurs now endeavor to effect. But George Washington thus rebuked them: "Gentlemen, the path of true piety is too plain to require any political direction. We stand in no need of regulations respecting God or religion from the Magna Charta of our country."

Let the priests get through amending their Bible, which they are now doing in England and this country, before they amend the Constitution of the United States.

A. E. G.

When the above was penned, the sentiment therein attributed to Washington was quoted from memory, but the writer has since, through a clue given by John Syphers of La Salle, Ill., been enabled to verify its substantial accuracy. It may be found in "The Massachusetts Centinel" of December 5th, 1789. A correspondent of that paper, signing his name as CLERICUS, writes as follows:—

MR. RUSSELL:—

The Presbytery of the Eastward convened at Newburyport, in their address to the President of the United States in his late tour, say: "Among the objections to the Federal Constitution, we never considered the want of a religious test—that grand engine of persecution or every tyrant's hand. But we should not have been alone in rejecting to have some explicit acknowledgment of the only true God and Jesus Christ whom he hath sent, inserted somewhere in the MAGNA CHARTA of our country."

The letter of General Washington alluding to that point is as follows:—

To the Ministers and Ruling Elders delegated to represent the Churches in Massachusetts and New Hampshire which compose the First Presbytery of the Eastward:

GENTLEMEN:—

You will permit me to observe that the path of true piety is so plain as to require but little political direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country. To the guidance of Ministers of the Gospel this important object is perhaps more properly committed. It will be your care to instruct the ignorant and to reclaim the devious. In the progress of morality and science, to which our Government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness.

G. WASHINGTON.

In the foregoing, certain points are noteworthy:

1st. That priests, as is their wont in initiating new movements, disclaim any purpose of persecution. "Will you walk into my parlor?" said the spider to the fly.

2d. That General Washington thought that true piety required no political direction.

3d. That he thought that true piety would advance, as morality and science progressed.

4th. The concurrence of Washington and Emerson in their statements of the nature of religion is interesting.

I once repeated to a Baptist Minister the words of Emerson quoted in A. E. G.'s communication above, and in his next sermon he alluded to them, and (as he thought) answered them, by pompously reciting the statistics of increase of Baptist churches and church members during the previous ten years. He thus unconsciously gave evidence that he believed his narrow sectarianism to be piety and that he could not distinguish between them.

ALFRED E. GILES.

BOSTON, Mass.

PRESIDENT GRANT.

TIPECANOE CITY, Ohio, May 1, 1873.

MR. ABBOT:

Suffer me to express the reasons of my political preferences through your paper. Grant stands at the head of our citizens—the great body of the people who suppressed the rebellion; and whoever may be nominated at Cincinnati will be voted for by those who fought against their country and for the Rebellion. Both political parties at times take measures which I condemn. They resort to electioneering tricks which I think foolish, and injure themselves by it. Grant has always, in military and political matters, shown a disposition to right himself by experience. He is safe so far as honesty and success up to the present time ensure safety. There are a few minor things, as an individual, I do not like in Grant's administration; but in the name of common sense what better could we expect from an Administration whose constituent body must be made up mainly of those who sought for four dark and bloody years to destroy the free institutions of this country, and the hopes of freedom throughout the world?

E. L. CRANE.

At an enthusiastic religious meeting among the negroes in Blount county last week, when the mourner's bench was crowded with penitents groaning in agony, one of them, a sable damsel of elephantine proportions, sprang to her feet, crying: "Glory hal-lelujah! Lord bress de Lamb, I've got religion! Lord, if dis nigger had de wings of a June bug, she'd fly right to heaven." Her enthusiasm was checked at this juncture by a matter-of-fact sister, who raised her head and brought the new convert's thoughts back from the ideal to the real, thusly:

"You fool nigger, what you mean? If you had June-bug wings, don't you know a woodpecker'd gobble you 'fore you got half a mile?"—*Knoxville Whig.*

INDEX TRACTS

No. 1.—**Truths for the Times**, or REPRESENTATIVE PARAPHRASES FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

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No. 9.—**The Christian Amendment**, by F. E. ABBOT, contains in full the Call for the Cincinnati Convention of the "National Reform Association," which proposes to interpolate the Evangelical Christian Creed in the U. S. Constitution,—the list of its most prominent supporters,—and a full exposure of the dangerous and revolutionary character of the movement. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

Also, **The Bible Argument Against Woman Suffrage**, a pungent pamphlet by A. J. GROVER, is for sale at THE INDEX OFFICE. PRICE—Single copies Ten Cents; Twelve copies One Dollar.

Address,

THE INDEX.

90 St. Clair Street, Toledo, Ohio.

SOW THE SEED!

THE "IMPEACHMENT OF CHRISTIANITY," published in the first number of the third volume of THE INDEX, has been electrotyped, and an edition of Ten Thousand Copies has been printed in the form of

A Cheap Tract for Gratuitous Distribution!

It is intended to circulate One Hundred Thousand Copies during the current year. In order to accomplish this purpose, we must rely upon the co-operation of our active sympathizers.

☞ Packages of these TRACTS, containing any desired number of copies, will be mailed to any address on receipt of enough money to defray postage, and whatever additional sums, large or small, the generosity of distributors may prompt them to add.

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A most Dangerous Attempt is now Making to Subvert the Religious Liberties

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[901]

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Organization.

BY FRANCIS E. ARBOT, IN THE "RADICAL" OF DECEMBER, 1866.

The difference between organic and inorganic being is the difference between life and lifelessness. It is a law of the strictest universality that *all finite life must become organic*.

The lowest phase of being in which life becomes apparent is the cell; and the cell is an organism. In such plants as the *Alga*, the *Protococcus nivalis* (Red-snow Plant), etc., vegetation is reduced to its lowest terms, for here the entire plant is nothing but a cell. From this rudest beginning, up to its culmination in man, life rises in power and intensity by becoming more and more complex in cellular structure, by multiplying organs, by assuming more and more sharply defined form.

Man is the first of animals because he is the most highly organized. The place of each species in the scale of existence is assigned solely according to the greater or less complexity of its organization. Hence it is a second law of equal universality, that *finite life is higher in degree, the more highly organic it becomes*.

Organization, then, is the self-expression of living force, the result and proof of vitality. This is true in a far higher sense than the merely botanical or physiological. The plant is a composite being; so is humanity. The most profoundly philosophical view of human society is that which makes the race an *organism*. Pure individualism is the crudest type of human existence. Thoreau, in his hut by Walden Pond, is a specimen on a higher level of the one-celled plant, or would be so if he had not got into his head, before he went there, what never grew in the woods. Caspar Hauser in his dungeon is a better specimen of what pure individualism produces. As the world goes, however, pure individualism is impossible, and all who affect it only exhibit greater or less amounts of necessary inconsistency. It is idle to cry out against organization; every man, by being born into a family, a neighborhood, a town, a county, a state, a nation, is born into organizations like a nest of boxes. In fact, every man is an organization himself, and can only escape the necessity of being one by dying and decomposing with the utmost speed. Sociology, as a science, rests wholly on this conception of the human race as a vast organism, of which individuals are component parts: its laws and principles are valid only on the presupposition of a vital, organic connection among these parts. Paul seized an important scientific truth when he declared that we are all "members of one body." It does not depend in the slightest degree upon our private choices, therefore, whether we shall belong to organizations or not. Willing or unwilling, we are organized in many ways at our birth,

and cannot get disorganized before our death; we must make the best of it as it is.

Now the great problem of sociology is the right adjustment of the relations between the unit and the aggregate, the part and the whole, the individual and society. Neither war, according to Hobbes, nor *savage isolation*, according to Rousseau, is the "state of Nature;" but these being excluded, only one alternative remains, and that is *co-operation*. The state of Nature is mutual co-operation, which is the Christian ideal of society. But co-operation implies a common end for which all co-operate; and what is that? This is a most important question, and the answer to it will affect essentially the character of every voluntary organization into which men enter.

The ideal end of society is accomplished in the *highest possible development of all its individual members, according to the law of their natural individualities*. The individual cannot develop in isolation, independently of social helps; and that is the sufficient answer to the advocates of pure individualism. From birth to death, men are dependent on each other in countless ways; there is no such thing as human independence, except in a very Pickwickian sense. The completest possible education of all its individuals, their most perfect development in all directions, is the grand end and function of society. This end attained, the highest welfare of all is secured in the highest welfare of each. It is the duty of society to propose this end; it is the duty of the individual to co-operate in achieving it. Society defeats its own end if it violates the individuality of any one of its members; the individual defeats at once his own end, and the end of society, if he refuses to co-operate with his fellows. The prosperity of a state depends on *commerce*, in a higher sense of that word than the common one. The free commerce of intellectual, moral, and religious influences, the unstinted interchange of ennobling ideas, sentiments, and social helps of every kind, is the very condition of true social progress; and all this is co-operation, mutual giving and taking, practical outcome and income of all that is best in humanity. In no other way than by this perpetual co-operation of each with all, can society attain its ideal end.

How clear, then, is the duty of society to respect to the uttermost the liberty of the individual! The good of society is at once sacrificed by any restriction on the individual's free activity, whether of body or mind. How clear, on the other hand, is the duty of the individual to work heartily for the welfare of society! His own highest good, in which that of society is also involved, is sacrificed by a selfish refusal to bear his part of the common burden. Private culture and public usefulness are thus reciprocally ends and means: the highest individual culture is impossible unless dedicated to public uses, and the highest usefulness to society is impossible except through the most perfect culture of the individual. This mutual existence of the individual for society, and of society for the individual, constitutes the human race a single organism, which the immortal Kant defines as "that in which the whole and the parts are mutually means and ends." The more highly society becomes thus organized, the richer, freer and grander is each individual life. Let society and the individual be faithful in the performance of these reciprocal duties, and the greatest of human triumphs is achieved,—*liberty in union*, the unimpeded evolution of every soul, according to the Divine ideal implanted in it, and the harmonious working of all souls for the highest good of each. Is not this the true idea of the *kingdom of God*?

It seems quite unwise, then, to object to organization *per se*, or to hold that it naturally and inevitably tends to evil; for social progress manifestly consists in perpetual movement towards a profounder organic integration of the whole, and a higher spiritual differentiation of the parts. There is nothing antagonistic in these two ends; on the contrary the attainment of one depends directly on the attainment of the other. The most highly organized plants and animals are precisely those in which the individual organs are most dissimilar. To hold back, therefore, in jealousy of organization as such from the great social duty of co-operation for human welfare, is to distrust the nature of things and the wisdom of God's cosmical laws,—which is the worst kind of scepticism. Organizations crystallize around all great ideas, and every great idea creates its own appropriate form of organization. If a vitally powerful idea gets hold of men's minds, it will organize them almost in spite of themselves; it will bring them together as inevitably as the force of gravitation brings together the tiny streams, trickling down the mountain's side, into the larger stream of the

valley. There is no use in fighting against Nature. If men keep apart, it is because they have no common purpose or principle to unite them; continued separation is a verdict pronounced against their principles—"guilty of worthlessness in the first degree."

Least of all should the liberal preacher of to-day look askance on organization. For what is he preaching? Clearly for *reform*—political, social, religious. But he who works for *reform* must first believe in *form*, and form is organization. The modern prophet of humanity aims, not to *disorganize* society (though often falsely accused of that), but only to *re-organize* it, on the basis of love, righteousness and truth. He can only aim to correct the wrong basis of present organization; he protests against every organization which *represses* individuality, but only in favor of organization which shall *develop* it. Disorganization is simple anarchy, social death. Scrutinize, therefore, the fundamental principles of social organizations as severely as you will; but do not defeat your own end by destroying what you seek to reform. Let every new organization be helped and encouraged which shall tend to accomplish the genuine object of all organization, namely, the higher development of the individual. That is the touchstone, the test, of all beneficial organization. Individual development need not be the direct object proposed; but if it is not the ultimate object attained, if it is in any way, shape, or manner, interfered with, then the organization, no matter how dazzling its professions or philanthropic its intentions, obstructs the genuine progress of society, and should either be reformed or abolished. If reform is impossible, there is no remedy but abolition.

What I have said has a plain bearing on the times. If there is any real vitality in the "radical movement," it will express itself in *associate action*, work out collective self-affirmation, and become an organized power. If no such result takes place, it will be because, after all, the movement is not as yet unified and vivified by any living principle, but is only the vague discontent, engendered by existing abuses, which is the forerunner of every positive reform. It will be because as yet we have attained to no distinct consciousness of common ideas and purposes. Is this the case? The times seem propitious, at least for an experiment. The National Unitarian Conference, representing (it remains to be seen how faithfully) the Unitarian denomination, have adopted, as a creed, the "Lordship and Kingship of Jesus Christ," and thereby disappointed the hopes of all who look deeper than any possible creed for the true basis of religious organization. Hitherto the Unitarian denomination, by the very fact of their resolute creedlessness, have represented the principle of perfect spiritual freedom, and have thus led the van of religious progress. But now, if they endorse the action of their Conference, they fall back into the rear, and drop the banner of advancement. They have never, it is true, collectively asserted this principle; yet by resisting every previous attempt to discredit it, they stood forth as its understood champions. At Syracuse, however, induced by reactionary counsels, they have, by their representatives at least, distinctly repudiated their inherited principle of free thought, and adopted a dogma as a *finality*. We must wait to see whether this action will be accepted as truly representative of the "denominational mind." For myself, I can not but hope most earnestly that the denomination and the Conference itself will perceive their fatal mistake, and permit those to rejoin them on the broad basis of spiritual freedom who, while recognizing the catholic spirit of the Conference, are shut out by the terms of its organization. I do not believe in voluntary secession or schism; but no man can prevent involuntary exclusion. The Conference adopted the most effectual means of exclusion, when it appointed the private consciences of each of its members as the sergeant-at-arms to enforce its votes.

The radicals, therefore, find themselves at last definitely excluded from the only organization from which they could expect the affirmation of their own great principles. Shall these great principles remain still unaffirmed, except as here and there a solitary individual shall give them voice? The duty we owe to the principles themselves and the fellow-men whom these principles will help, demands to that question an emphatic "No." It is time for a new organization, on a new basis. It is useless to organize on intellectual finalities, for thinking men always outgrow, sooner or later, their own thought, and the truth of to-day may become, by its very halfness, the falsity of to-morrow. That is the mischief of creeds. The creed may express the highest thought of the

hour, and, so long as it does, may inspire to higher life; but it is necessarily stationary, not progressive, and, as the individual mind expands, becomes a cramping curse. The only bond of union elastic enough to leave free play for individual growth must be a platform of principles that are *lasts of life, of purposes and ends that are life itself*. A basis such as this will be a new experiment in the history of religious organizations. It will be more than the simple affirmation of freedom, for that is a mere negation, an absence of restrictions, a necessary condition of growth, but not growth itself. It will be the affirmation of progress as the law of humanity—development, evolution, ascent from the lower to the higher. The law of boundless progress as our governing principle, and the fact of ceaseless progress as our practical end, will constitute a basis of union broad as humanity itself. If we can discover such a statement of it as will commend itself to the minds of our isolated Liberals, it will help the world not a little to put forth a collective affirmation of it in some free manner. I cannot but think that this has become the solemn duty of the hour. With this belief, I would submit the following sketch of a Constitution to the thoughtful consideration of the reader. Take it for what it is worth; but, if this is bad, put a better in its place:—

PREAMBLE. Whereas, The grand end of human society is the freest, fullest, and highest development of the individual, and the special end of every minor organization should be in harmony with, and in furtherance of, this general end of society itself; and

Whereas, The grand end of the individual soul is the realization, in itself and in the world, of the highest Ideal of Humanity, and is thus identical with the great cause of universal human progress:—

ARTICLE I. Therefore, we hereby associate ourselves into a Free Brotherhood, for the purpose of helping each other and our fellow-men, in the endeavor after the perfect Spirit, Life and Truth.

ARTICLE II. The only condition of fellowship shall be sympathy with our purpose, and willingness to co-operate in it.

Whatever minor details should prove necessary, could be easily arranged; I care nothing now but for the fundamental spirit and principles of the proposed movement. By no means need there be any antagonism or collision with any other organization; least of all with the National Unitarian Conference. Let that go on and accomplish its appointed mission; God speed it in every noble work! But for ourselves, we need a closer fellowship and better mutual understanding; we need to discharge our duty to our fellow-men by boldly proclaiming the possibility of organization on higher and broader grounds than a creed, for a greater and diviner end than mere denominational prosperity. The common bond must be a common spirit and aim, a common faith in humanity and its divine destination, a common aspiration towards higher good and vaster virtues. Whoever feels the upward influence of this spirit, faith and aspiration, I hail as my brother by a closer tie than that of blood. Let him believe what he may, let him even be groping in the moral midnight of utter atheism, I will trust him as one who is treading the same path, and approaching, however blindly, the same goal. SUCH A ONE AS THIS MUST NOT BE SHUT OUT OF OUR FELLOWSHIP, ANY MORE THAN THE CATHOLIC, MOHAMMEDAN OR MORMON WHO MAY BE DRAWN TO US BY SECRET AFFINITIES. Therefore there should be nothing but an avowal of this mutual purpose and aspiration to hold us together, or to keep us apart—nothing but unquestioning trust in those subtle natural forces which will build us up, as the "vital principle" appropriates from the soil whatever can assimilate with the growing tree. Faith in the divine spirit of man and the divine spirit of God are one and the same.

Is it indeed a Utopian scheme, a dreamer's fantasy, to look for such a brotherhood as this? I cannot believe it. Yet even to fail in such an attempt would be grander than any common success. If the kingdom of God is anything but a mocking mirage, it must come in some such guise as this. Must we wait forever, or can we begin it here and now?

CHRISTIANITY IMPEACHED.

BY REV. E. H. HOWARD.

[From the New York Christian Advocate of January 25.]

Christianity has been impeached. Mr. Abbot has done it—formally, solemnly—"in the name of all that is best, noblest, and divinest in human nature," and "before the bar of civilized mankind." It isn't the first time, I suppose. I understand Celsus impeached it quite a number of hundred years ago, and yet it has come to something for all of that. Julian impeached it, and yet this last of pagan emperors died prematurely, in the wreck of his broken powers, with the despairing words, "*Vicisti, Galilee!*"—"Thou hast conquered, O Galilee!" Indeed, from the very outset, to the Jews the Cross has been a "stumbling-block," and to the Greeks (Rationalists) "foolishness." Do these Free Religionists imagine that Christianity has never been "impeached"—has never "with all seriousness" been called in question before? The fact is that, wide-spread, bold, clamorous, aggressive, and boastful as is modern scepticism, the foes of the Church have hardly ever been fewer, less confident, or less earnest and determined than to-day.

Let me here pause to recognize the manliness of Mr. Abbot's attitude. Disdaining any disguise, any covert attack, he comes forth openly, and not only with boldness, but with a sort of audacity, dashes upon the time-honored "bulwarks" of the Church. Next to those dangers coming from within, the foe chiefly to be dreaded by the Church are those "wolves in

sheep's clothing," those false teachers, displaying the colors, mumbling the shibboleths, adhering to the forms and emblems of Christianity, who yet at heart do intensely hate it. For these parties who, holding thus almost no one tenet distinctively Christian, yet by means of all sorts of evasions, mental reservations, tricks of *double entendre*, etc., manage to maintain some kind of a standing inside the Church, for the sake apparently of more effectually disabling it, we cherish only the most profound contempt. Mr. Abbot seems to scorn even the appearance of such insincerity, hypocrisy, and cowardice. The community will honor him for his independence, though it may have but little respect for his opinions.

Well, as I said, Mr. Abbot impeaches Christianity, that is, brings charges against it. It is gratifying to have thus grouped in one brief document all that the most modern and most advanced infidelity can allege against Christianity. Let us examine these charges.

In the first place I take exception to Mr. Abbot's definition of Christianity. When, pray, has Christianity ever defined itself as being "the great system of faith and practice which is organized in the Christian Church," and admitted that the history of the Church was the history of Christianity itself? I have never heard of any such definition. Webster gives us no such. He says (see "Unabridged") that Christianity is "that system of doctrines and duties taught by Christ." The American Cyclopaedia says: "Christianity is that religion of which Christ is the founder." More comprehensively still, Mr. Clintock and Strong define Christianity to be "the religion of Christians, including doctrines, morals, and institutions—the *sole foundation and source* of which are the *Scriptures of the Old and New Testaments*." Either Mr. Abbot is sadly unacquainted with Christian "authorities," or he has been betrayed into constructing a definition suited to his own ends, under the impression that he was accepting the definition Christianity had made for itself. We would disabuse him. He is laboring under a great mistake. We accept no such definition of the religion we profess as he brings forward. Meantime, with his defective definition must go a large portion of this his portentous and pretentious indictment against Christianity, based upon it; for many of his charges lie not indeed against Christianity itself, but against such perversions of it as Calvinism, Roman Catholicism, Sacerdotalism, and other heterodox modifications of the original Gospel. I deny that Christianity is responsible for such perversions and abuses any more than Republicanism is responsible for the late war or the outrages of the Ku-Klux.

Mr. Abbot gratefully acknowledges that Christianity has done great good in the past, and is still doing some good. Yet it is at present "dying a lingering death." "To many it is dead already, and for *these* I speak." He gives us no evidence that Christianity is dead. We are to take his word for it, I suppose. His followers may be satisfied with his simple dictum. Not we. And here I may say that a large share of this elaborate indictment consists in utterly baseless assumptions, unfounded assertions, or (unintended, of course, nevertheless) downright misrepresentations. Of these let the following be regarded as specimens: "It [Christianity] is the great organized superstition of the Western World, perpetuating in modern times the false beliefs, the degrading fears, and the numbing influences of the Dark Ages; in proportion to its power over men, paralyzing their intellectual faculties, keeping them in the bondage of childish fancies, and governing them by means of an utterly irrational religious terrorism." This we squarely deny, and challenge proof. In fact we affirm that precisely the opposite of this has been, and still is, the fruit of Christianity, and in proof of it, if necessary, can summon a long array of free-thinking "witnesses, and even Free Religionists themselves." "It is the great enemy of science, retarding the spread of natural [?] knowledge, opposing new truths and discoveries as irreligious, ["Prove all things," etc.—Paul], perpetuating popular ignorance on all but permitted subjects, that its own empire may remain unshaken, and making blind faith in impossible doctrines the highest virtue of the soul, and the only protection against terrible yet purely imaginary dangers." "It is the greatest stumbling-block in the pathway of civilization, inasmuch as it withdraws attention from the natural affairs of this life, concentrates all its earnest thought on a future life that is to be eternal bliss or eternal misery, makes a merit of neglect of this world's riches in order to 'lay up treasures in heaven,' frowns on active enterprise as a dangerous devotion ['not slothful in business,'—Paul], to 'carnal things,' and thus unfits men for attention to all those objects of honorable ambition on which the progress of civilization depends." These are the charges under the first "count." "In the name of Human Intelligence" comment is needless. Contradicted as they are alike by every page of history and the record of every civilized community in the world, it would seem that no one who in the least valued his reputation for common sense would make any such palpably absurd assertions as the foregoing. We deny them, and demand proof.

The next count is "in the name of Human Virtue." "It appeals to hope and fear as the *supreme* motives of human conduct; holds out promises of an eternal heaven as the reward of obedience to its commands, utters threats of an eternal hell as the punishment of disobedience to them; makes its appeal to human selfishness as the proper spring of human action, and, consequently, undermines and destroys the disinterestedness of all high morality, which commands the right because it is right, and forbids the wrong

because it is wrong, regardless alike of punishment or reward."

Proceeding to the doctrines of Christianity, Mr. A. affirms that its distinguishing tenets—such, for example, as the doctrine of salvation through faith in Christ, the doctrine of forgiveness of sin, or, as he phrases it, "that the consequences of moral evil are neither necessary nor universal;" that the doctrines of sin and depravity, or, as he has it, "that Christ will save those alone who abhor themselves and have lost all faith in themselves and in their own power to escape the just wrath of God"—"strike a deadly blow at the dignity of human nature, extinguish that noble sentiment of self-respect without which all high virtue is impossible, smite men with the leprosy of self-contempt, making them to crawl like reptiles before Christ, weaken the natural auxiliaries of imperfect virtue by fostering the delusion that men can do evil without suffering for it, enfeeble the consciousness of human rights, blight the very idea of justice," etc. All of which I unqualifiedly deny, and insist on the proof.

While penning the foregoing preposterous charges Mr. Abbot was doubtless thinking of such striking examples of the demoralizing tendency of Christian doctrine as Paul and Luther and Knox and Cromwell and Wesley and the Puritans and the Calvinistic clergy generally. What a shame-faced, mean-spirited, cowardly class of men! It is all a mistake about their having been cast-iron men, men of the uttermost ruggedness, robustness, and strength of character. In another connection Mr. Abbot affirms that "the largest mind, the purest conscience, the tenderest heart, and the most earnest spirit of the century are a unit in declaring independence of this power, which has become a tyranny." This sweeping assertion must, of course, include all such men as Dr. Osgood, Bellows, Peabody, Huntington, Hopkins, M'Cosh, Woolsey, Beecher, Storrs, Thompson, Whedon, etc. It is inconceivable how a man of Mr. Abbot's reputed modesty and good sense can make such hair-brained allegations. Are these the men, pray, "in bondage to childish fancies?"

Of the same piece are the following charges, under subsequent "counts." "It recognizes no sanctity in natural human affections; extends over myriads of sensitive minds the blackness and gloom of a horrible theology; tortures them with a morbid self-reproach for unreal sins, and fills them with execrable doubts of their final escape from hell; [Mr. Abbot had better attend a few Methodist love-fests;] commands supreme love to an utterly unlovely God, degrading the very idea of the fatherhood of a God whose acts are so unfatherly; proclaims a 'brotherhood of man' which denies the natural quality essential to all genuine brotherhood, perverting the natural [?] sentiment of good-will toward all men into an artificial and exclusive bond among Christians themselves; sets up a despotic authority which, whether as Church, Bible, or Christ, makes man a slave in his very soul, an authority which shuts up the human intellect, hands over the conscience to clerical keepers, etc.; has always joined itself with despotism in civil government, and with the oppressor in keeping the oppressed under foot: has always been an unmitigated spiritual tyranny, and is now plotting in this free Republic to re-establish itself as a temporal tyranny also; is the true heir of the ancient Roman imperialism; stands stubbornly in the path of all human progress, blocking the way of every movement which aims at the enlargement of human life; teaches the impossibility of humanity's advance through its own actual exertions, and insists that it should rely on supernatural assistance *alone*, extinguishing aspirations and drying up the fountain-head of all progress; teaches despair of human nature as ruined, lost, depraved, incapable of all salvation but that which comes from without [the only truth contained in the whole bill of charges], proclaims ideas of God which would drive every reflective mind acquainted with modern knowledge [of course such men as M'Cosh and the Duke of Argyll are ignoramuses] into absolute atheism, were it not that modern knowledge itself furnishes the elements of a far higher idea of God in universal Nature [what a saving clause!]; finally, it is the most insidious enemy of the religious sentiment [Think of that, reader! Who ever thought of Free Religion becoming the champion of the "religious sentiment?"] the destroyer of that pure and ennobling sentiment which recognizes the Divine throughout time and space, and creates in the soul of man a consciousness of profound spiritual oneness with the vast whole." I need hardly add how utterly puerile, paltzy, and baseless these charges appear in the light of the truth of history. Nay, the testimonies of capable and disinterested observers by the score directly contradict all the foregoing charges. No one has stated more clearly than Goethe—whose testimony surely will be unsuspected—that "epochs of faith are epochs of *fruitfulness*, and that epochs of *unbelief*, however glittering, are barren of all permanent good." "Let the human mind be expanded, as much as it pleases," said this same writer in one of his last conversations with Eckermann, "it will never transcend the light and morality as it *shines in the Gospel*. The greatest honor is due to Christianity for continually proving its *pure and noble origin* by coming forth again after the great aberrations into which human perversity had led it, more speedily than was expected, with a primitive special charm as a mission, for the relief of human necessity."

It is difficult to conceive how Christianity can have achieved as much good as Mr. Abbot himself admits it to have done, if it be any such hideous monster as indicated in this his "bill of impeachment." Meantime, if Mr. Abbot flatters himself that he is doing a great and good work in thus setting up this man of

straw for the sake of valiantly knocking it over again, we wish him much joy.

Concerning Free Religion itself I have two or three things to say:

1. It is the rallying-point of the infidelity of the day—that which gather and organize all the leaders of God, the Bible, and Jesus Christ.

2. Professing the utmost freedom from authority, it is bigoted, narrow, and intolerant. Boasting a universal religion and science, it utterly ignores some of the most universal facts of human experience and certain undeniably constitutional needs and functions of our being.

3. It is but another name for irreligion. It is radical error; is not only mischievous, but deadly in its influence, fraught with present and future spiritual, eternal, and irreparable disaster.

Over against the Salabre device I put Jesus, still, as ever, the Day-spring from on high, "giving light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace."

BROOKFIELD, MASS.

A SURVEY OF THE TIMES.

THE "INTRODUCTION" TO "CHRISTIAN THEOLOGY AND MODERN SCEPTICISM," BY THE DUKE OF BOMERSET, K. G.

It is humiliating to be obliged to confess that, after eighteen hundred years of Christian teaching, man has made no advance in certainty of religious knowledge.

So far from any approach to certainty, the opinions of educated society upon the most important questions which can occupy the human mind, appear at the present time to be more unsettled than at any previous period of European history.

In every other branch of knowledge assiduous study and persevering industry have been rewarded with at least partial success. Some progress has been made, and some results obtained, which, while they have contributed to the convenience or to the happiness of mankind, have encouraged fresh exertions and opened a prospect of future acquisitions.

In the study of revealed religion this process seems to have been reversed. The labor of successive generations, the services of men especially set apart for this teaching, the accumulated learning of former ages, the voluminous and still increasing literature of the present day, all alike fail in establishing any generally-acknowledged definite convictions. On the contrary, in all free communities, the greatest diversity of religious opinion prevails; doubts and controversies range over a wider area in proportion to the advancement of learning, until the differences of Christian sects lose their significance in comparison with far deeper questions, which are attracting the notice of educated society.

A reference to former years will show the change in religious thought, which has gradually forced its way through the cultivated classes of the community.

At the beginning of the last century the boundary-line between religious and sceptical literature was distinct and definite. The sceptical writers were then the open enemies of the clergy and the avowed opponents of Christianity. The clergy retorted on their adversaries with great bitterness and ability, branded them with the name of Atheists, and made no allowance for the mildest suggestion of doubt.

Philosophy, science and literature were then the firm friends and defenders of revealed religion. Locke paraphrased the Pauline epistles. Sir Isaac Newton expounded prophecy. Addison cited with complacent confidence the letter of King Agbarus to Christ as a record of great authority, and an evidence of Christian truth.

In the present day philosophy and science stand aloof in unfriendly attitudes, while literature gives currency to a thousand speculative opinions unfavorable to the old established beliefs.

This change is the result of various influences. The progress of physical science, the critical examination of ancient history in connection with kindred researches, and, above all, the continued study of the Scriptures, have concurred to modify the religious beliefs of the Protestant world.

The whole system of modern education tends toward the same result. Men who have been carefully trained to distrust authority, and to rely for the acquisition of knowledge upon experiment, analysis, and patient research, cannot subsequently divest themselves of a habit of mind which has become a part of their nature. They must either suppress and relinquish all religious thought, or they must apply to the records of revealed religion the same spirit of investigation which has already re-opened the sources of history, and extended the domain of science.

With the diffusion of education, these influences will be more widely felt. It is now manifest that theological and secular instruction run in two opposite currents of thought. The divergence may occasionally be glossed over by dazzling eloquence, or concealed under a haze of metaphysical learning, but the enchantment is soon dispelled, and the two antagonists arise again, striving for mastery over the human mind.

More than two centuries have elapsed since Selden declared that the words "*scripturam scripturas*" had undone the world. The interval has tended, in one sense at least, to confirm his prediction. The search of the Scriptures has impaired the authority of Scripture, and the learned endeavors to remove obscurity have increased doubt.

Hence scepticism has been naturalized in modern society, and will not be repressed by denunciations against infidelity, or by the lamentations of sentimental piety.

The efforts of thoughtful and earnest minds to arrive at religious truth have in all ages produced some form of scepticism. A disconnection with the prevalent beliefs of their countrymen is visible in the sublime thoughts of the Hebrew prophets who rejected with scorn the precepts of the ceremonial law. An analogous feeling gave birth to the moral scepticism of the book of Job, and to the intellectual doubts of the book of Ecclesiastes.

A somewhat similar mental disturbance is observable in every period of mental activity. It is not therefore surprising that in the present day there should be many varieties of scepticism, each of which has its own special and appropriate literature.

The philosophical sceptic examines into the original source of religious belief in the human mind, plunges his reader into a maze of metaphysics, and represents every religion to be merely a phase of thought.

The scientific sceptic reasons from the known to the unknown, rejects the miraculous, and regards revelation as an untenable theory.

The antiquarian sceptic explores records of undated antiquity, pursues the shadowy forms of Mithra or Zoroaster, and gropes among Oriental relics until he half believes that he can descry the cradle of Christianity hidden amid the myths and cosmogonies of the remote East.

Different minds are fascinated by these different pursuits, and each may perhaps have its use in stimulating the instruction of mankind.

Meanwhile, under these various impulses, the progress of religious education is impeded, and the wisdom of Parliament is perplexed.

While our statesmen and public speakers are proclaiming the indispensable necessity of a Christian education, while our clergy are insisting on dogmatic theology, scepticism pervades the whole atmosphere of thought, leads the most learned societies, colors the religious literature of the day, and even mounds into the pulpits of the Church.

It would, however, be a grave mistake to assume that scepticism is in its nature irreligious or immoral. Some minds in their eager search for truth, while receding from dogmatic theology, have indeed wandered beyond the confines of Christianity. But the mass of society is anxiously seeking a belief which shall not be at issue with the moral sense of educated men.

For this purpose theologians, biblical critics, and other learned men, have toiled incessantly, and it is now obvious that the theology of former ages cannot be permanently maintained.

To enter fully into these elaborate inquiries would occupy too large a space, but the following pages contain a condensed outline of the reasoning upon Christian history and Christian doctrine which is thought to justify the opinion here expressed.

The several points at issue are compressed into short chapters, so as not tediously to repeat objections which are already familiar to many readers, who will thus be enabled, from a comprehensive survey of the subject, to perceive the process of religious change which is gradually permeating the Protestant world.

GOOD FRIDAY ABROAD.—Under the head of "Church Topics," *The Graphic* of April 6 says:—"The *Nonconformist* has an excellent article on the incongruous manner in which Good Friday (the most sacred fast-day of the English church) is kept by the English people. The writer paid a visit to the Crystal Palace, and saw crowds of people thoroughly enjoying the various amusements of the place—the menageries, the gardens, the aquariums, etc. In the refreshment rooms he saw pork pies and stout disappear with alarming rapidity; and in the gallery gymnasium marvellous feats were performed, while the 'sacred' concert was going on in the transept below. The writer saw nothing absolutely wrong, and he does not object in the abstract to people making the most of a holiday when they get the chance. But he thinks that such rejoicings are rather out of place as a method of celebrating the death of Our Savior, and suggests that Good Friday should be erased from our holiday list, and another day substituted. He would also abolish that 'empty homage' to what is thought to be religion which everywhere prevails. The Crystal Palace Company touch the hat to the Church by advertising a 'sacred' concert. The House of Commons has prayers before business, and members worship in order to secure their seats. People go to church every Sunday, but openly boast that they value a sermon by its brevity, and like the Litany the better the quicker it is galloped through. Soon, he expects, it will be the fashion for people not to go to church, but to leave their cards; and those who do not leave their cards will be set down as great infidels, just like those who 'go nowhere' now."

Foots was a true humorist. Some one told him that the Rockingham ministry were at their wits' end, and tired out. "It could not have been the length of the journey," replied Foots. On another occasion, he asked of a certain gentleman who had joked him on what Dr. Johnson called his "depeditation"—"Why do you laugh at my weakest point? Did I ever say anything about your head?"

"George," asked the teacher of a Sunday School class, "whom above all others shall you first wish to see when you get to heaven?" With a bright face brightening up with anticipation, the little fellow shouted "Goliath!"

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Your paper, THE INDEX, is now coming to my address, as I ordered. Its sentiments are as new to me as light to healed blindness, but no less acceptable and salutary. I am ashamed to confess that I have lived in the world one quarter of a century, and, until quite recently, never knew but one aspect of life; and that was viewed exclusively from the Orthodox spectrum. The extension I offer is that of the personal restraint I have suffered from living all my life in a *densely* Orthodox community. But the shell is broken, and I have emerged from darkness into a new and beautiful life. The struggle was hard (I was raised a Presbyterian), but my conversion from error is the more complete. My mind, now emancipated from the slavery of constrained belief, is in a state of *joyous inquiry*. To me, Nature never smiled so sweetly before; the sun never shone so gloriously; the moon never walked so grandly among the obedient stars; the cloud and the sea, the tree and the flower, never seemed so immanent with God! My greatest consolation, and clearest evidence of Deity and immortality, is that in my own 'private soul' which cannot utter itself."

"For several months past I have been reading THE INDEX with great interest. I borrowed the Nos. of a neighbor who takes it. This will satisfy me no longer; I must own every No. hereafter. I am not an old man, but many years ago I was compelled to cut loose from 'Orthodoxy,' because of its many inconsistencies, and the barbarous nature its God must logically have. For years after, I tried 'Liberal Christianity,' but it also failed me. I could tell how and why, but I forbear. The Free Religion of which THE INDEX is an organ is satisfying, and clothes one with serene repose. I am free, free, and the faith of my later years I have lived to see embodied in organization, and defended and advocated by good and great men."

"A terrible event in our family, the sudden and violent death of a dear little boy, takes me back immediately to —, where I must request THE INDEX be addressed. Oh friend, when such a sharp loss 'hollows all the heart,' very poor and very false indeed seems that cold and shallow rationalism that shuts out all the light of another world, all hope in the blessed future, all trust in the Infinite Love. I thank God we do not sit in that darkness, and I wish its chill shadow had never fallen nor could fall on any human heart. I wish THE INDEX pointed its finger upward with a finer trust and love."

"Please send THE INDEX to me here. Have not been getting it lately because they have neglected to forward it from home. I regret that I am not in circumstances to do more for the paper, because the principle upon which it is conducted is almost my ideal of liberalism."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WAREHOUSE OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

RECEIVED.

SABBATH LAWS AND SABBATH DUTIES. Considered in Relation to their Natural and Scriptural Grounds, and to the Principles of Religious Liberty. By ROBERT COX, Edinburgh: MACLACHLAN AND STEWART; and SIMPSON, MARSHALL & CO., London. 1853. 8vo. pp. 503.

SEVENTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE St. Louis Public Schools, for the Year ending August 1 1871. St. Louis, Mo.: PLATT, OLSENHAUS & CO., Printers and Binders. 1873. With Appendix. pp. 191, cviii.

LETTER AND SPIRIT. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall, April 7th, 1873. New York: D. G. FRANCIA, 17 Astor Place. 1873.

A BIOGRAPHICAL SKETCH OF WILHELM VON HAUENBERG. By Dr. GUSTAVUS HINRICHS. With Portrait. Davenport, Iowa: Published by GEORGE WATSON & DAT. 1873.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE FOR March and April, 1873. Washington: GOVERNMENT PRINTING OFFICE. 1873.

THE ALDINE FOR JUNE, 1873. JAMES SUTTON & Co., 28 Liberty St., New York. \$5.00 a Year, with Old Chromo Premium.

THE SCHOOL LABORATORY OF PHYSICAL SCIENCE. Edited by Prof. G. HENRICHS. Iowa City, Iowa. \$1.00 a Year.

THE MUSICAL MONTHLY FOR May. JOHN CHURCH & Co., 61 W. Fourth St., Cincinnati. \$1.00 a Year.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending May 18th.—John Alexander, \$1; Amos L. Prichard, 35 cts.; E. W. Meddagh, \$30.00; John R. Folk, 50 cts.; C. D. Martin, 33; Anna E. Thompson, 33; Marshall Bros., 33; W. E. Darwin, \$10.00; Alfred Taylor, \$1; T. H. Hazeltine, 50 cts.; R. Butler, 50 cts.; J. T. Blakney, 33; W. C. Child, 10 cts.; J. C. Price, 33; C. Brown, Jr., \$1; Wm. Green, \$10; Geo. B. Smith, 33; Julius Way, 33; A. Darrow, 33; David Matson, 33; A. D. Scari, 33; Samuel S. Green, 10 cts.; Alan Greenwell, 25 cts.; Frank J. Scott, \$100.00; Reo Miller, 10 cts.; Almira L. Tracy, 10 cts.; Mary J. Studley, 33; M. M. Gardner, \$1; L. R. Townsend, \$1; G. B. Stebbins, 35 cts.; Jas. T. Dickinson, \$1.35; Chas. T. How, 33.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry,

PHILOSOPHY.

How charming is divine Philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no crude surfeit reigns.

MILTON

The Index.

MAY 25, 1872.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARED EACH, \$100.

The Association having assumed the publication of *THE INDEX*, the Directors have caused an assessment of ten per cent. on each share for the year ending Oct. 26, 1873. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond the amount the stock actually subscribed. No objection will be received to the present assessment. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED	elsewhere.	Five Hundred	Share,	\$50,000
THOMAS McFARLAND,	New Harmony, Ind.,	One	Share,	100
D. AYRES, JR.,	Brooklyn, N. Y.,	"	"	100
MRS L. E. BLOUNT,	Evansville, Ind.,	"	"	100
—	Defiance, Ohio,	"	"	100
J. T. BRADY,	Bryan, Ohio,	"	"	100
—	Sabetha, Kan.,	"	"	100
—	Northampton, Mass.,	"	"	100
O. MAX PRAGHT,	Cincinnati, Ohio,	"	"	100
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L. T. IVES,	Detroit, Mich.,	"	"	100
W. W. MEDDAUGH,	Detroit, Mich.,	Three	"	300
A. FOLGER,	Boston, Mass.,	Two	"	200
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WALT. F. ADGATE,	Pittsburgh, Pa.,	"	"	100
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—	New Bedford, Mass.,	"	"	100

\$58,600

SPECIAL NOTICE.—The Annual Meeting of the Stockholders of the INDEX ASSOCIATION will be held in Toledo, Saturday, June 1, at 7½ P. M., in THE INDEX Office, No. 90 St. Clair Street.

Mr. H. L. Green, of Syracuse, N. Y., who has proved himself a most efficient agent of THE INDEX, is now at *his own risk* on a canvassing trip in behalf of the paper; and we bespeak for him the confidence of our friends wherever he may go. Mr. Green voluntarily devotes himself to this work, because his heart is in it. He is a life-long reformer, full of the enthusiasm of Ideas and respected most by those who know him best; and any contribution from the friends of free thought towards defraying his travelling-expenses will not only help him along, but also aid directly in increasing the circulation of THE INDEX. It would be a great misfortune to our enterprise if Mr. Green should be obliged to withdraw from the field for lack of encouragement; and his rare capacity as a canvasser, proved by actual success, makes us wish that THE INDEX could afford to keep him actively at work the whole year round.

"FOR AND AGAINST."

NEW YORK, May 6, 1872.

DEAR MR. ABBOT:—

I cannot but think that in your article "For and Against" (INDEX of May 4th) you have shown something less than your usual discrimination in making distinction between the "extra-Christians" and the "anti-Christians." You say:—

"Strictly speaking, the 'extra-Christian' is an 'anti-Christian' to some extent, since his very 'extra-Christian' position is a practical protest against Christianity in an individual instance. The only difference is that the avowed 'anti-Christian' enlarges this protest so as to include all mankind."

In this the only difference, or the precise difference? Is the "extra-Christian" necessarily to some extent an "anti-Christian?" Is the question raised merely a question of degrees? I am not prepared to concede that, and therefore I am not quite ready to grant that the "anti-Christian" position is the truer and nobler. In my view it is essentially another position, characterized by a new element. Because one places himself outside of Christianity, he does not, as a matter of course, array himself against it. Because he finds the faith unsuited to his wants, uncongenial with his disposition, unreal and obsolete to his culture, it does not follow that he holds it unsuited to all wants, uncongenial with all dispositions, or at war with all states of mind. He may have been brought up in the liberal school, and never been conscious of mental bondage; he may simply have dropped the religion as distasteful, or abandoned it as unphilosophical, or left it behind as an immature expression of human thought and sentiment; in a word, he may for some reason have lost interest in it.

At the same time he may be persuaded that the faith which is nothing to him may be a great deal to others; that it fills a place, performs a service, and meets an exigency, by virtue perhaps of the very peculiarities that render it distasteful to him. He is inclined to think that the Roman Catholic system is helpful and beneficial to the lower orders of the Irish; that the Protestant system is useful in stimulating and bracing the moral and spiritual nature of undeveloped, unthoughtful, unreflecting, unimaginative people, driving into them through the imagination principles they have not yet reached by the exercise of reason; that the synthesis of theology, artificial as it is, may be better than no synthesis at all and may serve provisionally till the synthesis of science comes. He may not therefore feel moved to fight the system he has himself outgrown, but may feel inclined rather to make the best of it, and expect the best from it for those who have not outgrown it, but who will outgrow it in time. He will help people to outgrow it; will rejoice in the spread of intelligence, knowledge, culture, rational thought; will anticipate the time when, like other imperfect systems, it will pass away; will do what he can to hasten that time; but to denounce the system as an imposture, a slavery, a foe to all progress, an intellectual and moral curse, is far from his desire, and incompatible with his sense of wisdom.

That this is the attitude of any "extra-Christian" in particular, I am not prepared to say; but it may be the attitude of all who call themselves such. Should they become convinced by observation or reflection that Christianity is an enemy to mankind, a bondage from which all should be immediately and unconditionally freed, they would no doubt say so and assail the monster. That they do not now assail it is owing, not to their timidity or self-indulgence or indifference to the welfare of mankind, but to their lack of conviction.

Faithfully yours,
O. B. FROTHINGHAM

DEAR MR. FROTHINGHAM:—

Your frank letter lays me under a great obligation. It presents a view of the subject which ought not to be overlooked, and which I am exceedingly glad to see put in so clear and strong a light. Feeling sure that we equally desire the truth in this matter, and the truth alone, I will venture to add something by way of further explanation of my thought,—not at all in a controversial spirit, but in the hope that those who are earnestly considering their duty towards Christianity and Christian institutions may comprehend better the reasons why some radicals are led to assume an "anti-Christian" position. This is the position to which I have been brought by no wil-

ful, defiant, or belligerent temper, but, as I sincerely believe, by patient reflection. If I am nevertheless mistaken, I trust that my mistake may be corrected by those who see it and can make it plain.

First of all, let me hasten to disavow what I fear I may have been, by my own fault, misunderstood to say. I never meant to attribute the simply "extra-Christian" position, certainly in all cases, to "timidity or self-indulgence or indifference to the welfare of mankind." It would not be quite honest to say that I think it is *never* owing to these causes; but it would be absolutely unpardonable arrogance to say that I think it is *always* owing to them. The contrary I know to be true. A difference of standpoint necessarily involves a difference of conviction, as I have learned by my own experience; and I cannot accuse myself of any less honesty in the convictions I formerly held than in those I hold to day. Let me, then, eliminate from this whole question all consideration of motives, and acknowledge that men of absolutely equal unselfishness and high-toned honor may occupy the Christian, the extra-Christian, and the anti-Christian points of view. If anything I have ever said has seemed to imply a contrary opinion, I withdraw it most unhesitatingly with an apology for my gross carelessness in the use of language.

But, motives aside, a question of grave importance remains; namely, what ought in consistency to be the position of those who no longer believe in Christianity as the Church has always taught it? Ought they to ignore it with the extra-Christian, or to oppose it with the anti-Christian? Ought they to leave it alone, or ought they avowedly to seek to loosen its hold upon the public mind in order to make possible a truer and better faith? (I use the word "ought" to express the obligation of carrying out practically the plain consequences of admitted truths. If these consequences are not perceived, the obligation will of course not be felt.)

First, then, I believe that those who have long had the habit of thinking independently for themselves frequently forget the fact that Christianity claims the right to govern. It demands submission alike from the individual soul and from society. It announces a law, and enthrones a sovereign; and whoever disputes the one or disowns the other, it condemns as faithless and rebellious. It tolerates the outsider no more than the antagonist, but holds them both as equally guilty before God—equally subject to the punishment which awaits all unbelief.

If Christianity, then, is the very law of God, and rightfully claims obedience from every one, the extra-Christian and the anti-Christian, standing in the same position of insubordination, are equally violators of it. The extra-Christian is an anti-Christian by the simple fact of his inability to believe and his consequent refusal to obey. Unbelief is the crime of each, and of itself incurs the condemnation of the Judge, who rules that *not to believe is to disobey*. This is the uniform teaching of the New Testament. The one supreme virtue that Jesus required was *faith*; and, as the whole tenor of the context shows, he meant faith in himself as Lord, Master, Christ. The one vice that included all others in his eyes was want of faith. "Believe in the Lord Jesus Christ, and thou shalt be saved"—is the great burden of the Christian gospel, as contained in the New Testament; and not to believe in him is of itself the spirit of Antichrist. "Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist, &c." [I John, ii, 23.] And Dr. Robinson, in his Lexicon of the New Testament, thus defines the Greek word whence "Antichrist" is derived:—"One who denies that Jesus is the Messiah, and that the Messiah is come in the flesh." Whoever, therefore, denies or cannot admit that Jesus is the Christ is, by the New Testament definition, Antichrist; and this is the case with every extra-Christian.

Furthermore, the first three gospels, which give us the least unreliable information concerning the teaching of Jesus, all agree in representing him as explicitly denying any real distinction between extra-Christians and anti-Christians: Matthew, xii, 30—"He that is not with me is against me, and he that gathereth not with me scattereth abroad;" Mark, ix, 40—"He that is not against us is in our part;" and Luke, ix, 50—"He that is not against us is for us." Either for or against—he recognized no middle-ground; and so has it been with the Church ever since. The Church sees no tenable position between believing and disbelieving, between submitting and rebelling. Neither do I. The only difference I can discern between extra-Christians and anti-Christians,

so far as their relation to the unqualified claims and pretensions of Christianity is concerned, is one solely of degree. I am puzzled to see how one who "places himself outside of Christianity" can avoid "arraying himself against it," at least to the extent of resolutely refusing to submit to the yoke it would fasten on his neck. For it claims to be a Divine Law to all mankind, and recognizes only two classes—loyalists and rebels. The extra-Christian is necessarily a rebel to Christianity; and, with all deference, I must say that I do not perceive how he can be a *consistent* loyalist to Freedom without taking decided anti-Christian ground.

You point out, however, and with entire justice, a distinction between those who protest against Christianity as an absolute, unmitigated evil, and those who recognize in it a relative good. I thank you for thus supplying a deficiency in my former statement. Of course only a fanatic could deny that Christianity has done, and is still doing, good in many ways. I took especial pains to admit this in my "Impeachment of Christianity," in fact going out of my way to do it; for, although the worst criminal has his virtues, one does not indict him for his virtues, but for his crimes. Cheerfully I admit that Christianity does all the good you describe, by reason of its adaptation to certain stages of immature development. But I do not find that this admission at all weakens the force of the considerations that have made me (reluctantly, I confess) an avowed anti-Christian.

Christianity has been in the world a vast and complicated system, slow to grow, slow to decay. Many of our liberal thinkers (I say it with all respect) fail to appreciate the great importance of this fact; and indeed some of them take pains to deny it. Yet the fact remains. Like all other artificial systems which have become out of date, Christianity is now a daily increasing impediment to the free expansion of humanity. It cramps, retards, paralyzes. It has grown to be an inspiration of cowardice in view of the enormous reaches of new truth to which science invites the human mind. Demanding belief as the only passport to Heaven, it perforce denounces doubt as the death-warrant of the soul. Yet doubt is the egg out of which all knowledge is hatched. While I have never "denounced" Christianity as an "imposture" (for it argues great narrow-mindedness and even greater ignorance to suppose that humbug can be omnipotent for nearly twenty centuries), I yet am constrained to think and say that it is a slavery of the most subtle and injurious kind—fettering the human faculties with superstitious fears, and now standing in the path of the race as its chief obstacle to a higher evolution. For though it is perfectly true that the Christian religion is suited to the present condition of great numbers of people, it is also true that *the Christian religion is itself the chief influence that keeps them in that low condition*. Humanity can never learn to swim until it plunges into the water—never learn to be free until it gets rid of the shackles it wears. Every great change involves more or less suffering—perhaps more or less permanent loss. But not to change is impossible; and the undue postponement of it ensures only a greater loss. Hence I believe it to be now the truest philanthropy to cut the ligaments which bind the struggling present to the dying religion of the past.

The repressive influence now exerted by Christianity against the advance of mankind has by no means escaped your attention, as appears from some passages in your recent and beautiful sermon on "Letter and Spirit." "For ten years," you say, "the true friends of the Sunday in Boston have labored to have the Public Library open on that as on other days, and they have not succeeded yet. Puritanism has been more than a match for the intellectual tastes, the respect for culture, the passion for knowledge of that most intellectually ambitious metropolis." And again:—"That good sense, kind feeling, philanthropic sentiment will sustain the project of thus expending the Sunday may be anticipated. The power that will not sustain it is the very power of all others that should welcome its action with enthusiasm—the power of the Christian sects." This is all true and forcible. I do but generalize from many such facts as you point out, when I say that Christianity itself is to-day "a foe to all progress, an intellectual and moral curse."

I remember reading with great admiration, several years ago, a sermon of yours in which you showed how the system of human slavery had been in its origin a beneficent reform, substituting servitude for instant massacre in the treatment of prisoners

of war; and how, even as administered in our Southern States, some incidental good had accompanied its terrible evils. And yet you had been for years not an "extra-slavery," but an "anti-slavery," man; and you had borne with fortitude the necessary sacrifices attendant on that now historic warfare. I fancy myself to be only treading in your footsteps, when, fully acknowledging the relative good in Christianity, I nevertheless openly assail it as the inviolable slavery of the soul, and obey the new summons of the time to pass from "extra-Christian" to "anti-Christian" ground. Do I not find my justification in your own most honorable career?

Surely, there is nothing in this new warfare—true heir of the "anti-slavery" battle—to defile or belittle the noblest spirit. Are not our weapons to be found in principles and ideas? In higher thoughts and deeper truths? In purer aspirations and loftier ideals and a grander enthusiasm of humanity? These are our only spear and shield. I would not put the torch to any Christian church, nor persecute any Christian believer; but I would resist to the last extremity the *claim of Christianity to govern the minds and souls of all mankind*. That persistent, ancient claim is tyranny; and it ought to be exposed, resisted, and destroyed.

In fact, I do not think we differ much; for you concede that the extra-Christian, as well as the anti-Christian, will seek to "hasten the time" when the "imperfect system" of Christianity shall "pass away." So far, then, the extra-Christian is certainly an anti-Christian; and the distinction between them shrinks to extreme tenuity. If the extra-Christian confesses the solemn obligation to help educate his less favored Christian brothers into larger liberty, while the anti-Christian seeks the same end, universal liberty, by the same means, universal education, and avowedly has no other weapon of war, I do not see that there is any real difference between them, except that of name; in which I think the latter has the advantage. But even here the advantage seems to vanish; for the churches pretty impartially call all those "anti-Christians" who seek to educate them out of their arrogant claim to be the "peculiar people of God," and the tyrannous encroachments on human rights to which it tempts them.

With sincere thanks for your "bit of criticism," and with hope that the practical importance of arriving at clear ideas on the subject will be a sufficient warrant in your eyes for the foregoing response, I am ever your friend,

FRANCIS E. ABBOT.

MORE PETITIONS.

The following lists of names to the counter-petition have been received since our last issue:—

Mr. James H. Hurlburt, Portland, New York, sends one hundred and forty-one names; Miss M. O. Giles, Lynn, Massachusetts, twenty-five; Mr. S. T. Underwood, Athol, Massachusetts, fifty-four; Rev. M. G. Kimball, Sheboygan, Wisconsin, thirty-five; Mr. E. H. Eidam, Minnetonka Mills, Minnesota, thirteen; Mr. Oramel C. Clagston, Montpelier, Vermont, twenty-nine; Mr. Henry Apthorp, Ashtabula, Ohio, thirteen (obtained by Mr. G. B. Humphrey, Cincinnati, Ohio); Mr. Henry Grein, Buffalo, New York, fifty-seven; Mr. L. B. Hogue, Lloydsville, Ohio, seventy-three; Mr. A. S. Dickinson, Springfield, Massachusetts, ninety-five.

Mr. Howard Hinton, who last summer advertised in our columns the opening of a new school, called *The Herbert Spencer Seminary*, not finding the conditions favorable for the prosecution of his enterprise at the place selected, has been obliged to relinquish it. He is therefore free to accept any educational position suited to his experience and acquirements, or to undertake any educational enterprise involving but little outlay and presenting a fair promise of success, in which his liberal views will not prove an obstacle to his acceptability or usefulness.

We would advise those whom Mr. Hinton's offered services may interest to send for his prospectus. In the introductory article of this circular he explains his theory of education. Mr. Hinton's address is "The Home Journal Office," No. 8 Park Place, New York.

The Waterloo (N. Y.) Yearly Meeting of the Friends of Human Progress will be held on the 7th, 8th, and 9th of June. Among the expected speakers are Mrs. Lucinda B. Chandler, Charles D. B. Mills, Giles B. Stebbins, and Aaron M. Powell. All persons interested are invited to attend.

FREE RELIGIOUS ASSOCIATION.

THE FIFTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 30th and 31st of May. The meeting will open with a Session for Business and Addresses in the Parker Fraternity Hall on Thursday evening, May 30th, at 7½ o'clock. At this session two amendments to the Constitution are to be acted upon:

1. To change the number of Vice-Presidents from "three" to "twelve."

2. To add to the first sentence of the Second Article, after the words "other Associations," and connecting by a semi-colon, the following words: "and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being."

On Friday, May 31st, there will be a Convention in Tremont Temple with three sessions, beginning at 10 A. M. and 3½ P. M. and 7½ P. M. The subjects to be considered are—"Liberty and the Church in America;" "Does Religion represent a permanent Sentiment of the Human Mind, or is it a perishable Superstition?" and "The Religion of Humanity." These subjects will be introduced by essays by J. W. Chadwick, of Brooklyn, C. D. B. Mills, of Syracuse, and O. B. Frothingham, the President, to be followed by addresses and discussion. Other distinguished speakers will be present.

WM. J. POTTER,

Secretary.

PARTISAN FALSITY.

Among the disturbing forces that deflect the human mind from its natural allegiance to truth, there are apparently none more active at the present time than those which spring from bias of partisan opinion and zeal. The acts and character of public men are especially subject to unjust and false representation from this cause. The amount of partisan untruthfulness—to use a stronger word, of partisan lying—that is constantly practised all around us, is indeed fearful to contemplate. It may not be that people are more addicted to this vice in modern days than they were in ancient. It must probably be confessed that average humanity has never been very careful to do full justice to the character and motives of an antagonist in matters of opinion and belief. But the greater facilities furnished by the newspaper and the telegraph for circulating reports concerning public men and their doings have certainly given to this vice a much larger field of operations than it ever had before. The telegraph and the newspaper are used to a great extent for partisan ends—the newspaper almost wholly so. And the itching of the public for news of a personal nature and the haste with which news has to be prepared, combined with the temptation to use the press for personal detraction in advancing the objects of a party, have made newspaper-men very careless of the good name of persons in the opposite party whose opinions they criticize. It is but a tame remark to say that journalists and their correspondents and reporters do not generally appear to be conscious of the weight of moral responsibility that rests upon them in this regard. Gentlemen who could not possibly be supposed guilty of falsehood in the private circle allow the journals which they own or edit daily to defame the character of political opponents and take little pains to verify the truth of their charges. An influential newspaper has it in its power to destroy the reputation and public usefulness of a man against whom for any reason it chooses to direct its open attacks or its covert insinuations. Or it would have this power, were it not for some partisan journal on the other side that comes to his defence,—while it selects some public favorite of its antagonist as the victim of its detraction. Still, there are vast numbers of people who only read one side, and with them the injustice is not righted.

But with that portion of the community who read all sides and mean to keep clear of partisan bias there

is this evil result,—that they are left in a painful state of suspicion and uncertainty with regard to the most conspicuous men in the public service. They take up one newspaper, and they find some public man described in it without much circumlocution as an intriguer, knave, and swindler. They take up another paper, printed in the same place, on the same day, and with apparently the same means of information, and they find the same man spoken of as one of the truest and most incorruptible of public benefactors. The editors of these papers are known to be men of ability, of culture, of good moral and social repute. What, then, are readers to think of these antagonistic judgments with regard to certain public characters? That there is falsehood on both sides? Or that there is corruption on both sides? There is this dilemma, either horn of which is sufficiently unpleasant. If we are to take the character of public men from the journals that are antagonistic to them in opinion, it would seem as if the country had very few true men in office or as candidates for office. But if it be supposed that there is at least average honesty in our public servants, then there must be a fearful amount of slander and lying among the newspapers. And aside from the positive injustice that is done to personal character by this partisan warfare, the worst result of all is that one of the most effective means for expressing the public reprobation of corruption and knavery is lost when there comes a real occasion for it. The press keeps up such a continual cry of "Wolf!" that there is no power in the cry when the wolf actually comes.

How this bias of partisanship interferes with truthfulness may be seen also in some of the legislative investigations that have latterly been made into charges of official corruption. A Committee is appointed to inquire into the facts and report. The facts are not matters of opinion, but matters of conduct, since matters of opinion are not subjects for legislative investigation. Yet again and again has it happened that the report has been a divided one, and divided by a strictly party line,—those members of the Committee who are of the same political party with the accused official finding nothing wrong in his conduct, those of the opposing party finding a great deal of wrong. Of course judgment in such a case is not determined by facts, but by partisan opinion. A governor is impeached for malfeasance in office; he is cleared by a party vote. A New York newspaper accuses a prominent official of the United States government in Washington of plundering the public funds. It iterates and reiterates the charge, until the House of Representatives appoints a Committee of investigation. The majority report that they find nothing reprehensible. The minority report some financial irregularity, but perhaps only a technical one. The accused man remains in office; but the accusing newspaper continues to make its charge of robbery against him as before, with the additional item that, though evidence could not be obtained for substantiating the whole original charge, a certain portion of it had been proved by the investigation. And party papers all over the country echo the cry. On the other side they are just as strenuous in asserting that the charge has been utterly disproved. How much of respect is left for truth amidst such partisanship?

We may often see the same demoralizing effect of partisan bias in ecclesiastical and religious matters. If a man changes his ecclesiastical relations, there is apt to be a somewhat different estimate of his character and ability on the part of those whose companionship he has left from the estimate made of him before,—and a different estimate, though in the opposite direction, by those who receive him. Which estimate is to be regarded as the true one? Probably both are away from the line of strict fidelity to truth by the bias of sectarian pride and zeal,—by the selfish desire to make out one's own church a little better in character than one's neighbor's. To be exactly just to the character of both friend and foe—this is one of the crowning achievements of truthfulness.

W. J. P.

A compositor in THE INDEX office lately made a typographical error, corrected in proof, which struck us as almost an improvement on the text. The "United" States were represented as the "Untied" States. How long would they be "untied," if our Christianizing friends should have their way? The Christian Amendment would prove a hangman's knot for Liberty.

LOOSE FOUNDATIONS.

Mr. E. H. Sears has written a book, no doubt a strong, comprehensive and candid one, of course an eloquent and sweet-tempered one, in defence of the genuineness and authenticity of the Fourth Gospel, or, as it used always to be called, the Gospel of John. We have not read it, nor do we propose reading it, having in former years given as much attention to the subject as it deserves. Mr. Sears can hardly say anything new on a theme so exhaustively handled, or add anything important to the score or so of learned and ingenious arguments which German scholars have been making in the same interest for the last thirty years, and which in our judgment wholly fail in their object. The unhistorical character and post-apostolic authorship of the Fourth Gospel are in our opinion established as well as any literary question of the kind can be.

But granting it to be otherwise, supposing the question to be still fairly open, even conceding the power of Mr. Sears' argument to restore the probability of the book's genuineness and authenticity, it must not be forgotten that this is a very different thing from recovering for it the place it once held as the corner-stone of the Christian revelation. The book has been gravely suspected, and forcibly, many think successfully, assailed. Ever since the publication of Bretschneider's "Probabilities," in 1820, more than a half-century ago, the gospel has been in controversy; and during all that time, with all who knew of the controversy, it has been deprived of its historical and theological prestige. It has become curious as a literary production, but no longer authoritative as a book of faith. There was a grave doubt; and in such a case a grave doubt is fatal to the claim advanced. Infallibility admits of no uncertainties; and nothing short of infallibility, at least of precise and unquestionable truth, suffices in a matter of such magnitude. Before the so-called gospel of John was called in question, when its historical character and its inspired authorship were both taken for granted, the theological superstructure that was built upon it stood unshakable. The marvellous history was not challenged, and the doctrine resting on the history was received with unquestioning faith. But this state of mental acquiescence exists among those only who are in ignorance of the controversy. If Mr. Sears could keep people in that state of ignorance, he would accomplish the end he aims at, but thwart by a volume which presumes a condition of very serious and stubborn doubt. If he could effectually banish those doubts, blow the arguments of the critics into thin air, prove beyond cavil that the book was written by the bosom-friend of Jesus, the beloved disciple who alone spiritually apprehended the doctrine and shared the best thought of the divine teacher, and so quietly replace the mind in the attitude towards the gospel that it held a hundred years ago, he would render a vast service to the Christian religion.

But this neither Mr. Sears nor any living scholar can do. The doubt exists; the arguments are on record; the opposing volumes are on our shelves; the names of a great many very learned, very able, and very conscientious men stand printed on their title pages. The utmost that can be done is to weaken some points of their attack, to establish the possibility that they may be mistaken, to make the scale of doubt incline more or less to the favorable side, to turn against the enemy a few of their allies. But in so critical an emergency, this is nothing. The "gospel of John," alone of the four, contains the doctrine of the Logos, of the eternal, co-eternal Christ as the creator of the world, of the incarnation, of the distinct personality of the Holy Spirit, of the separate church distinct from the world. But for that gospel, these doctrines would have no countenance from any personal friend of Jesus, or any one who might be considered as authorized to speak for him. Can such beliefs as these rest securely on a *perhaps*, on the reading of a text in the Apocalypse, or the construction of a passage in Justin Martyr, or the meaning of a disputed phrase in Apollinaris? Is a church-dogma confirmed when we give its authority the benefit of a doubt?

The fourth gospel is in debate. That is enough to destroy its theological prestige. We cannot worship in a temple whose foundations have been unsettled by an earthquake. As a piece of literature, it is of prime interest and value, precious for information, instruction, suggestion, edification; it is all this, no matter who wrote it or when it was written. As the keystone of the structure of faith, it has no more significance.

O. B. P.

THE SCOPE OF THE FREE RELIGIOUS MOVEMENT.

On our first page we reprint this week an article originally published in the *Radical* for December, 1866, several months previous to the formation of the Free Religious Association. It has a direct bearing on the proposed amendment to the Constitution of that Association, and will show that one who had as much to do with its organization as any other of those concerned proposed explicitly, at the very outset, to establish a fellowship broad enough to include on equal terms every atheist who might wish to join it. From another article in the same periodical for February, 1867, by Mr. S. C. Beach, we extract a passage which, quoting our own words, thus refers to this very point:—

"In relation to the speculations of these bolder philosophies [Positivism, Materialism, Atheism] it was an instance of most unexampled liberality to utter such words as the following: 'The common bond must be a common spirit and aim, a common faith in humanity and its divine (ideal human?) destination, a common aspiration towards higher good and vaster verities. Whoever feels the upward influence of this spirit, faith and aspiration, I hail as my brother by a closer tie than that of blood. Let him believe what he may, let him even be groping in the moral (intellectual?) midnight of utter atheism, etc.' We will not suppose that the writer of this passage suspected himself of doing a generous thing in uttering these words of hearty welcome; for this would be to despoil them of all their genuineness. Undoubtedly, the writer did not aim to be generous, but to be just. It is, however, we believe, an occasion for profound regret that no better term than 'moral midnight' was at the writer's disposal, by which to characterize that integrity in the inward parts which leads a man honestly to face the most unwelcome conclusions of his intellect, however cherished idols may totter or fall, and truthfully to speak what he thinks, without reservation or subterfuge, whatever it may cost him in honorable surroundings or profitable places. Nevertheless, the intention of the passage to be just is not doubtful."

We have not reproduced these criticisms because of the commendation they bestow, since that was wholly undeserved. As Mr. Beach conjectured, we meant to be just, not generous—to recognize the **UNLIMITED RIGHT OF FREE THOUGHT** in the fellowship we hoped to see established, no matter whither that thought might tend. On the contrary, we have reproduced them in order to make, even at this late day, an apology for the use of the phrase, "moral midnight of atheism." The rebuke is deserved, so far as the phrase itself is concerned, though we certainly meant at the time nothing derogatory to the moral character of atheists, as the context shows. Our meaning was that the great thought of God throws light into the conscience by dignifying it as the interior fiat of universal moral being, and thus relieving it of the pettiness of our own contracted individualities. This belief we still cherish; but it is one of those private intellectual opinions which will be respected as such in any fellowship which accords equal rights to theism and to atheism. The main design of our article was to help call into existence an association which should accord equal rights to all forms of thought, and yet recognize the universal brotherhood of man in the pursuit of all that is high and ennobling. This ideal we have always supposed to be actually realized in the Free Religious Association; and that we have not been mistaken in this will undoubtedly be made clear in the acceptance of the proposed amendment to its Constitution.

We only add that the opening sentences of the article are not quite up to the present state of biological science. The "lowest phase of being in which life becomes apparent" is not the "cell," but rather a nearly structureless, jelly-like substance (sarcode, protoplasm) which can scarcely be said to be organized at all. This error, however, does not affect the general argument of the essay.

The *Allegheny* (Pa.) *Times* has the following *jeu d'esprit* in its issue of January 20:—

"Those who are friendly to the proposed Christian Amendment to the Constitution of the United States will find THE INDEX, of Toledo, Ohio, an able and staunch advocate of the measure. It carries 'Liberty and Light' for its motto."

We would add that THE INDEX is an equally able and staunch advocate of Christianity in general, and devotes several columns of No. 106 to the "Impeachment of Free Religion." On the strength of these claims it urges all clergymen, deacons, and church-members to subscribe for it promptly, and to distribute copies of it at their weekly prayer-meetings. The *Allegheny Times* is either very stupid or very bright—we are doubtful which.

THE BATTLE OVER THE ATHANASIAN CREED IN ENGLAND.

TO THE EDITOR OF THE INDEX:

Sir,—Convocation is just now making itself more than usually interesting and ridiculous. The Upper House, when called upon to consider the report of the Royal Commission on Ritual, stumbled first over the Athanasian Creed, and wisely got out of their difficulty by letting the Lower House do all the hard preliminary fighting over this bare bone of contention.

It is hardly too much to say that all England is against the continued use of this Creed, which, as you know, has been discarded by the Episcopal Church in America. Every one has something to say against it. Those who think they believe its incomprehensible jargon are too charitable to like its curses, and those who don't object to the curses confess their inability to understand the doctrine. Things must have gone very far when even the demure and stately *Times* throws the weight of its authority into the case against the Creed.

But in spite of this almost universal sentiment, there is a *clique* of very High Churchmen who, it seems, have an overwhelming majority in Convocation, and who are holding on like grim Death to this disreputable old mummy of a Creed. These men are in earnest, and there can be no question about their personal anxiety to retain the Creed; and I think I can tell you why. It is one of the chief, if not the chiefest, of our formulas which are held in common with the Church of Rome. To Romanize the Church is indeed the dearest wish of this small but influential body. Rome treats these gentlemen with a cruel scorn, and will have none of their flirtations, as it is; but they know well that, if the Athanasian Creed be removed or thrown into the shade, Rome will be further from their embraces than ever, and will hold them self-condemned.

Some of these agitators, however, cling to the cursing Creed only because it is the essence of Christianity itself. It expresses with such splendid clearness the various contradictory dogmas which form the basis of the Christian Creed, and it contains the doctrine, so consoling to the "believer," that every one who does not believe with him will "without doubt perish everlastingly." "This is the Catholic faith, which except a man believe faithfully, he cannot be saved." This is Christianity in every line and word; and we cannot blame the Christian priests for struggling to maintain and to use that Creed in its integrity.

Amongst other remarkable utterances delivered during the debate, I must mention one which was so tempting as a challenge that I made it yesterday the subject of my morning discourse:—

"Dogma and Religion must go together—and the Church cannot unlearn her own dogmas."

It was of course not difficult to show that religion and dogma were not necessarily dependent on each other; that dogma was a hindrance to religion, and that the cry of *non possumus* was the death-knell of any Church. The sermon is being published at the urgent request of many who heard it, one gentleman ordering one thousand copies for his own distribution.

It is really delightful to see how these honest, but in our opinion infatuated, priests are playing into our hands. I will venture to say that this debate in Convocation will add to the roll of our supporters by hundreds. Still there was a grain or two of gold in all that sand. The Dean of Westminster grows absolutely heroic in this great fight. One would have thought that he had exhausted long ago his resources, and worn out every weapon. But every time he rises to protest against the Creed, he brings out some new historical fact which hardly any one else knows but himself, or uses some fresh and racy argument which only his deep earnestness could have discovered. He winds up by making fun of the clerical petitions which have been presented in favor of the Creed, and which are absolutely out of proportion to the vast number of those who detect the Creed without agitation for its removal. When Archdeacon Denison says that nothing shall ever prevent him from using it, as it stands, in his own Church, the Dean says that it is the best token which he could have that the removal of the Creed is at hand. But all the arguments and denunciations of the falseness of the Creed made use of by the Dean of Westminster could only raise 11 minority to twelve, sixty voting against him.

You can guess how, here in England, we dread an

Ecclesiasticism uncontrolled by the State. It would be the direst aggravation of our fetters that could be conceived.

Now this question of the Athanasian Creed will come by and by before Parliament, and if I can foretell anything about it, the result will be a measure to render the use of the Creed *optional*; which will be a great step for so old and gouty a lady as Mother Church to take. We are tending even now to freedom, in spite of those bolsterous parsons. We may not be able to extricate the present generation from the "Catholic faith" of Christendom, but we shall at all events make that escape possible by the successful endeavor to show that the Church can unlearn her own dogmas. The smallest voluntary movement, you know, is a sign of life. Let us hope that this Athanasian business is a sign also of returning health and activity.

I will keep this letter back for two or three days that I may add a postscript showing the final result of the debate.

I am, sir,

Very faithfully yours,

CHARLES VOYSEY.

CAMDEN HOUSE, DULWICH, APRIL 30.

P. S. May 2.—The debate closed yesterday by a resolution to have the Creed retranslated, and issued without note or comment. As a sign of the times, you will be amused to hear that the term "damnatory," as applied to the cursing clauses, is being supplanted by the terms "admonitory" and "warning." (Don't be mischievous and print "warning" instead, or I may feel inclined to "warn" you by some mild ecclesiastical "admonition" about "everlasting fire.") It will require many ice-blocks of gentle adjective to cool those furious anathemas.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TO THE RADICALS OF THE UNITED STATES

MEN AND BRETHREN:—

Angered at the bondage in which the Church keeps her victims, and disgusted with the proselytizing spirit by which she ever recruits her forces, you have yielded to the temptation, and have become indifferent. Your numbers, intelligence and wealth would, if you were organized and had a purpose, be more than a match for the Church. But you are so jealous of all encroachment on your own individuality that you are unorganized, isolated, and hence powerless for good. Many of you have never felt the galling bondage of the Church, and you have only contempt for those who submit to it. But more of you have been enslaved, and have become emancipated. Have you no bowels of compassion for thousands of men who, if they only had a chance to hear or read discussion, would have the cataract in their eyes couched, and soon see as clearly as you do? Is it humane in you to rejoice in your own freedom of thought and conscience, and pass by on the other side of your brethren who are groping around in the prison-house of superstition with their eyes out?

Radicals! You are, many of you, cold, indifferent, selfish. You have no benevolence of feeling and no benevolence of action. There are many communities where your fellow-men might be redeemed from darkness, if you had only the kindness to hang up lights by which they could see their way to escape. But you print no tracts. You send out no lecturers. You let your fellow-men wallow on in their superstitions, and have no mercy on them! Had the abolitionists imitated your cold-hearted example, the slaves would to-day be still clanking their chains. Are not men's minds as valuable as their bodies? Is not freedom of the intellect and conscience as great a boon as civil and political liberty? What was the enterprise of striking the iron chains from the limbs of four millions of slaves compared to the cause you are implored to help, of liberating the intellects and consciences of forty millions of the American People?

Radicals! The ecclesiastical organizations of Europe and America are honey-combed with doubt. They are as defenceless against the attacks of Science and Reason as Fort Sumter was at the close of our civil war. Their only hold for life is on the past. Declare intellectual, bloodless war against the whole system. Organize yourselves into associations. Establish publication societies. Scatter tracts as the autumnal winds do the leaves of the forest. Send out lecturers. Wipe away the damnable and damning reproach that you are *selfish*, and care nothing but for material interests. And be compensated for the energy and self-denial I invite you to, by the blessing of thousands who might be emancipated from slavery by your efforts.

R. D. S.

INFIDELS AND FREE RELIGIONISTS, AND THEIR FOLLY.

MY DEAR MR. ABBOT:—

Whatever may be the difference between these two classes of free thinkers, if there really is any, there are certainly great numbers of both of them whose reasoning is so unbiased, whose thinking so free, that the one as well as the other of the above appellations may be bestowed upon their belief. I consider myself one of this class; and although I may call myself an "Infidel" (and without fear to have to quarrel with you for it), I might perhaps, with equally good reason, call myself a "Free Religionist" (especially when the proposed amendment to the Constitution of the Free Religious Association is adopted), if it were not that I object to be called a "Religionist" of any kind—for the same good reasons that Mr. Spencer, in No. 124 of *THE INDEX*, refuses to call by that name those "Christians" who are no Christians. Perhaps you will nevertheless accuse me of inconsistency for clinging to the name "Infidel." I believe, however, with Mr. Seaver, that the word, whatever its etymological signification and absolute use, now means a "disbeliever in the Bible and revealed religion." Thus understood, Infidelity and Free Religion mean one and the same thing, and the advocates of and adherents to either have but one and the same aim, namely, the promotion of Free Thought, of Truth, and the amelioration and happiness of humanity. Both, too, have to contend against one and the same obstacle—Ignorance and Superstition. Why, then, cannot or will not both unite their strength, their efforts, to realize their common aim, and to overcome their common obstacles?

But, sir, here is where their folly comes in. It was some time last winter that the *Investigator* had an extract from a Christian paper (the *Christian Union*, if I mistake not), in which the latter—apprehensive, probably, of a union of Infidels and Free Religionists as proposed by the editor of *THE INDEX*—sought to ridicule such a union. The editor of the *Investigator* made some very appropriate remarks on said extract, and I took occasion to write an article for publication in the *Investigator*, urging Infidels to unite their efforts with those of Free Religionists in the furtherance of their common cause and in defeating the nefarious schemes of their common adversaries. Yet wise, I think, and timely as such a union of these two representatives of free thought certainly would be, my appeal did nevertheless not meet with the sympathy on the part of Infidels it deserved, and one or two correspondents remonstrated, even in the *Investigator*, against my "proposed union of Infidels and Free Religionists"—what I clearly did not propose—emphasizing the differences between the two, and insisting that each must fight its own battles. Are these really Infidels? On the other hand, there are also plenty of just such bigoted Free Religionists, no more "free" than such Infidels, who oppose a union of efforts with Infidels because these are Infidels, and "do not believe as they do." Is such a course anything but suicidal for both? Can they, thus divided, hope to realize their common, their identical ends? Or if truth and freedom shall, in spite of these false friends, finally prevail and conquer, must this much-desired event not be greatly delayed by such insane separation of those who claim to hope and work for it? Let me, then, my Infidel and Free Religious friends, discard all such suicidal follies; let us "agree to disagree," and work earnestly, unanimously and harmoniously, for the great ends of Infidelity and Free Religion!

Yours for union of efforts of all Free Thinkers,

MORRIS EINHORN.

TITUSVILLE, Pa., May 12, 1872.

[Nothing is more needed to-day than concentration of efforts for the dissemination of liberal principles, as is strikingly evident whenever any real, practical issue comes up between the Liberals and the Orthodox. The majority cast an Orthodox vote, however they may talk. But, much as we sympathize with Mr. Einstein's wish for co-operation among all free-minded persons, we regret that he speaks of "Free Religionists" (we never accept that name) as if they had some universally held doctrines of their own. Freedom, Fellowship, Faith in Man, —these are the only common principles of the Free Religious Association, and they are not doctrines. Some of the members are atheists, some are theists, some are "infidels," some are materialists, some are Spiritualists, some are Jews, some are Christians, some are extra-Christians, some are anti-Christians, and so on. The "infidels" have not a single idea by which to distinguish themselves from the Association—only a name; and this they can wear to their heart's content in the Association itself. Nobody there wants to rob them of it; and nobody there wants to force the name "Free Religionist" upon them. For one, we accept neither name. We accept no name narrower than Liberal or Radical, and care nothing for these. In fact, we care a great deal more to get rid of the old names than to invent new ones. The wish for a fusion of "infidels" and "Free Religionists" is a wish for the extinction of a foolish prejudice; and in this we heartily join.—Ed.]

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of the American People; and the mighty magic of that name is still powerful over multitudes even of otherwise liberal minds. Let the world learn that the protest made against Christianity is not made by hatred of Goodness and of Truth, but rather by a love for these that can no longer be satisfied with shame. He woefully misjudges this Tract who thinks it has no higher aim than to "make a sensation." It was meant to tell needed truth so plainly that it must be heard. And it will be heard. All we ask is—give it a chance.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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[FOR THE INDEX.]

Brotherly Love.

A DISCOURSE BY O. B. FROTHINGHAM.

Thou shalt love thy neighbor as thyself.

I have spoken on the law of self-love. The drift of that speaking was that this philosophy, literally carried out, on a large interpretation led to an interest in other people and to efforts at mending their condition,—led to them in this way, that as our personal comfort was involved in their estate, we must improve their estate, if only to secure our personal comfort.

I wish now to approach the same topic from the other side. I shall begin by unfolding the principle of Brotherly Love, and shall try to show how that principle, carried consistently out, leads to the full attainment of individual happiness. Having shown that in looking out well for yourself you must look out well for your neighbors, I shall show that in looking out well for your neighbors you will look out well for yourself.

"Thou shalt love thy neighbor as thyself." The bidding, you will observe, is to love the neighbor. The love of self is taken for granted. Every man is supposed to love himself already, strongly if not purely, deeply if not wisely, supremely if not nobly. Self-love is assumed as a *fact*, not enjoined as a *duty*. The duty enjoined is to love one's neighbor as one's self, to put the neighbor in one's own place. To give social affection the power of personal affection was the aim of Jesus. Having referred people back to themselves, he straightway proceeds to draw them away from themselves, to make them forget themselves, to make them lose sight of themselves, in the welfare of their fellow-men. That this was his purpose is too evident to be argued. It is declared by almost every word that fell from his lips; it is the burden of every precept and parable. The letters in which his disciples explained the new faith to the churches they founded, abound in earnest declarations of it. It is made the distinguishing feature of the religion. "Bear ye one another's burdens." "Ye that are strong, bear the infirmities of the weak." "Let the same mind be in you which was in Christ Jesus, who made himself of no reputation and took on him the form of a servant." "Let each think of other's interest, not of his own." "Little children, love one another." "Love one another, not in word or tongue, but in deed and truth." The texts jump to my lips more rapidly than I can write them down. In a word, this is the peculiarity of the Christian system; and it is so universally understood as being its peculiarity, that preachers always rest here, and confine themselves to the task of impressing it on the hearts of their hearers. But a social system should rest on its own merits, and not on authority. If it is unreasonable, no authority will enforce it. If reasonable, the demonstration of its reasonableness will greatly assist its authority. Let us consider the grounds on which this social philosophy rests, and the principles to which it makes appeal.

1. In the first place it plants itself on this idea; that the human race is a family, taking the family as one of the primordial institutions of the race, universal and indestructible. Now the family gives a perfect example of mutual dependence and support. It begins in conjugal affection, which is the highest form of the sympathetic instinct—so clearly so that it has appropriated to itself in a special sense the name of love. In this relation the utmost sympathy and devotion are secured. The birth of a child awakens a new affection equally peculiar and intense: the parent's affection for the child, the child's affection for the parent. This affection is the pledge of continuity of life. The parents have an interest in the future, and feel themselves related to generations yet unborn: the child has an interest in the past, and feels related to the ancestors who have gone before. Each is bound up in the other, and in the present hour is completely absorbed. And other children are born, and with them comes a new affection: that of brothers and sisters for one another. Mutual love on equal terms is created—a feeling of union with our contemporaries and mates. In this little providential group we have a complete epitome of the social world. A variety of differing temperaments, capacities, gifts, impulses and interests are held together by a vital bond. Each leans upon the other, all live in each other; opposites are combined under every form. Man and woman hang on each other, man supporting woman, yet from woman deriving his own best support; maturity protecting infancy, infancy keeping maturity young; authority stooping to gentleness, gentleness finding its comfort in authority; experience discovering that its chief worth lies in helping inexperience, inexperience feeling safe in the hands of wisdom. The brother and the sister walk hand in hand, and are complements to one another; each supplying some element which the other lacks—each serving to educate, unfold, balance and mature the other: both extending the domestic life in new directions. The diversity of gifts exhibits the power of the one spirit, whose "oneness" would have no significance without the diversity of the gifts. The larger and more unlike the family, the closer the bond. The wider the range of interests, the deeper the sympathy. The more opposite the tastes, the more intimate the fellow-feeling. Let there be sickness in the household, the sympathy deepens more; all serve the invalid. Let there be misfortune and suffering, the tie becomes fonder. The most unhappy have the most love. Let slander and reproach touch one of the members, the rest gather about the wounded one and make his cause their own. Let sorrow intrude, and the tear of compassion wells up in every heart. This is the arrangement of Nature. Some reformers have called it selfish and narrowing; have constructed plans of society which left it out; have tried to weaken its force by various educational devices; but the heart of man pays no heed to their suggestions. Where domestic life has been most sacred, social life has been most enduring and virtuous. The family is the keystone of civilization.

The philosophy of Brotherly Love appeals to this as the type of society, as it should be, and as it tends under Providence to become; hence its favorite phrase—Brotherhood—the brotherhood of man, expressing the relation which men do ideally and should practically sustain toward one another.

2. But this is not its only argument. To what we call the benevolent affections it makes appeal; to the sentiments of compassion, pity, mercy, which human nature everywhere confesses to; to the moral liabilities which few can quite get rid of; to the feelings of regret, shame, rebuke, penitence, when social duties have been neglected; to the impulses of duty, which, though long and steadily resisted, do not lose their strength. It says these emotions, these sensibilities, these instincts, are a part of us—a sweet and beautiful part of us—a part of us that is destined to be larger rather than smaller, and more prevailing rather than less so, as we advance in our growth. These moral sensibilities are not remnants of an old nature to be outgrown and put away, but the elements of a new nature to be grown into and put on. They are to be encouraged, not to be repressed; to be fostered, not to be neglected; to be educated, not to be suffered to die; and how can they be fostered, encouraged or educated, except by flinging them out and teaching them to twine about their proper objects? Withdrawn from the tender offices of humanity, they perish; and perishing, they leave us deprived of the chief wealth and glory of our sensitive being. For the nobility of a man is his heart; and the nobility of his heart is its justice and its pity; and the nurture of his justice and pity is the discipline

of his experience among the suffering and sorrowing, the weak, the foolish and the unfortunate of his fellow-men. If it were only a training of the heart, therefore, Brotherly Love should continue.

3. But these are sentimental considerations. There are other considerations that are not sentimental, but practical. Let us glance at these. Man, it is often said, is the creature of circumstances. That I do not believe, for inside of circumstances is man himself. But of this there can be no doubt whatever: that circumstances exert a vast, a fearful influence, in modifying the development, shaping the destiny, and moulding the character of men and women. Practically multitudes are precisely what their circumstances have made them; practically multitudes are growing up in the midst of circumstances that shall be to them nothing less terrible than a doom. Who can tell what any of us might or might not have been, had our circumstances been different—had we been richer or poorer, better cared for or worse cared for, better fed or worse fed, better taught or worse taught? Who can tell what people about us might or might not become were their circumstances altered as they are unable to alter them—were their houses made more wholesome, their air purer, their areas wider, their opportunities for work and recreation and instruction richer? In thousands and thousands of cases, opportunity is the measure of growth; opportunity decides what men and women shall become, and opportunity is but favorable circumstance. Circumstance is an *Ætina* on the breast of a giant, who writhes, groans, howls under it, but cannot throw it off. Remove the mountain from Enceladus, and you put him at once in possession of his two feet and his hundred arms. You do not make a man of him—he was a man before; but you give him a chance to prove himself a man. It is hardly fair to say that the outward condition of society corresponds with the inward condition of the people who compose it; that human circumstances adequately represent human power; that the face of society gives full expression to its soul; that the fiery wine of the spirit would remain still, were the stopper taken from the flask; that if you could change the physical conditions under which people live, the people would remain exactly as they were before—no more vigorous, enterprising or noble; that just as a clown continues a clown when a sudden inheritance falls to him, so men and women would continue rude, vulgar, inactive and doltish, were their dwellings improved, their hours of work diminished, their taxes lessened, their food cheapened, their physical health placed beyond the reach of daily peril. Circumstance is a fetter and clog. It represents the bondage of nature which man is incessantly trying to throw off. I expect circumstances will not make perfect men, but better circumstances will make better men; and in cases where men are unable to improve their circumstances, is it not lawful that others should come in and help them? It seems to me that the vital efficiency of the race depends on our doing so. By clearing out a channel, we do not call a fountain into existence; we do not increase the volume of water it delivers; we do not make the water clearer or sweeter, but we do so distribute it that it will be of use to men; we reclaim land that lay under a swamp; we irrigate fields that were dry; we gather the mountain stream into wells, and make habitable the uninhabited places. So by lending a man a little money, we make it easy for him to earn a great deal. By taking a lad from the street where he can only steal or beg, and putting him in the country where he can work for wages, you make unproductive vigor productive. By removing the imbecile, the helpless, the idiotic, to asylums, you give them more comfort at less cost, and you relieve of their incumbrance those on whose labor the support falls most heavily. To release men from the struggle of existence would be a deplorable mistake, for the struggle for existence is the discipline of character; but is it a mistake to ease the struggle so that it shall be less exhausting, and shall end more certainly in victory for man? In the tropics, in the north, in the temperate zones, the battle with circumstance is a terrible battle. Were we to confine our beneficence to this work of releasing people from conditions that actually repress them; of making it possible to let them alone; of untying hands, unfettering feet, unbinding muscles and nerves that are on the strain or are becoming paralyzed from confinement, we should have enough to do before we eased only a little the energies of developing man. But we cannot be content with so much as this if we keep in view also the vital elements involved in human progress.

4. For, according to the philosophy I am repre-

sending, man himself is a vital creature, having in him a root of energy and a spirit of force; not a piece of mechanism worked by laws which he has nothing to do with making or modifying; not a puppet set a-going by pulleys and springs of animal pleasure and pain; but a law-enforcer and sanctioner himself, a moral being, capable of personal expansion, full of dormant powers, open to inducements of many kinds and degrees, responsive to influences from other beings like himself, drying up and perishing when alone, but flourishing and flowering in congenial atmospheres. The motives that impel him have an almost endless range. To change his circumstances is a great deal; but that is not enough. We must quicken him. Both processes must go on at the same time if he is to grow into better estates. Make his circumstances perfect in their convenience, and it will still be necessary to ply him with ideas, to kindle him with thoughts, to feed him with stimulating knowledge, to give him wings of hope and aspiration in order that he may use his circumstances well. Ply him with ideas, kindle him with thoughts, stimulate him with knowledge, give him the wings of aspiration and hope: it will still be necessary to make his outward condition flexible, in order that he may have space for his activity.

Now the only thing that can fire up one human being is another human being. The power of self-quickening is exceedingly rare. Encouragement must be administered in large doses; sympathy must be displayed in broad masses; or the moral vitality declines and perishes.

On these grounds, then, the philosophy of Brotherly Love reposes:—that human society should be made to resemble as nearly as possible the family, which is the type of all relationship; that the natural sentiments of the heart are to be encouraged; that the crushing power of circumstance must be broken by the united force of all men; and that the moral energies of human nature need indefinite and incessant quickening. This doctrine has always been the social peculiarity of the faith called Christian. Nay, strictly speaking, it constitutes its sole peculiarity. The Christian religion has taken this doctrine in special keeping, has avowed it and practised on it according to its knowledge; it has planted charitable societies in every community; it has set on foot movements of beneficence that have commanded the attention of the civilized world. Both in olden times and now, to labor for others is deemed Christian—the one thing that is Christian.

But the considerations I have urged hold good independently of Christianity and of all religion. They do not rest on any authority or example, however much weight they may derive from those of Jesus. They address themselves to the common reason of men.

It is a remarkable fact that some of the most powerful thinkers of the day, who may be said to stand outside of Christianity, and who are interested wholly in social science, give in their allegiance to this law of brotherly kindness. Herbert Spencer speaks of the bond of sympathy as "the bond which distinguishes the social man from the savage; which renders society a possible thing; on whose increased strength the future amelioration of man's estate mainly depends, and by whose ultimate supremacy human freedom and happiness must be secured."

John S. Mill, one of the commanders of the modern mind, whose great thoughts are just now beginning to impress themselves upon the popular intelligence; a man who ranks as radical among the radicals in religion as well as in political and social ethics; a man who declares it quite possible to have a religion without a God—gives it as his belief that the direct cultivation of the love of the neighbor, and the subordination of self-love to it, far beyond the point of absolute moral duty, should be one of the chief aims of education.

Finally, Auguste Comte, the founder of what is known as the Positive Philosophy, a man who looks on Christianity as the religion of a past age; the man who is popularly regarded as an atheist, who is an atheist under any accepted definition of God; the man who would institute a religion without a God, lifts this principle of mutual service into a prominence more conspicuous, if that were possible, than Jesus himself gives to it. The golden rule of morality in his system is *to live for others*. "Thou shalt love thy neighbor as thyself" is not enough for him. "Thou shalt love thy neighbor absolutely," is his reading. He will not have any *self* about it. In his opinion, all education and all discipline should have but one object: to make the love of others predominate over the love of self. The heart is to rule. Full and free expansion of the benevolent emotions is made the first condition of individual and social well-being. Whatever one does—whether he eat, or drink, or whatever he does—must be done under the inspiration of the social affections. Thus the doctrine of the Sainted Teacher of Galilee, the doctrine of the innocent, childlike heart, comes up again in this hard age—comes up among the hardest thinkers thereof, and is made the very first principle of a system that is interesting great multitudes of earnest people, and that is designed to supplant Christianity itself.

Thus from all sides we have testimony in favor of the principle: from Christians and anti-Christians; from Sentimentalists and Socialists; from Materialists and Spiritualists; from those who believe that the individual must get rid of himself entirely, and those who believe that the individual must entirely consider himself; from those who teach that charity, self-forgetfulness, self-abnegation, are the only means of securing happiness in another life; and from those who teach that there is no other life, and that

by charity alone the best use can be made of *this* life. Christianity more and more comes down from the clouds and proceeds to work as a social system, blending men together; and science, more and more coming up from the ground, devotes itself to the task of reorganizing social life on the basis of mutual good will. The doctrine of self-love never probably stood in so small a minority as it does now. The rule of selfishness is apparently more prevalent than ever—practices of selfishness are rampant on every hand; but the principle of selfishness is, I believe, more and more deliberately disavowed by those who have at heart the interests of mankind.

I know this is no proof that the principle is not true, and on some points it is able to make a strong case against the doctrine of brotherly love. For see, it says, what your doctrine of brotherly love has achieved. It has helped men till they are unable to help themselves. It has made them dependent and idle. It has in some countries created, it has in all lands vastly increased the terrible evil of pauperism, which no legislation does anything to remove. It has wasted in almsgiving money which, properly invested, would have advanced industrial enterprise and given employment to as many as it has made unfit for work. It has, on one side, created the feeling that money, and time, and thought, should be diverted from the wholesome uses of civilization to the unnatural uses of repairing other people's blunders; and on the other side it has created the feeling on the part of the imbeciles of every community, that they have a right to hang about their stronger neighbor's necks. It has set men on all hands at work minding other people's business instead of their own, and has thus in a direct, systematic way undermined the self-reliance which is the strength of society and the only pledge of its progress.

There is great force in this objection; but the force, as it seems to me, bears against the way the principle has been acted on, rather than against the principle. That people have helped each other in the wrong way, and have brought on themselves terrible mischiefs by so doing, is clear enough. I think it likely that one full half of the so-called Christian benevolence of the age might be dispensed with, to the great gain of all concerned. I have no doubt that two-thirds of the actual interest which people take in their neighbors might be abated without weakening the virtue of those who have any virtue to weaken. What commonly passes for brotherly love is such an inconsiderate, impulsive, sentimental thing, such an excuse for indifference half the time, and for impertinence the other half, that it is as good as no love at all.

But does it follow that people should not try to help each other at all? I cannot see that it does. Because giving in a way that makes people dependent may be mischievous, can't it there be giving in a way that will make people independent? Because the mother makes her child sick with sweetmeats, shall she not give her milk? Because the father spoils his son by allowing him too much pocket-money, shall he not enforce on him advice and education? Because almsgiving has reduced many a strong man and woman to pauperism, shall no effort be made to improve the condition under which the poor live, that they may have a better chance of saving themselves from pauperism? Because the black man was reduced to the last state of degradation by the officiousness which took away all his self respect and responsibility, shall we not lend him a helping hand to come out of his degradation by sending him teachers, instructors, friends, to give him that which will bring him fully to himself? Because his former masters have given him darkness and imbecility, shall not his new countrymen give him light and life and immortality?

Woman has had too much done for her after what, in the light of our ideas, seems a wrong fashion. She has not been allowed her full share of the work of society, or of the wages of work. To save her from the responsibility of thinking, man has consented to do the whole painful business of education himself; to spare her the troublesome exercise of civil duties, man has assumed the onerous charge of her personal and pecuniary rights. That she might be kept pure and unworn by the struggles of the political world, man has taken on himself the discharge of the burdensome and disagreeable work of making laws and choosing rulers for both himself and her. So aggressive has been the affection of the stronger sex for the weaker, that the weaker has been all but smothered by it: has lapsed into such a state of unconsciousness in regard to its capacities, of indifference to the claims which society has on it, of carelessness respecting its personal and civil rights, of insensibility to the nobleness of the part it might play in modern civilization, that no appeal addressed to its conscience, no call made on its heart, no argument brought to bear on its reason or interest, is of any effect. Had woman been more considerably let alone in time past, she would be better off now. But the only way to let her alone now is to help her. To let her alone is to give her all the opportunity she may desire to employ her hands, to expand her intellect, improve her estate, protect her interests, and add what she may to the stock of moral force in the community.

All doing is, after all, but a process of undoing. All helping is a kind of withholding help. All giving is but a sort of taking back gifts that were evil. Brotherly love is but a relief from the burden of unbrotherly hate which has prevented people from coming to themselves. Out of a professed love for their neighbors, professors of religion have taken infinite pains to fasten upon them doctrines which should just stop the growth of their minds. Mis-

sionary societies, tract societies, societies for the propagation of the gospel, have spent vast money and prodigious efforts to stop the natural progress of the human mind in certain directions; and the result of all this love of souls is a mental inertness which is saddening and discouraging to think of. The reason of whole communities of people seems to have been reduced to pauperism. It may not be too much to say that the intellectual condition of mankind would be far healthier now, if, instead of this exclusive love of souls, there had been a proportionate willingness that souls should take care of themselves. But it was the ground the love took that was mischievous, not the love. To leave people alone in the ignorance that has settled upon them; to leave them in their narrowness, their superstition, their misconception, is to leave them helpless under powers which they cannot throw off. A wise law, a true charity, a real spirit of kindness, would set on foot means for diffusing other ideas and making their intellects free.

The human intelligence needs such an immense amount of quickening! All that we can do is not enough to stir it up into any very energetic life. The stupidity of men in all that regards the principles of their existence, is amazing and fearful. The apathy, the sloth under which the multitudes lie supine, is terrible; and unless brotherly love displays itself as earnestly in fostering and educating reason, as it has in fostering and educating unreason, the condition of mankind will be more and more deplorable.

Thus the very fact that charity has been so misused and misapplied, makes charity imperative.

The great saying of Jesus was, "He that findeth his life shall lose it, and he that loseth his life shall find it." He meant no more nor less than this: that selfishness leads to self-destruction—that generosity leads to self-increase. To love others is the most effectual way of loving one's self. For to love others is to train one's own heart and to win theirs. Thus, from whichever point we start, we come to the same conclusion. Do you love yourself nobly? You must satisfy the promptings of your heart; and this cannot be done while the poverty, the suffering, the sorrow of men goes uncheered and unpitied. Do you love your fellow-men? You attract their regard, their sympathy, their good will. You make yourself richer by as much as they can give.

Living thou dost not live,

If Mercy's stream runs dry;

What God has given thee dost thou freely give!

Dying thou dost not die.

FASHIONABLE SCEPTICISM.

[From the London Times of February 8.]

The Duke of Somerset has come before the world to state the ground upon which he rejects Christianity, in every recognized acceptance of that term. Very few persons in his social and political position who had arrived at the same conclusion would have given themselves the trouble to publish it to the world. We respect the openness and straightforwardness of his confession; and, though some persons have less difficulty than others in sustaining the pain which accompanies opposition to established conviction, we may readily suppose that it is not without an effort that his Grace has adopted this step.

The first thing to be observed, however, in this manifesto is that, upon the main and cardinal question brought forward in it, the writer does not give himself the trouble to argue. He simply says:—

"It is now obvious that the theology of former ages cannot be maintained." "The process of a religious change is gradually permeating the Protestant world." "A change in religious thought has gradually forced its way through the cultivated classes of the community." "The educated Protestant no longer believes what the Evangelists believed and affirmed." "The hymns and types of the Gospel may still please imaginative minds, but they do not satisfy the religious wants of the present day." "These narratives belong to Jewish traditions, and are rejected as traditional." "Serious men say the Nativity of Jesus is surrounded by legends." "The Virgin Mary *caput inter nubila condit*."

All this is only the assertion that, as a matter of fact, opinion is going a certain way; that educated and intellectual men are deciding against Christian belief; that there is a progress of thought which is supplanting it. The Duke does not reason, he calls attention to a fact. It would seem as if argument on the religious question were becoming obsolete. Mr. Lecky began this new mode of conducting controversy, and the Duke of Somerset continues it. The controversialist now simply says:—"I prepare you for what is coming, I do not reason with you. This that I tell you is the verdict of society; at least, of the only portion of society capable of judging; the rest will follow." There is one unavoidable result of this method of argument—viz., that it is impossible to answer it by any argument. If the world is changing its belief, it is changing it; that must be conceded; but is the world changing its belief? If intellectual men are all giving up the Christian facts, they are giving them up; but are all intellectual men doing so? This kind of controversy shuts out reasoning, and leaves nothing to be done but for the two disputants to look at each other. The sceptical party are satisfied with the progress of society; they think it is going entirely their own way, and they point to the fact. What can the other party do? Begin to reason and utter profound truths? That is not wanted for the discussion, and has no place in it. The discussion is limited to the question what is, as a

matter of fact, being thought. If we begin to open our armory, and to prepare a refutation of these ideas, we are stopped at once and told that is quite unnecessary, and that it is not intended now to argue the question of the truth or error of these ideas, but only to note the fact that they are more and more entertained. This kind of controversy is a prophecy, and, like all prophecy, it declines to reason; it only says it will be so; things are going quite certainly in that direction; that will quite certainly be the issue. Should a man who happens not to be a believer in the prophet of Unbelief start up with an argument, the sage has his immediate reply—his reasoning may be indisputable, his objection irrefutable, but the fact is against him. For our own part we can bear being prophesied against; it does us no harm that we are aware of, and it saves a great deal of trouble in the matter of reply. We have only to prophesy in return. It must be remarked that this is a curious return to the argument of authority after a long denunciation of that old and venerable mode of conducting controversy. We do not reason with you, say the new school of disputants; we dislike interminable arguments; we only direct your attention to what is the actual case, that a large intellectual class has made up its mind on the question. The master has spoken, the intellectual class has judged; it is now decided that Christianity must be given up.

It will, indeed, be allowed that this kind of argument is the most telling with many. A great many people never want to hear reasons, they only want to be told how opinion is going; and the Duke of Somerset's argument is the best one for them. Nor will they, perhaps, test very accurately the Duke's facts with respect to this growth of opinion. Yet it is worth while just stopping a moment, if his Grace will permit us, to do this. If we understand the account which is given by sceptical writers of the state of the case on this head, and of the difference between the present age and previous ones in regard to the amount of sceptical opinion, it is this,—that, whereas there has always been a large mass of men in the world infected with sceptical opinions, still, up to the present day, this school of unbelief has had certain understood limits, and has been a known defined class, like a professional or any kind of marked class; whereas now the boundaries of a section have been altogether left behind, the interval which separates the class from society at large is quite effaced; and these ideas, though there are different shades and degrees of them, in one degree or another permeate the whole of society. This we believe is the assertion.

In the first place, then, we do not believe this assertion. Infidelity now makes the greatest noise; and the noise which even its antagonists make in fighting it counts for the noise of infidelity itself. But the great mass of society—not only reckoning the poorer classes, but the great body of the educated class—is wholly uninfected by disbelief. Still, though the great mass of society is untouched, it may be admitted that Scepticism has advanced now beyond the limits of a defined class, and extends over an indefinite and vague margin of ground, and that you cannot be sure where you may or may not meet with it. We much doubt whether there was not a good deal of the same flexibility in it in former days as well; but it is always difficult to take a census of opinion. It is, then, this latter sphere of sceptical opinion which is the peculiar boast of the school of unbelief now.

Now we admit that there is a solid, well-defined mass of thinkers now that knows its own mind, is satisfied with its own conclusion, and content to take all the consequences, moral and social, of the position of infidelity. But, as we have said, it is not this class, but it is the advance of Scepticism over the border and within the area of general society which is the triumph of the modern sceptic. If, however, a certain auxiliary spread is admitted, we must take it with its deductions. We recognize the serious and powerful infidelity of the philosophical infidel class; but it must be frankly suggested that when we go across the border into what is called general society, we see a considerable alteration. We mean no disrespect to a considerable number of spiritual sharp men, but in general society infidelity is very apt to become a form of nonsense. You meet, e. g., a traveller of accomplished mind, just returned from his periodical tour on the Continent. He shows in his conversation a strong liking for the Roman type of things. He is fascinated by ceremonial; he admires asceticism; he likes friars; he thinks it would be better if there were orders of friars in the English Church. He does not care much about a married clergy. By and by another vein of his mental interior opens. You find as conversation travels that this admirer of friars does not believe a single doctrine or fact of Christianity. Not that he has yet selected his theory for the solution of the difficulty, whether the naturalistic theory of Paulus, or the mythic theory of Strauss, or the subjective theory of Feuerbach; he has only a general notion that such and such things never happened, and that the foundation of the Christian religion is a weak one. This is one example of that type of scepticism which you come across in general society. But what can we say to such a type as this? We can only say that the unbelief is about as serious as the religious admiration. There are other samples of a similar kind of playing at infidelity. A man's own faith has gone, or appears to him to have gone; but he does not wish other people's faith to go. He wants it to stay. In his disbelief under these circumstances a grave one? It is rather the pleasing relaxation of a start-

ling contrast, of holding oppositions, and tasting the spice of contradictions; the amusement of being an infidel believer and a free-thinking devotee.

One word to our author before concluding. The Duke of Somerset, though rejecting Christianity, still retains his belief in a God. He says:—

"If this fall,
The pillared firmament is rottenness,
And earth's base built on stubble."

And he continues:—

"There is one unassailable fortress to which we may retire—faith in God. This faith does not depend on the collation of manuscripts, or on the reconciliation of conflicting texts. The believer need not seek a foundation for his faith in a Vatican or Alexandrian Codex. He need not contend for the grammatical accuracy of a disputed passage, or strain his faculties in vain attempts to solve a metaphysical problem. He may leave to theological disputants the questions on which for so many centuries they have exercised their ingenuity. Here at last the natural and supernatural will be merged in one harmonious universe, under one Supreme Intelligence."

This is just the way in which persons argue when they are in the midst of one set of difficulties, and do not see another further off. Here all is chaos and disorder; in the distance all is clear and open. Upon questions close to them it is all speculation; but further on is a pure region of common sense, in which there is no difficulty, no perplexity, but everything is plain and easy, a paradise of the intellect. The hint which we would give the Duke of Somerset, then, is that he must not be too sanguine as to the geography of this remote district, or suppose that he can count upon an easy journey to it. This region of common sense, in which there are no metaphysics, no problems, is a favorite prospect; but the doubter pursues it, and, somehow or other, never reaches it. The truth is, we feel the difficulty where the stress lies. When the stress lies on miracles and inspiration, and the conclusion we are concerned with is connected with them, then we feel the difficulty at the point of miracles and inspiration. And the argument for a God, simply because the stress does not lie upon that argument at present, appears to be clear of difficulty. So the Duke of Somerset obviously imagines. But it is a delusion. Let the sceptic pass beyond the doctrinal region, and arrive at the question of Theism, and the stress will then lie upon the argument for Theism; and with the stress will come difficulty. How can the Duke of Somerset, with Comism before his eyes, which has given up Theism as a metaphysical problem, count upon Theism as a certainty of common sense?

A BRAVE CLERGYMAN.

[From The Aldine for June.]

At Huddersfield there were also terrible riots, and scores and scores of men from first to last were shot by the military. When Mr. Horsfall was murdered in open daylight for the crime of introducing machinery into his mill, Mr. Brontë was present at Heckmondwike on the same evening at Parson Robinson's, with other gentlemen, to take means to hunt down the murderer. It was on returning from this meeting that Mr. Brontë was set upon by four men in black masks, with the intent, as they acknowledged, to kill him, but they began the wrong way. Being Yorkshiremen, and, as he said, very self-opinionated, they were urged by their unconquerable conceit to let Mr. Brontë see what clever fellows they were, and how well they understood and could argue the great question then at issue between human hands and steel fingers—between capital and labor. So, having ordered him to stop in the middle of the road, they began by accusing him of being their enemy, and told him they were going to kill him out of the way, that he might do no more harm, and that they meant to send Parson Robinson after him.

Now a braver man never lived than this gaunt Irish rector. He laughed at and defied them. "Four masked and armed assassins to one poor unarmed parson!" he said. "That's your fair play, is it? I have always found Yorkshiremen, hitherto, brave and honorable, even when they were mistaken. But you are miserable cowards; you sneak after a lonely man in the dark, four of you, and stop him on the high road to murder him, because he don't agree with you about the value of machinery applied to manufactures! A pretty reason for killing a man, isn't it? Suppose eight manufacturers were to stop you, after you had knocked my brains out, and give you five minutes to say your prayers in and make ready for death, telling you that they meant to murder every one of you because you were opposed to machinery! How would you like it? Go home, men, for shame! Go home, and get down on your knees, and ask God in his mercy to forgive you for contemplating so horrible a crime. I am no enemy of yours, God knows! I try to do my duty to you and to all, and you will never intimidate me from doing it by threatening to kill me." Then advancing a step to the tallest man, who was evidently leader of the gang, he held out his hand, and said, "Come, you see I am not frightened. Let us shake hands and be friends. If ever you should need help, come to the Parsonage House, and you shall receive all I have to give. You would not be afraid that I should betray you, I know." And having shaken hands with them all, he said solemnly, in a voice trembling with emotion: "My brothers, we are all sinners—let us pray." So they knelt down on the dusty road, these intended murderers and their proposed victim, and the latter prayed earnestly to God

to enlighten their darkness, and give them hope and patience, loving-kindness and faith, and trust in him to the end.

Chen gone for ever are all the brilliant members of that paragon family, who, in days not long after my first visit to this "Black Bull," made it a worth-bonus all over the world, in all civilized languages—and poor Brantwell's place, that once knew him so well, shall know him no more for ever. To me it looks like a dream, even to this day. I cannot realize the fact that they are all gone—*all*—not one left, and that the brave old patriarch, and father of them all, should have folded his hands and bowed his head over grave after grave, in such rapid succession, that one is no sooner covered up with earth before another is opened, and another dear one descended; and so on until the last of all his children is laid there—the last and dearest of them all—poor Charlotte! Fancy the old man, nearly eighty years of age, standing over this last grave of the last of his race, and thinking how quietly they all await his coming, who in the course of nature ought to have gone before them all, instead of being left to die alone, with strangers to close his eyes. "The grass has no time to grow upon the grave of one of my dear children," said the poor old man, with his poor, sad, and almost broken heart, "before another opens, and I must go and weep again, and cannot be comforted." There is time enough for the grass to grow on those graves now.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the NEW EXCHANGE BUILDINGS on St. Clair Street, opposite the WHEELER ORSARA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHERS' NOTICES.

Coal Recipes for the week ending May 24th.—Carl Post, £10; H. V. Benninghoff & Bro., £2; Harry Voecker, £1; F. Kromer, Jr., £1; Co., £2; Nathan Frank, £2; James Smith, £1; John Denner, £2; H. Wallin, £2; Kirsch & Schless, £2; J. C. Calm, £1; F. Brundage, £2; H. C. G. Morris, £1; Geo. D. Coleman, £2; P. J. Jacobson, £2; C. H. Nelson, £2; Dr. J. M. Youngblood, £2; Valentine Gerber, £2; Rev. S. Hocking, £2; E. T. Peters, £1; J. W. Thibet, £2; Col. J. C. Smith, £2; Max Bucher, £2; Jno. W. Sellings, £2; W. Blackman, £2; E. Stone, £2; W. H. Bingham, £1; L. T. Wells, £1; Danvers Davis, £2; W. G. Childs & Co., £2; J. W. Stone, £2; J. W. Graham, £2; Geo. E. McNeil, £2; L. P. Ives, £2; Missa Bentley, £2; Oscar Ross, £1; L. F. Boudget, £2; A. Foleam, £2; Richard Mott, £2; N. Davis, £1; J. C. Reed, £2; J. A. Francis H. Drake, £2; Leonard Church, £2; W. H. Merrill, £2; John N. Lyman, £2; J. McKenna, £1; J. W. Bartlett, £2; Dr. C. W. Wilmore, £2; Mary E. Burgess, £2; J. P. Dyer, £2; G. H. Briggs, £2; J. H. H. Shipley, £2; Mrs. M. Perry Jones, £2; H. J. Green, £2; E. Pratt, £2; Wm. H. Dyke, £2; Peter H. Clark, £2; H. L. Green, £2; A. J. Sussabagh, £2; O. D. Frenchington, £2; G. P. Jewett, £2; J. W. Truesdell, £2; C. H. H. Klagman, £2; Simon Sharp, £2; Chas. Granger, £2; John Redington, £1; Mrs. A. R. Lee, £2; — 25 cts.

RECEIVED.

PRINCIPLES OF GEOLOGY; or, The Modern Changes of the Earth and its Inhabitants Considered in Illustration of Geology. By Sir CHARLES LYELL, Bart., M. A., F. R. S. Eleventh and Entirely Revised Edition. In Two Volumes. Vol. I. Illustrated with Maps, Plates and Woodcuts. New York: D. APPLETON & COMPANY, 649 & 651 Broadway. 1873. 8vo. pp. 671.

A WOMAN'S EXPERIENCE IN EUROPE, including England, France, Germany and Italy. By Mrs. E. D. WALLACE, Author of "Sirlie, A Romance of Germany and Italy," "England's Last Queen, A Poem for Parlor and Office," etc. New York: D. APPLETON & COMPANY, 649 & 651 Broadway. 1873. pp. 314.

PAUL OF TARSUS: An Inquiry into the Times and the Gospel of the Apostle to the Gentiles. BY A GRADUATE. Boston: ROBERTS BROTHERS. 1873. pp. 401.

STRUGGLES AND TRIUMPHS; or, Forty Years' Recollections of P. T. BARNUM. Written by Himself. [Biography Complete to April, 1873.] Buffalo, N. Y.: WARREN JOHNSON & Co. 1873. pp. 370.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE. No. 3. SPECTRUM ANALYSIS EXPLAINED. Illustrating its Uses to Science and including the Theory of Sound, Heat, Light and Color. By FRED. SCHLELLER, Roscoe, and HUGGINS. Boston: LEE & SHEPARD.

THE INFLUENCE OF DOGMA UPON RELIGION. A Reply to some Remarks made in Convocation During the Debate on the Athanasian Creed, April 24, 1873. By Rev. CHARLES VORSEY, B. A., late Vicar of Hestonagh. London: Published by the Author, Camden House, Dulwich, and by TRUBNER & Co., Paternoster Row.

RELIGIOUS REPUBLICANISM: JOSEPH MAKING AS A RELIGIOUS TEACHER. By E. A. VENTURA. Bath (England): WILKINSON BROTHERS, Market Place. 1871.

LIFE AND LAST DAYS OF ROBERT OWEN, OF NEW LAGAR, By GEORGE JACOB HOLYOAKE. Centenary Edition. London: TRUBNER & Co. 1871.

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GEORGE JACOB HOLYOAKE AND MODERN ATHEISM. A Biographical and Critical Essay. By SOPHIA DORSON COLLET. London: TRUBNER & Co. 1855.

THE LOGIC OF DEATH; or, Why Should the Atheist Fear to Die? By G. J. HOLYOAKE. London: AUSTIN & Co. 1870.

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THE LIBERAL SITUATION: Necessity for a Qualified Franchise. A Letter to Joseph Cowen, Jun. By G. J. HOLYOAKE. London Book-Store, 23, Strand, W. C.

PUBLIC PERFORMANCES OF THE DEAD: A Review of American Spiritualism. By G. J. HOLYOAKE. London Book-Store, 23, Strand, W. C.

JOHN BAKER AND HIS EXPULSION FROM THE SECULAR BODY. Dr. FERET and the Unbounded Virtue Party. By QUINODOD.

THE WORKMAN AND THE SUFFRAGE. Letters to the Right Honorable Lord John Russell, M.P., and the "Daily News." By GEORGE JACOB HOLYOAKE. London: HOLYOAKE & Co. THE REASONER: A Secular and Co-operative Review, edited by GEORGE JACOB HOLYOAKE. [From January, 1871, to March, 1873.]

BLASPHEMY: WHO ARE THE BLASPHEMERS?—MEDIUMS AND MEDIUMSHIP.—ELEVEN DAYS IN MORAVIA. By THOMAS H. HAZARD. Boston: WILLIAM WHITE & Co. 1873.

OLD AND NEW FOR JUNE, 1873. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00.

THE HERALD OF HEALTH; AND JOURNAL OF PHYSICAL CULTURE. June, 1873. New York: WOOD & HOLBROOK, 18 & 15 Light St. \$3.00.

Poetry.

UNWEDDED.

Her friends are good women and faithful men,
Who seek for the true and uphold the right;
And who shall proclaim her the weaker, when
Her very presence puts sin to flight?

She reads the hereafter by the here;
A beautiful Now and a better To Be;
In life is all sweetness, in death no fear—
You waste your pity on such as she.

LUIGI LARCOM.

The Index.

JUNE 1, 1872.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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Rev. Edward C. Towne, as appears by his article in another column, changes his residence from Winnetka, Illinois, to New Haven, Connecticut. Yale College is one of the chief intellectual centres of the Orthodox army, and Mr. Towne will doubtless hear and be heard from in that neighborhood. Whether he or anybody can expel the "heathenism" from Yale College is a little doubtful; but there is no better missionary field in the country.

John Milton, in his "Prose Works," lays down a good rule:—"While I was on my way back to Rome, some merchants informed me that the English Jesuits had formed a plot against me, if I returned to Rome, because I had spoken too freely of religion; for it was a rule which I had laid down to myself in those places, never to be the first to begin any conversation on religion, but, if any questions were put to me concerning my faith, to declare it without any reserve or fear."

FREEDOM BEFORE FRATERNITY.

A new spirit is pervading the world. A new hunger and thirst are felt uneasily by myriads who know not what they want or what will satisfy them. Walled from each other by artificial barriers of race, nationality, and religion, men are blindly groping to discover the secret of unity and universal peace. Every noble spirit chafes impatiently under the divisions and antagonisms enforced by the existing order of things, and longs for the coming of that better day when the bond of human brotherhood, freely recognized and powerfully felt, shall be stronger than links of iron in holding society together. As surely as man is outgrowing barbarism, that day will come at last.

But universal fraternity is impossible to-day. It is as yet a dream of the idealist only. To remove all political injustices and disabilities, to make all men and all women equal before the law, is not enough to realize it; to picture in glowing language the beauty and the blessedness of a human communion wide as the earth itself, to appeal to sentiment and kindle imagination by describing the Paradise to be inhabited by the whole race as a single family, is not enough. There are formidable difficulties in the way not to be overcome by any political reform, stubborn barriers not to be reduced to ashes by the mere electrical illuminations of fancy and feeling. The great, ugly fact is that mankind do not believe in universal brotherhood on the basis of EQUAL FREEDOM; and on no other basis can it be anything but the holiest and falsest of shams. Until the world is saturated with reverence for humanity as such, filled with the spirit which profoundly respects the rights of human nature in all directions, thoroughly educated to recognize the inviolability of each individuality in the free exercise of reason and conscience, no universal brotherhood is possible. The conditions of it do not exist. The soil is not ready for it. The season has not arrived. As well expect a crop of wheat from a snow-bank or a glacier, as look for fraternity from aught but freedom.

So much of real brotherhood as exists to-day in the world is due to freedom of communication. Commerce and travel destroy narrow prejudices—commerce of ideas most of all. Frank interchange of thought tends to create kind feeling and mutual respect. The barriers of nation and sect all over the world are melting away under its influence. All the currents of civilization are setting in the direction of a cosmopolitan fellowship. The conditions of it are silently preparing, as knowledge increases and the great network of material interests is woven so closely that war becomes the most expensive, as it is the most horrible, of all public evils. The realization of the grand dream of human brotherhood in the future is not doubtful.

But against this tendency towards a universal reverence for free humanity, and the fraternal union it must eventually create, there are great retarding and opposing influences. Chief of them all are the exclusive claims set up by the great religions of the world. These religions all limit fellowship on equal terms to those who believe alike and accept some teacher or book as above all question. Christianity is no exception. It aspires to unite all men in the bonds of Christian love, but not to unite all Christians, Jews, Mohammedans, Brahmans, Buddhists, and so forth, in the bonds of human love. It recognizes the equal rights of all Christians, but not of all men. To say that Christianity teaches universal human brotherhood is utterly false. There is no idea it fights more determinedly than that. And the reason is plain. Humanity is depraved, unregenerate, lost, until redeemed by Jesus: such is the teaching of the Christian religion. The only saving power is that of the Christ: no Christian church will confess any other. While Christian brotherhood admits all Christians on equal terms, therefore, it admits no non-Christian on any terms; it aims rather at the conquest of the non-Christian world—at the victory of its own belief over all other beliefs, as the condition precedent of the universal brotherhood it seeks to establish. Thus Christian brotherhood is impossible without the blunt denial of freedom; and its fundamental idea is at sword's-point with the fundamental idea of human brotherhood.

Freedom must precede fraternity. The offered brotherhood is an insult which does not take equal liberty for granted. The "right hand of fellowship" is worse than a blow, if it is conditioned on acceptance of another's creed. Except on the terms of ab-

solute freedom and absolute equality, the tendered communion is a profanation of humanity. Self-respect has rights which sentiment must heed. Let this be well understood. Whoever hopes for a brotherhood of man to which all men shall be welcome, will do well to remember the necessities of the case, and clearly recognize the utter idleness of all attempts to found it on anything but freedom unabridged. The brotherhood of Christianity can never be expanded into that of man; but that of man will swallow up that of Christianity.

Nothing but disappointment, failure and confusion will wait on our efforts to build up a universal fellowship, if we fail to comprehend that FREEDOM MUST PRECEDE FRATERNITY.

THE IMMORALITIES OF CHRISTENDOM.

TO THE EDITOR OF THE INDEX:

Dear Sir,—In meditating upon the deplorable immoralities of Christendom, which in many respects exceed those of Mohammedanism and Buddhism, it has pressed upon me that, whenever a large mass of men shall attain a higher faith than that of Christendom (and I believe that an intelligent hearty Theism is far higher), it will display its superiority in the contest against such immoralities. This leads into an analysis of the sources of Christian weakness. None of us perhaps will lay claim to nobler and higher desires than actuate the best men among Christians, now and at most times: yet the collective action of a religion does not depend on the aspirations of the best men, but on the essential requirements of its own logic.

Christianity from the beginning despaired of this world; pronounced it to be not only hopelessly corrupt, but transitory, and very quickly to be destroyed—probably in a single generation (Matthew xxiv, 34). To save individuals out of this world, and make them blessed in another, was its permanent and nearly its sole effort. To improve national institutions and international relations did not occur to the first teachers as possible, or as a worthy endeavor: therefore they could not employ themselves in uprooting the causes of any social evil. To relieve poverty or sickness they were often very active, but never to prevent. Prevention requires a study of the causes, and those were physical, political or social: Christ and Christianity were satisfied with unlimited alms-giving. On so transcendental a plane did this religion move, that it disdained to concern itself with matters in which the older religions had dealt largely; such as cleanliness, choice of healthful diet, kindness to the lower animals. But of still greater importance was its signal neglect of the topic of JUSTICE, which perhaps must be judged its most cardinal defect. I make no doubt that this arose out of political despair on the one side, and the expectation on the other of the speedy return of Christ from heaven. I cannot read the epistle of James without the fullest conviction that he was eminently a just man; yet his sole hope of a remedy for injustice lay in the coming of the Lord to judgment. Hence the attitude of Christians collectively, in proportion as they have imbibed the spirit of their religion, has been essentially passive in the face of great and cardinal public injustices.

That which will at once occur to your readers is Slavery,—the sum of all villainies, as it was excellently called by John Wesley. Christian apostles could not hope to root it up in the short time which was to elapse before he who was about to come would come—for which coming every Christian looked continually. Not the less they might have forbidden Christians, as the modern Quakers forbade the members of their society, to hold slaves. Paul might have told Philemon that Onesimus, in running away from him, had exercised his just right; and that, if he had stolen anything, it probably was but a small part of what was due to him on the score of wages unpaid for years. He might have urged on Philemon the duty of liberating all his slaves, and paying them, with liberal interest, the arrears of wages unjustly withheld. In place of this, he apologizes for Onesimus as having wronged Philemon by his flight, and sends him back into slavery with affectionate petitions, but without one hint that a slave-master is essentially in an unjust position. Writing to the Corinthians, Paul says: "Art thou called a slave [i. e. called by the Lord into Christianity while a slave]? care not for it. Mayest thou be made free? use it rather." The key to this state of mind, so opposed to our moral judgment, is close at hand. Because of this intense belief that Christ was shortly to descend.

for judgment (the most cardinal point of the primitive Christian creed), they held it to be an essential folly to try to improve the world. Out of this was developed a duty of acquiescing in every established injustice, of which none was more manifest or more outrageous than Slavery.

To preach against Slavery would have been to preach the rights of men, and would have been pregnant with other great results. But to talk at all of Human Rights, except as created or defined by the law of the land, was wholly alien to the spirit of primitive Christianity. The Romans habitually used the word *jus, jura*, which, though in sound so like to *just, justice*, had practically no necessary connection. Whatever "rights" were given to a man or to an order of men by old custom or law, were *jura*, in the opinion of every known lawyer and senator; however tyrannical or inhuman they may appear to us. Into none of these did Christianity make moral inquisition. They were all accepted as "ordinances of men," to which "for the Lord's sake" submission was due. In this way all the "rights of conquest," so called, received from Christianity a virtual consecration. What had been the right or wrong of a war or what its rightful issues, was not asked. He who had been victorious in war seized the *land* of his enemies for his own, and their *persons* at his pleasure for slaves. Naturally, the religion which did not ask by what right a man had been turned into a chattel did not ask by what right another man had got possession of a hundred thousand acres, with quarries, mines, lakes and rivers.

Unless I mistake, the Theism which goes back to first principles in the matter of Slavery,—which refuses to accept as a sufficient excuse the plea, "I bought this man," but asks, "Who had a right to sell him?"—will be forced also to enter more deeply into the right and wrong of every war, and also of vast landed possessions. Concerning war, it is enough to say in one sentence that, except where it is needed to rescue the whole fortunes of a people, its cruelties and miseries utterly forbid us to enter it voluntarily; and every free people can hinder their Government from entering it. As for land, evidently an unjust distribution of that which is the common surface on which human life is transacted must entail a thousand vehement injustices. Facts exhibit it as producing a virtual serfdom and miserable pauperism where the law forbids slavery. In any recent events, we are generally clear-sighted as to the meaning and result of a conqueror's vengeance. If after the late Franco-German war the Germans had merely transferred the rents received by rich Frenchmen into the hands of German nobles, it would have been counted an outrageous iniquity: yet such a proceeding would leave the actual cultivators of the soil just where they were. It is as nothing in comparison to turning freeholders into tenants-at-will, who have to pay yearly rent at the pleasure of a great lord for a wholly precarious tenure. But when this state of things has been brought about, either gradually by a series of stealthy encroachments or by a barbarous invasion that took place a thousand years ago, we (in Europe) are apt to be blind to the essential immorality, and all the noxious consequences. Because the powers over land have long been bought and sold, and the present holders are morally innocent, we are apt to overlook the certainty that an evil seed will continue to bear evil fruit. You in America, under the laws of the United States, have immense advantages over old Europe on the whole matter of Land Tenure; though to us you may seem to be fast throwing away your advantage and often to be unjust towards the native tribes. We, in England, Scotland and Ireland, are nearly at the bottom of all Europe. What I now say is, that a clear-sighted religion will deliberately and faithfully criticise every immorality which has crept into national institutions, and perpetuates injustice. A rational and noble Theism will not only not despair of the world, but will teach that it is the duty of every one to improve the world; that since national institutions are the most potent cause of public misery or blessing, our most earnest effort must be to make them just and pure, wise and merciful. They are not transitory, according to any human measure, but very long-lived. It is not enough to relieve poverty or convert vicious individuals: we must strive to remove the causes of vice, and any such injustices as entail poverty. This, I think, will be the cardinal difference between the action of the religion which is rising on the world, and the religion which can never henceforth receive allegiance from the best science of the day. No pre-

text that compensation will be given to the miserable in an after-scene can exempt us from the duty of seeking a perpetual improvement in the institutions of this earth. This is the garden which God has given us to cultivate.

FRANCIS W. NEWMAN.

ON WHAT BASIS?

The *Old and New* magazine for June has a somewhat noteworthy article, written by Rev. G. L. Chaney of the Hollis Street Church, Boston, on the Brahmo Somaj of India. The article was evidently suggested by the act of Rev. Mr. Dall, the Unitarian missionary in Calcutta, in joining the Brahmo Somaj; and it is a frank, and in the main a sympathetic, attempt to state the history and significance of the Brahmo movement. It is a sketch, however, of the character and teachings of Rammohun Roy, the founder of the movement, and of Keshub Chunder Sen, its present best-known leader, rather than a full statement of the movement itself.

Examining the views, aims and spirit of these two distinguished men, Mr. Chaney decides that, though not nominally accepting Christianity, Rammohun Roy was and Chunder Sen is really Christian, and in their interpretation of Christianity so near to Unitarianism that Unitarian Christians should cordially extend to them and their work the right hand of fellowship. Of Rammohun Roy he says: "He was essentially a Unitarian Christian, the truths of which body he believed were consistent with the primitive form of Brahminism." And of Chunder Sen, the article has these finely appreciative and generously liberal words: "Clearly, here is a man with the thing Christianity vital in his heart, without the name. It comes with refreshing contrast to a community in which the name and the thing are distributed in the reverse proportion. If Chunder Sen is a fair representative of Brahminism, we do not hesitate to say that we would rather share his religion, with or without the name Christian, than any of the sectarian forms of Christianity, however orthodox their creed or liberal their profession. Yes; if the Brahmo Somaj be animated by the spirit of Chunder Sen, I know no Christian church that could surpass it in acceptableness to man or God." Then follow some good statements, with extracts from addresses by Chunder Sen, to show how irrational dogmas, taught in the name of Christianity, and immoral living on the part of nominal Christians in India, have contributed to render the name Christian "not a very attractive name to the Hindu." And the article culminates with the advice that, if Rammohun Roy and Chunder Sen represent the real spirit and purposes of the Brahmo Somaj, the Unitarians cannot do better than "accept this society as the providential church of Christ in India, and pour all their strength into this organization."

But Mr. Chaney is not sure that the Brahmo Somaj is fairly represented by these men. There are in fact, as he finds, two parties in the society, one inclining to Christianity so far as to acknowledge Jesus as the "Prince of prophets," the other more rationalistic in their views, and relating this inclination to render special homage to Jesus. He would therefore recommend careful investigation on this point, and the utmost discretion, before Unitarians commit themselves to "make common cause with the Brahmos." They must so act that their action shall result, if possible, in bringing the whole Somaj to the position in fact, if not in name, of "loyal attachment to Christ." But even without this proviso, he appears to think the Brahmo Somaj a safer organization for Unitarians to endorse and join than is the Free Religious Association in America; for he draws a comparison between the two societies in favor of the Brahmos—the substance of it being that, while the Indian society makes belief in theism a condition of membership, "the American Somaj admits all comers, even atheists."

It is not pleasant to criticise a paper in which one finds so much of fine spiritual sympathy and hospitality. But when the barriers of dogma are so nearly removed, one feels, perhaps, all the more keenly the shock of repulse that ensues when the sectarian fence is set up again and the cordial hand which we were approaching to grasp is withdrawn. Liberal as is this paper, unique and admirable as is its voice as coming from within the pale of the Christian church, I cannot help saying that I feel on reading it, as I felt on hearing it read in a circle of friends by Mr. Chaney himself, that the fine hospitable spirit that pervades it and the generous impulse to a broad hu-

man fellowship that originated it are violated, before the article closes, by the supposed or real exigencies of the Christian creed to which its author holds.

To test this, suppose we were to ask by what process Mr. Chaney would have the investigation conducted which should decide whether the Brahmo Somaj as a whole is worthy of Unitarian fellowship and co-operation. The entire spirit of the article would seem to imply that he would not inquire closely into the formulas of belief, would not stand on names and phrases, but would judge by the general character, purpose, efforts and aims of the members. There are strong words in the paper against the yoke of sect and dogma; and he confesses that he would not care for the Christian name, if he found generally the spirit manifested by Roy and Sen. Now, suppose he should find that that portion of the Brahmo Somaj which does not say so much about Jesus, but inclines more to rationalism, is yet doing as earnest work as the other party for the promotion of truth and morality, for the overthrow of idolatry, for breaking down caste, for the education of woman, for the lifting up of India into higher light and life, must he not, to be consistent, express the same trust, extend the same co-operation that he offers to the followers of Roy and Sen? Because the members of the former party cannot call Jesus the "Prince of prophets," or single him out for special homage, believing, as they do, that this leads back to that very idolatry from which they are seeking to rescue their countrymen, would Mr. Chaney for this reason refuse to fellowship them, even though he saw that they were earnest followers of the spirit of truth and love? Following the *spirit* of this paper, I do not see how he could refuse; yet according to the *wording*, in part, of this paper, it seems to be implied that those who make special verbal confession of their attachment and indebtedness to Jesus are for that reason more worthy of Unitarian recognition and aid—that the spirit, after all, is to be determined by some verbal statement of belief.

So it seems to me that, if Mr. Chaney had consistently followed out the vital spirit of his article to the end, he would have finished it without making, as he now has, what I can but think an unjust and ungenerous fling at the Free Religious Association—though I would not question in the least that he spoke in utter sincerity. I believe he would cut off his right hand rather than do intentional injustice. But when he says, comparing the Free Religious Association and the Brahmo Somaj, "You enter the latter by signing this brief creed: 'I do hereby avow my faith in theism, and become a member of the Brahmo Somaj of India; you enter the former by the payment of a dollar,'"—he states facts indeed, but he leaves out something which makes the facts convey falsehood. He leaves it to appear that the Free Religious Association has no earnestness of purpose, no consecration of aim, no common bond of aspiration and effort; that it is little more than a student's debating society, with the bond of an annual contribution to pay expenses. He speaks as if the dollar paid did not mean anything! It is true that the Association offers no creed to sign, not even that of theism; true that "it admits all comers, even atheists," making no inquiry into their opinions. But this is not to say that it has no principles, no aims, no objects, nothing that can call forth personal devotion, zeal, enthusiasm, and so furnish a practical bond for organized work for human welfare. Is it nothing to come together with a desire to promote pure, practical religion? Nothing to seek to know what is the height and depth of truth in all things concerning religious history and belief? Nothing to aim at breaking down the partition-walls between sects and religions and bringing men together in the fellowship of human love and charity? Nothing to hold to freedom of thought and to respect that freedom as the necessary condition of promoting human well-being? Yet all these are declared to be objects of the Free Religious Association in its Constitution. Surely, they are not objects to be dismissed with a sarcasm; not objects which Mr. Chaney can in his heart dismiss with a taunt, when he looks in to them more closely. For the spirit of his paper, if consistently carried out, would lead him to this conclusion,—that religious organizations, like individual character, must be judged rather by their practical aim, purpose, spirit, work, than by professions of belief; and that the time has come when religious societies can be organized more effectively for the promotion of human welfare on the basis of a practical

object than on agreement in speculative opinion.

And personally, if Mr. Chaney were put to the test, he would act, I believe, on the broad, hospitable spirit of his essay, and not on the limitations affixed to it by his theological creed. Mr. Chaney believes in a practical broad church. He wants to make the old Hollis Street church cover all interests of spiritual, moral and social well-being, and he is assiduously and manfully striving towards that end. He wants to draw in there the neglected ignorant, and have them taught; the neglected vicious, to be brought under the influence of virtuous culture; those who are wandering without homes, that they may be provided with attractive and elevating entertainment. He would have the church, in its organized capacity, attend to all works of charity, humanity and mercy: feed the hungry, clothe the naked, care for the sick, minister to those in prison, seek out the needy, the sorrowing, the sinful, and endeavor in every good way to lift the burdens of woe and wrong from human hearts. It is a grand ideal of a church. Now I could show Mr. Chaney a man in Boston who wants to help do just these things, whose heart is thoroughly in them, who believes in that sort of religion and church and is interested in no other. He is sometimes called a "Christian," because of his pure character, his tender humanity; he is known, however, as an atheist, and conscientiously cannot call himself either Christian or Theist. If this man, attracted to the broad, humane work which Mr. Chaney is trying to do, were to go to him and say, "I cannot call myself a Christian, nor even avow my faith in theism; but I am a sincere searcher after truth, and I want to do all the good I can to my fellow-men, and I should like to take hold with you in this work of justice and mercy, striving to walk faithfully by the light I have,"—Mr. Chaney's answer, I feel sure, would be a cordial grasp of the hand and a welcome to the work. Just as, in the case of Rammohun Roy and Chunder Sen, he waived the fact that they did not call themselves Christian, recognizing in their spirit and character something more vital than a name or profession of belief, so in this case he would, for the same reason, waive the fact that the man could not call himself a theist. His liberal impulses and humane sympathies would push the spirit of his essay to its logical results, and impel him to say, "Though we do not believe alike, brother, yet we can join hands across the dividing line of our opinions in the search after truth and in the effort to bless mankind." And that grasp of hands across the dividing line of opinion, in a common effort to get truth and to do good, represents the Free Religious Association. W. J. F.

FAIR PLAY ALL ROUND.

In our issue of May 18th, we criticised severely the course of the New York Independent in accusing the Christian Amendment people of forgery. The following paragraph is from the Independent of May 23:—

"We referred recently to the fact that Mr. J. R. Osgood of Boston, whose name was signed to the call for a meeting in behalf of the Religious Amendment, had announced that his name had been used without authority, and that he did not wish to be considered as endorsing its operations. This was only one of several similar mischances which have happened to the advocates of this measure, and we commented upon the suspicious fact with considerable severity. The Rev. D. McAllister, the secretary of the Association, has shown us the original copy of the call for the Boston meeting, which is conclusive evidence of the fact that no subterfuge was used in procuring signatures; and that, so far as the managers were concerned, their course in the matter was in accordance with strict honesty. It is no wonder that a busy man like Mr. Osgood should have misconceived the meaning of the call; but the gentlemen who presented it to him are not to blame for his mistake."

Mr. Osgood did not announce "that his name had been used without authority," as the Independent well knows. The "fact" as published was that "he signed the call [which was a direct argument for the Christian Amendment] with the understanding that the meeting was to be for free discussion"—a very different thing. To charge the Christianizers with forgery because Mr. Osgood made a mistake was without excuse, there being no "suspicious fact" whatever in the case, and the "considerable severity" being neither more nor less than slander without a shadow of justification. Notwithstanding this transparent device to evade confession of its own fault and cover up its own tracks, we are glad to see that the Independent has at least candor enough to make reparation to the parties it had so carelessly maligned.

Now a word to the officers of the Association, whom we have done our best at various times to defend from false charges because we believe in justice for all—even for those who would be unjust to others if they had the power. These gentlemen have drawn a great deal of richly deserved ridicule on their movement, from their manifest eagerness to get the names of distinguished men attached to it. They have had as enormous an appetite for Governors, Judges, Honorables, Bishops, Presidents, Professors, and so forth, as the Biblical whale had for prophets; and, like the whale, they have had to disgorge most unceremoniously some choice gubernatorial and other tidbits undigested—much to the amusement of the profane. In fact, their repeated performances in this line have given to their "reform" a decidedly sick-whale aspect.

While we give them entire credit for honesty, and while we fully comprehend the latent force of their movement, we say plainly that this hankering after titles, this snobbish clinging to the skirts of official position, throws no little doubt on the genuineness of the whole thing. The American people at heart despise everything that smacks of lion-hunting and toad-eating. They sniff the air very suspiciously in the neighborhood of all signs of diplomacy and *finances*. They do not mean to be led by the nose. The attempt to give *prestige* to the new movement by pointing to certain great ones of the earth, and exclaiming triumphantly—"All these believe in it!"—is altogether too much like the clerical argument used lately, that "the Duke of Wellington, who was a higher authority than Lord Palmerston, after examining the Prayer-Book, came to the conclusion that the Athanasian Creed was founded on the Word of God." Indeed! That must settle the point, then! But there are not a few hard-headed and irreverent people in America who sardonically smile at such logic. They say in effect to these new apostles of the Kingdom:—"Gentlemen, your proposal to throw all political power into the hands of the saints may be all very Christian. It may be all very respectable. It may be all very savory in the nostrils of Governor This and Judge That and the Right Reverend T'Other, D.D., LL.D. But is it just? Is it in harmony with the Equal Rights of Man? Is it a step forward in the direction of Freedom, Progress and Republican Ideas? Be so kind as to omit your Bible texts; put back your paleontological *guidances* into their cases; cease to dodge the point, and give a plain answer to the main question!"

The country is waiting curiously for the answer.

MORE PETITIONS.

The following lists of names to the counter-petition have been received since our last issue:—

Mr. J. W. Steward, Wheatland Centre, Michigan, sends two hundred and eight names; Mr. J. W. Graffan, New Bedford, Massachusetts, forty-six; Mrs. Francis H. Drake, Leominster, Massachusetts, seventy-one; Mr. R. H. Ranney, Boston, Massachusetts, thirty; Miss Philena Carlin, Charlottesville, Virginia, five; Miss Cora Wilburn, Camden, Maine, eighteen; Mr. Thomas W. Hayden, Boston, Massachusetts, sixteen; Mr. John Redington, Crooked Creek, Pennsylvania, thirty-three; Mr. F. M. Tate, Farmington, Iowa, one hundred and thirty-four.

This makes the aggregate of names acknowledged in THE INDEX over THIRTY-TWO THOUSAND.

Miss Martineau, as we find her quoted by George Jacob Holyoake, expresses a view of the essence of religion very similar to that for which we have argued so much:—"Religion is, in its widest sense, 'the tendency of human nature to the infinite,' and its principle is manifested in the pursuit of perfection in any direction whatever. It is in this widest sense that some speculative atheists have been religious men—religious in their efforts after self-perfection, though unable to personify their conception of the Infinite. In a somewhat narrower sense, religion is the relation which the highest human sentiments bear towards an infinitely perfect being. There can be no further narrowing than this. Any account of religion which restricts it within the boundaries of any system, which connects it with hope of reward or fear of punishment, is low and injurious, and debases religion into superstition."

The essay by Prof. Newman on "Romanism a Corruption of Christianity," and the essay by F. E. Abbot on "Romanism a Development of Christianity," have been issued together as a new INDEX TRACT, and are now for sale at THE INDEX Office. Price ten cents.

CHRISTIAN THEOLOGY AND MODERN SCEPTICISM (D. Appleton & Co.), by the Duke of Somerset, has made no small stir in England, on account of the high social position of the author rather than of any particular novelty in the views advocated. It is a new thing to see a duke entering the lists in championship of free thought. The Duke of Argyll, whose "Reign of Law" still holds its place as a very able attack on Darwinism, can hardly be called "Orthodox" in the old sense of the word; yet he might be properly described as such in comparison with his heterodox brother-duke of Somerset. The appearance of this little work is especially noteworthy as indicating that Christianity is losing prestige and influence in the world of fashion—an ominous sign to those who see no hope for man but in its unshaken authority. "When dukes doubt, artisans may easily become infidels," pithily remarks the *Fall Mall Gazette*; and the loss of the power to sneer at free-thinking as vulgar and plebeian will be the dissolution of one of the strongest defences of Christianity in this age. Meanwhile there is a ludicrous side of this dual insurrection against theology, which is so well put in the London *Reasoner* for March that we cannot forbear to quote:—"What the clergy will say to the Duke, we know not. We are perfectly sure the Duke does not care. He is too brave to be intimidated. It would be indecent in the clergy to be praying for the soul of a peer. St. Peter is sure to open his wicket-gate to so respectable a spirit, and Bishops will think twice before they damn a Duke." Passing by however, the comical aspects of the case, we ought not to omit saying that the book itself is terse, strong and weighty. It is the calm verdict of a man of the world on the pretensions of Biblical Christianity, given modestly, but very plainly and fearlessly. In fact, condensation is carried almost to the point of obscurity. Brief statements rather than arguments are made, and the whole has the air of a gentleman's note-book, summing up the results of reading and reflection for his private use, rather than that of a treatise designed for the public eye. Yet so self-poised, just, unprejudiced, and at the same time so serious and elevated in tone, is the writer's style, that he wins the respect and sympathy of his readers by the sheer force of manliness. The dignity and independency of sincere thought have seldom been better illustrated; and if in the Republic of Letters intelligence and love of truth ever deserve a patent of nobility, no one will adjudge the Duke of Somerset unworthy of a nobler coronet than the one he wears. —Price 1.00; sold by H. S. Stebbins, Toledo.

HOW THE WORLD WAS PEOPLED (D. Appleton & Co.) consists of several lectures by Rev. Edward Fontaine, published, according to the Dedication, through the beneficence of "seven worthy gentlemen of New York"—evidently interested in the defence of Scriptural views of ethnological matters. Mr. Fontaine believes that all the human inhabitants of the globe were descended from Adam and Eve, though possibly not all from Noah; and he naturally evinces a settled antipathy to all forms of Darwinism. He has skimmed over the sciences sufficiently to make a fair show of learning; but nothing could be conceived more utterly unscientific than his grotesque fusion of fact and fiction, scientific truths and Biblical myths—

"Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adier's fork and blind-worm's sting,
Lizard's leg and owl's wing."

As a contribution to real knowledge on the main subject discussed, the book is worse than valueless, for it radiates darkness rather than light. Mr. Fontaine is trying to run a race in a sack—to the amusement rather than the instruction of the spectators. The supplementary chapter, however, on the "physical geography of the Mississippi River," is exceedingly interesting and full of information. On this topic the author speaks from long personal observation, having lived a great many years at the South, in the immediate neighborhood of the great river. This fact explains his queer attempt to vindicate the common descent of all races from Adam, without admitting their equal social and political rights. Now that American slavery is a thing of the past, his nervous endeavors to atone successfully between the Scylla of infidelity to the Pentateuch and the Charybdis of abolitionist ethics are simply amusing, as for instance his indirect defence of the old "cursed be Canaan" philosophy (p. 260). Orthodoxy demands belief in the descent of all men from Adam, as the explanation of "original sin;" and the curse of Canaan was the only loop-hole of escape from the abolitionist's argument that all the members of Adam's family must possess an equal claim to liberty. This survival of pro-slavery ante-diluvianism in the lecturer's mind gives the finishing touch of conservatism to his book, and will ensure the approbation of all the old fogies who intend to vote for General Jackson next November.—Price \$2.00; sold by H. S. Stebbins.

CHAPTERS FROM THE BIBLE OF THE AGES, compiled and edited by Mr. Giles B. Stebbins, and published by the editor, Detroit, Michigan. The increasing interest in other religions than that of Christianity has given of late years a great stimulus to the study of other Scriptures than those which are known as the "Holy Bible;" and this book is a product of it. "The Bible of the Ages," says Mr. Stebbins in his catholic and sweet preface, "is the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race, constantly being lived and written, and to be read with free and open mind, and the hopeful thought that richer chapters are yet to come, for us and for those who may live after us; since truth and inspiration are the heritage of humanity, correlated, evolved, and developed into higher harmony and perfectness by spiritual laws, which are the Divine Intent, or 'the will of God.'" The aim of the work is a modest one, being simply to throw together in convenient shape for popular use a large number of the wisest and most enlightening sayings of the chief religious teachers of both ancient and modern times. Without being a specially scholarly work, or altogether faultless, it is yet one which will be lovingly welcomed by the multitudes to whom scholarship is altogether secondary in importance to spiritual wisdom and truth. How much is finally to be incorporated in

the true "Bible of the Ages," only humanity itself is competent to decide; and no individual who essays to cull the eternally vital words out of the great and daily greating mass of materials which modern research is making available, will be able wholly to escape the limitations of his own temperament, taste, and peculiar cast of thought. Yet we are struck with the general good judgment evinced in the preparation of the present volume. Mr. Stebbins is a Spiritualist—one of the best representatives of its best phase; and the bias of his school appears in the large number of selected passages emphasizing the belief in immortality and the continued communion of departed spirits with the living. But with characteristic modesty he entitles his book "Chapters from the Bible of the Ages," and does not propose it as a substitute for "the more comprehensive work which a fit company of ripe and large-hearted scholars should unite to prepare." For the avowed purpose of "meeting in some degree a pressing popular want," the present attempt must be regarded as in the main a successful one. The catholicity and large hospitality towards all truth which are marked features of the editor's character have led him to make extracts from writers of the most diverse tendencies; and we are pleased to note one from Mr. Horace Seaver, editor of the Boston *Investigator*—a good representative of a school quite antipodal to that of Spiritualism. To be frank, our individual taste would have been better suited if no selections had been made from living writers, and if those only had been admitted into this company of the "inspired" upon whose utterances the "Ages" had set already the seal of their approval. Some of the authors here quoted will scarcely retain permanently the honor of being regarded as contributors to the "Bible of the Ages." We are the more free to say this because Mr. Stebbins has seen fit to include passages of our own, for which we anticipate no such immortality. The avowed aim, however, has been to recognize the reality of "inspiration" in all ages, the nineteenth century included; and it can hardly be denied by liberal thinkers that some of the most recent utterances here collated have a better claim upon the loving remembrance of mankind than many of those which have been thus remembered in the sacred books of the various world-religions. Mr. Stebbins has done a real service to the times in bringing together within four hundred pages so many noble and pure thoughts. They will refresh many a wearied spirit as with the eternal truth, and quicken to new life many a man and woman who, repelled by the exclusiveness and conservatism of the churches, have been hitherto ignorant of the better fellowship that links into one great brotherhood the wise and true of all periods. All minor defects in the plan and proportions of Mr. Stebbins' work we gladly overlook in consideration of its many and great excellences. Whoever buys it will receive many times the worth of his money, and we sincerely trust that the editor's conscientious labor will be repaid by numerous orders and the hearty appreciation of a large circle of readers.—Price \$2.00. Sent postpaid on receipt of price, by H. S. Stebbins, Toledo, or by the editor, Detroit.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

HEATHENISM IN YALE COLLEGE.

BY REV. EDWARD C. TOWNE.

The writer of this is about establishing his residence in New Haven, Conn., alongside of the community of Yale College, to which, as a student, he for some years belonged. A part of his purpose in this is to be a missionary to the heathenism which, under the name of Orthodoxy of doctrine and discipline, has made New Haven and Yale College one of its chief strongholds. This mission of faith and philosophy will be based on the following principles:

1. The moral universe is a cosmos,—not a chaos,—in which all things work together for good, not alone to them that love God, or that like law and order, but to all creatures, evil as well as good, through the supremacy of infinite and perfect order. The Orthodox Christianity of the day does not allow belief in moral law and order, in and over every moral creature, but makes evil in man extend to permanent overthrow of order and breakdown of law, to a degree even which amounts to an enthroned Principle of Evil and a Realm of Everlasting Ruin. It makes an infinite hole in the moral universe, an infinite break in the order of moral law, and insists on that break and that hole, on Total Depravity and Everlasting Hell, with a pertinacity which is simply shocking to a mind habituated to believe that Deity is Infinite Order.

2. That, having believed that the universe will hold together, and will not be broken in two by an abyss of ruin, we ought to take one another's hands helpfully and hopefully, with intent never to let go, but to keep true covenant of moral help and fraternal love, not only here but hereafter. Orthodoxy forbids such hope and help, and authorizes selfish concern for one's own safety, disregard of a brother's deadly peril, and the permanent rupture of any or all of the covenants of moral or natural relation. It sets the saints upon scandalously running away from the common danger of penalty, while the sinners are left in the bog of destruction. If moral law be anything more than a shame, it will drive all such saints back to the war of good against evil, to make something more than a Bull Run fight, for universal overcoming of wrong with right, of evil with good, of wretchedness with blessedness.

3. That Religion, rightly understood, rests on

these two principles just stated, and that the assertion, by Orthodox Christianity, of irremediable disorder in the moral universe, and the denial of charity and communion, on any pretext whatever, are survivals of Heathenism, utterly repugnant to the best spirit of all the great faiths of mankind, and worthy of moral and spiritual savages. The refusal of charity and communion for heterodoxy of doctrine, and the refusal of hope and help for the world to come on account of unworthiness of character, are not made respectable, and cannot be, by any body of either divines or diviners; for only in heathen ignorance of God, perversely maintained, and the rudest disregard of fraternity, can nominal Christians place a limit upon fellowship or a restriction upon hope and help. It is only by way of survival from aboriginal culture, only by persistence of impulses and ideas of the Old Adam in the Christian breast, that church and creed continue the inhuman and ungodly custom of cutting off brethren from fellowship and souls from the chance of help and the consolations of hope.

Some twelve years ago "The Church of Christ in Yale College" excommunicated the writer of these lines. No other ground was so much as hinted at except heterodox opinions, such as are expressed above. Without pretending to give the accused a hearing, and without any appearance even of fraternal concern, a rude decree of expulsion was voted, in which nearly every count was a false statement. The writer was, or then supposed himself to be, helpless, and submitted as a child would submit to the scalping-knife of a savage. But since becoming fully acquainted with the principles and history of this matter of faith and fellowship, he has sought to have the case re-opened, and a hearing granted, with a view to his showing that no principle of religion requires such exercise of excommunicating rigor, and that any man who believes sincerely, and who is admitted to be a good man, ought to be let alone. This appeal, made to ex-president Woolsey and President Porter, and laid before the college church, was refused consideration, and from the moment that this refusal was received dates the writer's determination to establish a mission of faith and philosophy, a church of free faith and fraternal fidelity, under the walls of Yale College. Next month (about June 10th) will see the commencement of the enterprise. The writer goes then to New Haven to take up his residence, and to enter upon whatever thoroughly radical work he can make opportunity for. As a heterodox teacher of religion he expects to meet with resistance and perhaps reproach, but the time is past when a serious scholar, a sincere thinker, and an earnest worker can be suppressed in even the most Orthodox of cultivated communities. Fifteen years ago, while studying in New Haven, he had plans for doing just this thing, and now he goes to fulfill those plans. Now as then it is with small resources, and working with his hands; but the time is propitious, the providence of the hour favors, and the Mission to the Heathenism which lingers at Yale College must and shall become a good work.

It need not be said that the community of Yale College is one of the most cultivated and enlightened which can be anywhere found, and that the survival of heathenism there is a dark accident, rather than a leading feature of its life, due only to that inveteracy of sacred tradition which has so often contradicted intelligence and imposed upon virtue, to perpetuate the rule of ideas utterly false and abominable. The best allies of faith and philosophy which a mission such as we propose can desire are the generous instincts of high culture which are the life of a studious and learned community, gathered by an institution such as Yale College.

THE TRUE MESSIANIC IDEA LOST TO THE WORLD.

BY PROFESSOR S. A. TAFT.

BETHEL COLLEGE, May 12, 1872.

MR. ABBOT:

Dear Sir,—As a reader of the *THE INDEX*, but by no means a believer in its contents, doctrines, or ideas, I beg to say to you that I have been profoundly interested in Prof. Newman's "Romanism a Corruption of Christianity" and your review. You make the point of difference plain; but to me you proceed upon an assumption which, if you could only see it, I think would change the whole tenor of your style, way and mode of thought in relation to true Christianity. Indeed you are fighting a monstrosity. But, under the impression all the time that you are opposing the real thing, you both deceive yourself and your many readers. You say truthfully: "If my ground is falsely taken, it must be either because the Christian Confession is not the foundation of Christianity, or else because it is not logically developed into Catholicism."

Now, sir, I concede that the true Christian Confession is the foundation of the true Christianity. But I deny that it is developed into Catholicism. The Messianic idea, as developed and understood by Moses in the Law, the Prophets, John the Baptist, Jesus, and his Apostles, is the foundation of the true Christianity. But the Messianic idea as developed and understood by Romanism is the cancer and not the organism. Just here is your fallacy. Now, sir, until you will first settle what is the true Messianic idea as developed and unfolded in the Bible, you are liable at every step to deceive both yourself and your readers. Neither Romanism nor Protestantism knows anything upon this subject. *The world has lost the true Messianic idea.* Long since it was entirely buried up in the corruption of the ages; and a substitute that bears no resemblance to the original

except in name has been put in the place thereof; and this, as you do most truthfully say, has been logically developed into Catholicism. The true Messianic idea is in the Bible; the Bible is the sole authority upon the question; but it is nowhere abroad in the land except in the most isolated and obscure quarters. There are those in the land who hold the true Messianic conception, and they are the very antipodes of Romanism, as really and truly as yourself. Ay, more so; because they stand on the very antagonism, while you are in an oblique position. They oppose Romanism knowing the truth, while you oppose it not knowing the truth. Your assumption that the Roman conception of the Messianic idea is the true one, and that Romanism is the logical outgrowth of that idea, has led you to discard the whole thing and substitute therefor, not the truth, but a myth—a mere phantasma of your own brain, Free Religion. I beg you will go back and listen to the voice of Moses, the prophets, John the Baptist, Jesus, and the Apostles, upon this question. They will give you the true Messianic conception. And you will find that one element of that conception is that, while it is an organism, that organism was not to grow during this present Kosmos. "My Kingdom," said Jesus, "is not of this Kosmos." It belonged not to the age that then was, nor to any subsequent age, nor to the age that now is, but to that age that is consequent upon his second personal advent upon the earth. For, mark you, Jesus will come again on the earth. But he will not come in the Roman sense. The Roman idea of the coming and the Judgment is a total perversion. Jesus is not King of the earth *de facto*, but only *de jure*, while he is invisible in the heavens. He has delegated his prerogatives to no man, company or association of men. And all, anywhere and everywhere, who assume to be in possession of those prerogatives are simply hypocrites and liars. His people on earth in no sense represent him in this respect. They were to let the world alone on this question of rulership, and bide their time to rule. They can do nothing by way of ruling the world in the absence of their Head. And all attempts in that direction can result only in oppression and failure.

I, sir, would love to see you grapple the question—"What is the true Bible Messianic idea?" And here you Rationalists, as it seems to me, show yourselves one-sided and partial. Instead of taking up this idea and investigating for yourselves from the stand-points already noted, you assume that the world is in possession of the truth upon this subject; and so monstrous is that truth, that you just discard the whole thing. Hoping, sir, that, while you see and feel so potentially the darkness that is on all sides of you, you may yet see the light, I remain

Yours truly

PALMYRA, MO.

S. A. TAFT.

[The Messianic idea as we have represented it has been taken from the Hebrew and Christian Scriptures, together with the so-called "Apocalyptic writings" of the Jews. If Prof. Taft will clearly state what the idea should be which he declares to be now lost to the world, and give his authorities for his interpretation of it, we shall be very willing to consider his statement in all fairness. Meanwhile he will pardon us for not immediately discarding the results of long study out of deference to his mere *ipse dixit*. We are prepared to defend the views we hold on this subject from the Bible itself; and we must request him to deal with them by argument rather than unsustained assertion.—Ed.]

CHRISTIAN MASSACRE OF JEWS.

MR. ABBOT:—

Have they a Constitution in Roumania? If so, does it acknowledge—"That a nation is the creature of God; that it is clothed with authority derived from him; that it is under the dominion of Jesus Christ, the appointed Ruler of nations; and subject to the Bible, the special revelation of the moral law?" If it has a Constitution which acknowledges these things, then I shall not be at a loss to account for the fact that lately at Cahul, a town containing about six thousand Christians and one thousand Jews, the former lately massacred a great many of the latter, "splitting open their heads, breaking their arms, plucking their beards out by the roots, and committing rapes upon their defenceless women." It is recorded in the Bible, that the people among whom Moses lived were theocratically governed, and I suppose that these good and pious Christians of Roumania have only followed the pattern of piety and prudent economy afforded them by the Lord's Government, as recorded in the thirty-first chapter of Numbers. The Constitution of the Kingdom of Israel acknowledged the Lord, and yet, in II Kings, chapter 10, verses 14 and 19, murders and atrocities as shocking to my sense of justice and right as those committed by these Roumanian Christians are stated to have been committed,—and to have merited, and met with, the approbation of their God in the Constitution (I Kings, ch. 10, v. 10). What a pity we cannot also have God acknowledged in our Constitution, so that we may have the Christian luxury of persecuting Jews, because long years ago their ancestors acted the part fore-ordained for them by God in killing Christ, so that Christians "might be saved from a burning hell!" Suppose they had not killed him, what would have become of Christians? Was the massacre in Roumania in accordance with the moral law revealed in the Bible?

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The Index

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[FOR THE INDEX.]

Jesus as a Teacher of Morals.

A SERMON BY THE REV. CHARLES VOTSEY, PREACHED AT ST. GEORGE'S HALL, LONDON, DECEMBER 3, 1871.

"Whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."
MATTHEW, VII, 12.

We may fairly concede that this was the key-note of the moral teaching of Jesus. It was the summing up of those fragmentary precepts which formed the bulk of his Sermon on the Mount, and it is no disparagement to him or to his wisdom to say that there was nothing new in this principle of conduct. It had been proclaimed before in other lands, and he himself admits that he finds this comprehensive law of duty in the Hebrew Scriptures—that this in fact is the sum and substance of all that had been already given to men as the Divine Commands. "This is the law and the prophets."

We may find reason to object to some of his precepts in detail; we may even produce instances from the narratives of his own conduct, in which he failed to fulfil this golden rule; but we cannot withhold our frank admission that, on the whole, Jesus was eminently a preacher of righteousness, one who studied in his own person the amabilities and courtesies of life, who tried to act the part of a friend and helper to all who needed his friendship and help, and who taught men to think far more about their duties in common life than about any religious profession or any particular creed. As illustrations of this, I would mention the parables of the Good Samaritan, and the Sheep and the Goats, and I could quote a great many verses from the Sermon on the Mount. "Blessed are the merciful, for they shall obtain mercy." "Blessed are the peacemakers, for they shall be called the children of God." "Let your light so shine before men that they may see—not your faith or orthodoxy—but your good works, and glorify your Father which is in heaven." "Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father in Heaven, etc." "Be ye therefore perfect, even as your Father in Heaven is perfect." "Judge not, that ye be not judged." "By their fruits shall ye know them." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven;" and there is my text from the same source, "Whatever ye would that men should do to you, even so do ye unto them: for this is the law and the prophets."

I will not read the parable of the Good Samaritan, which every one must remember with approval, but I will call great attention to the parable of the Sheep and the Goats, as being one of our best weapons against the Christian faith as set forth in the Athanasian creed. If Jesus spoke this parable, he must certainly taught the doctrine of everlasting punishment, describing the Judgment Day and the separation into two classes of those who were to be welcomed into eternal life, and those who were to be condemned to eternal woe. Here, instead of Jesus making Creed

the test of distinction—instead of his making any discipleship or personal regard for himself the condition of salvation, he passes all these Christian doctrines by, to expatiate on the lofty and eternal value of the merit of kindly offices between man and man. I will not spoil it by paraphrase, but read it to you *verbatim*. (The reader is here referred to Matt. xxv, 31—46.) This passage I venture to affirm is among the very strongest and most explicit, as well as among the least questioned of all the sayings of Jesus. Here you have him declaring his own plain belief in the devil and his angels, in everlasting fire, in everlasting punishment, and in all the horrors of a day of judgment, with himself as Lord and Judge presiding over the dread scene; and yet, notwithstanding all this tremendous support given to the darkest features of Christianity, Jesus says not a word about faith in himself, or in atonement, or in sacraments, or in any one of the things considered essential in Christendom—nay, he discourages the idea of any loyalty to himself being a title to salvation, but emphatically makes the destiny of each one depend on the fulfilment or non-fulfilment of some kindly service between man and man.

In the Sermon on the Mount there is a parallel passage:—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity." With such texts before us, we cannot deny that the moral sayings of Jesus are in fatal antagonism with the central dogma of Christianity:—"He that believeth shall be saved, and he that believeth not shall be damned."

It would be unfair to the memory of Jesus to overlook what one may call the distinctive feature in his own life and teaching as regards our duty to the undeserving. His was especially a gospel of forgiveness, not only of the forgiveness of God, but of the forgiveness of each other. "If ye forgive not men their trespasses, neither will your Father in Heaven forgive you," is the strain of many and many a warning. In his parable of the Two Debtors, he enforces this not only by making us sympathize with the unforgiven debtor, but also by showing the terrible punishment which overtook the servant who would not have compassion upon his fellow, as his master had had compassion on him. Seventy times seven are not too many times a day in which we are to forgive those who trespass against us. Can it be that this was the teaching of Jesus, when we find hardly one of those who call him Lord, Lord, even trying to carry out this principle in their dealings with disagreeable people, wayward and careless servants, and persons who have given them offence? We do find it practised occasionally, but the rule is, for the most part, "Never forgive any wrong you can punish." "It is a mistake," people say, "to be too lenient." "Those servants always take advantage of kindness, and will do worse if you don't scold or punish them." Such language translated into action one hears and sees in nearly every Christian family—such are the disciples of Jesus and believers in the New Testament.

Another feature of this same trait of character in Jesus was his friendliness with outcasts and sinners. Having spoken so recently on that point, I need not here repeat what I then said, but it must not be left out of the list of the teachings of Jesus, because it was emphatically his teaching by example.

Nor can we overlook the habits which called down upon him the reproach of the Pharisees, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners," and his conduct on the Sabbath. All this worldliness, if I may so term it, this practical rebuke of austerity and asceticism, has left its mark upon the world. Mendicant friar though he was, he still mixed freely among men, eating and drinking what came in his way, and not shunning the pleasures and entertainments to which he was invited. It may be fairly reckoned among his moral teachings, that we should use this world without abusing it, and prove our brotherhood with all men by sharing not merely their sorrows, but their amusements. I am not by any means in favor of levelling all class distinctions, even if such an insane project could be carried out; but I think that we have carried the principle of caste to its extreme limits, when we are able to go among lowly people in their sorrow, and weep with all that weep, and yet hold rigorously aloof from them in their mirth, refusing to rejoice with them in their rejoicings, and thus proving that our sympathy is not complete.

We cannot sympathize fully with others unless we are able to share in their amusements and mirth as

well as in their distress. So striking a feature in the practical teaching of Jesus as this universal sympathy, is well worthy of notice.

He said much about humility, e. g., "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." And there is that famous episode in which he teaches humility by the presence of a little child. But I must confess I have hitherto quite failed to discover what Jesus meant by humility, or wherein his own humility consisted. Little children for the most part are neither humble nor proud; they are simple, frank and confiding—now and then not a little conceited, but when they are humble I do not know.

If, by humility, Jesus meant mere docility, teachableness, receptiveness, this is certainly the proper attitude for a child, who is surrounded by persons who are its natural guardians and teachers, and who, however ignorant, must know something more than the child itself. But inasmuch as this frame of mind is proper in the child, it is more or less improper in a man, who ought to put away childish things, and, among other things of this kind, a childish credulity which takes everything upon trust. Much is made of the humility of service—of ministering to others—as if such service could be humiliating. Why, those who have tried it know what an honor it is to minister to the wants of others, and how hard it is to keep themselves from being proud of it. I would reverse those words of Jesus, "He that is chiefest among you, let him be your servant," by saying, "He that is the truest servant among you, let him be reckoned as your chief." Measure dignity by merit, and merit by service. I find no humility here. Shall we find it in the master washing the disciples' feet? I throw not. Jesus is not the only one who has done this: many a mistress has washed the feet of her maid, and nursed her wounds with tender care, either from love or gratitude to a faithful servant, or from a proper sense of her duty to one who needed such service; and I do not suppose any such mistress ever had a thought that she was humbling herself by this proper and beautiful humanity. Think what the doctors and surgeons and hospital nurses have to go through in their service of the sick and wounded—often unpaid for—and then compare this with the ceremony of Jesus washing his disciples' feet. There is no humility here.

Some day I will preach a sermon on humility, but we cannot stop to define it now. I only repeat that I find much talk and no practice of humility in these narratives of Jesus. His expectation of his re-appearing in the clouds of heaven, and sitting on the throne of judgment to judge all the nations of the earth, is such a stain upon the simplicity of his character, that we cannot truthfully credit him with a genuine humility.

Common honesty leads me to touch upon another feature in his character closely allied to the foregoing, and bearing intimately on the subject of his moral teaching.

On several occasions Jesus is represented as engrossing a large amount of personal regard and attachment; nay, more, as claiming it and asking for it, promising rewards if it were granted, hurling threats if it were refused. "If any man confess me before men, him shall the Son of Man confess before the angels of God; but whosoever shall deny me before men, him will I also deny before my Father in Heaven."

In so many ways is this claim represented to have been made, that we can hardly believe that there was no foundation in fact for the reports. Your attention, however, is directed to it as one of the most striking blemishes on the character of Jesus. It was not enough that men should follow him about and listen to his words: they must sacrifice for him every other calling and duty in life. If they are fishermen, they must leave fish, nets and ships all on shore, and follow him. If they are sitting at the receipt of custom, they must give it all up and follow him. If they would fain come, but must first pay some tribute of affection to their anxious relatives—no, it will not do. He says, "If any man come after me and hate not (this is the word used and given by the inspired Luke) and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

A man must not stay even to bury his own father, but must come at once, regardless of all filial duty and instinct, or not come at all. This putting a man's love of his own life above his love for his father and mother, and wife and children, explains a good deal of this inflated demand for an undivided attachment. Jesus was not only an unmarried man, but, if there is a grain of truth in the narratives, he was ab-

solutely deficient in natural affection. He seemed to know nothing of the sacred force and tenderness of family ties. He was eaten up by a sort of passion for religious excitement; and his enthusiasm for this new kingdom over which he was to reign, and in the rule of which he was to be assisted by his own immediate followers, carried him into extremes of revolt against natural ties, which debar him, in my opinion, from being trusted implicitly as a teacher of morals.

It is of no avail to question the accuracy of his reported sayings, unless we cast aside likewise many of his reported actions. He is represented more than once as acting in an unkind, thoughtless, and even cruel manner towards his own father and mother and brethren. He could, at the age of twelve years, not only get away unknown to his parents, to their agony, but when told of their sorrow at losing him, he made no sort of apology, never uttered a word of regret, but only began to vindicate himself on the ground of a higher obligation; as though God in heaven ever did or ever would desire a child to keep its parents in mental torture for three days! He is often cold and distant to his yearning mother, and when she and his brethren pass near the door of the room where he is preaching, and desire to speak with him, he not only takes no notice of their request, but openly depreciates his attachment to them, saying, "Who is my mother, and who are my brethren? And he looked round about on them that stood by him, and said, Behold my mother and my brethren, for whosoever doeth the will of God, the same is my mother and sister and brother." In other words, "I love quite as well as, and even more than, my own mother and family, those who follow me about to hear what I have to say."

The advocates of Christianity point to these passages as instances of Jesus's own declaration of his own superiority to human ties, i. e., he must have been God to have been so indifferent to his mother and relations. Now, if we must draw this inference, I for one decline to share any kingdom of heaven in which that will be the law. I decline to take Jesus—God or no God—for my guide, my Lord, or my master. I will deliberately take the whole risk, if there be any, of refusing to be saved by him, or to believe in his precepts, or to follow his example, if this indifference to, this trampling upon, family ties be part of the conditions of discipleship. I will say to those advocates, as I said in my lecture on the Bible, "If this Jesus be your God, then, in the name of all that is holiest in human feeling, yours is a God whom I will not follow nor believe in; whose every word on this subject I will disobey, and whose every guidance I will distrust."

We have heard to repletion the claim that women owe everything to Jesus; that it was due to him alone that woman has been elevated and raised. I have searched in vain for grounds of this claim in the New Testament narratives. If Jesus counselled aught about women, it was only to leave them alone, not to marry if we could help it; and St. Paul follows in the same strain, exalting celibacy and depreciating marriage. The useful domesticated Martha, with her thoughtful hospitality, is rebuked for being cumbered with much serving, while the idle Mary, who sits with her hands before her to hear him talk, is praised to the skies. This and such tales do not tend to the elevation of women, or to the exaltation of their household duties.

We owe the elevation of women to the Western and Northern races, as contrasted with the Eastern ones; to the love of home and family; to the sacredness in which domestic harmony is held by Teuton and Scandinavian, and whose mission it was to oppose and supplant polygamy by the higher institution of one husband to one wife, the advantages of which have been felt and adopted by all Eastern races who have dwelt among us, and who are now quite as remarkable for domestic purity as those people who have been monogamists from the beginning. Woman's elevation, not one whit more than the abolition of slavery, owes anything whatever to Christianity. It is the family principle which has done it all, and which has yet a glorious career of reformation before it. The family principle, which Jesus undervalued and knew nothing of by experience, is going now to revolutionize not only many of our customs and habits, but is destined to sweep away all forms of tyranny and wrong; is teaching us all that is highest in our conception of God, all that is purest in our duty to man; and is undermining more and more, day by day, the cumbrous, obstructive and repulsive mass of the Christian Faith; it is the very deadliest foe to priestcraft and superstition, while it is the heart and life of all true religion and morality.

A CHILD'S IDEA OF PRAYER.—Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knees and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone:—"When I say my prayers, God says, 'Hark, angels, while I hear a little noise.'" Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight and keeping very still for a moment), till I say amen."—*Eliza Burritt.*

THE CHRIST OF MIRACLE.

[An Essay by A. J. Grover, read before the "Free Conference," Earlville, Illinois, May 15, 1878.]

Men individually, nations collectively, and man generally, live two lives; one actual, the other ideal. The ideal is a prophecy of the actual. The truer the ideal, the swifter and surer the feet are to overtake it. Thought must precede the act; but if in a direct line the hands follow, the ideal will the sooner become the actual. The ideal of men must ever keep more or less in advance of life. The house or ship or store you would build must be built first in the brain, before it takes shape to other eyes and brains.

The collective or national ideal, also, must always precede collective or national work. Every form of government, of worship, of ecclesiastical organization, is the more or less perfect realization of what has been the collective ideal of men.

Plato's Republic may be taken as the Greek ideal of a perfect human government or society, reproduced in the mind of Augustine, Sir Thomas More, and Fourier, and at length imperfectly realized by Washington. Our Republic is the faint realization of the Utopia of More, or of Augustine's "City of God." The Catholic church of to-day is the organized, amalgamated ideal of Moses and Paul.

The gods of the Greek mythology were nothing more or less than the Greek ideal of enlarged and perfected manhood. Confucius stands for the Chinese conception of manhood; Buddha for the ideal man of the Hindu; Christ for the ideal man of the Christian world. If we brush away the cobwebs of unworthy superstitions which the church has allowed to gather about him, we have all that is valuable left—the ideal manhood of Jesus. For it matters little whether he was actually equal to the character we attribute to him, or not. It is enough that he is the ideal man of our time, into whose likeness men aspire to grow.

The ideal of a people is at once the prophecy and measure of its future. But it is a curious truth that the incarnation of the collective ideal, as well as the individual ideal, should almost invariably be sought, not in the future, but in the past, in some man or society supposed to have been miraculously born or favored of the gods, or of God, as the case may be. Not only in the mythologies and theological systems of the world do the gods and demigods stand for the human ideal, but the best men have stood for the ideal of the multitudes. Thus Plato, Homer, Paul, Shakespeare, Michael Angelo, Napoleon, Washington. These men, and a thousand others who might be named, in the loving admiration of their fellows have been surrounded by a halo of perfection not their own, and, though actual flesh and blood, have been made to stand for the collective ideal of the special excellences of character which they naturally may have represented.

Not one of them was nearly so great or good as his reputation. And this is due, not so much to false history as to the proneness of men to give their ideals a local incarnation and a name. In this loving exaggeration is sure evidence of the law of progress, and the prophecy that the future of man will be better than his past. This earnest cherishing of the ideal life is the formative power of the actual life. It is the sap which hardens into the thin layers of wood under the bark, and which constitutes the annual growth upon the tree of humanity. There are many years left for humanity to grow in, and there will yet be larger growths than Plato or Jesus. Out of the ordinary human nature of man, the best examples of which, in the glow of our veneration, we call divine, have grown all the greatest and best men and women in the world, or who have ever lived. And it is a grand faith that actual examples of living men far transcending our best ideals will yet be born in the future of humanity.

If this is reasonable, why then should we not be content and hopeful? Why this everlasting feverish craving after the miraculous? Why this everlasting running back into the depths of pre-historic ages? Why should mankind forever reverse the order of Nature, and seek gardens of Eden and ideal men in mystery, miracle and fable, when Nature, Law, and the boundless Future are so big with infinite possibilities? Why should not men be able and willing to account for a man on natural principles? All prodigies in Nature we readily refer to law. Any wonderful growth below the human we attribute to the laws of growth and hereditary descent. Indeed we are not wholly unable to account for a great painter, orator, or captain. When such a prodigy appears, we inquire who his mother was, and are satisfied. The explanation is tolerably clear. But when a wonderfully illuminated religious man is born, we are puzzled and confounded. Our philosophy is at fault; our scientific knowledge is inadequate; and we conclude that the ordinary laws of parentage and development must have been suspended. We ignore all law; we go outside of law to account for him. Instead of bracing up our intelligence to grapple with the problem, we abandon both faith and reason, and, like helpless children, fall back into the thick darkness of a pre-historic age—the darker the better for our method. Then we shut our eyes, stop our ears, silence reason, and exclaim:—"A miracle! a miracle! This man had no human paternity. He was conceived by a virgin of the Holy Ghost. He is not like other men. He is divine. He was sent from God. He is his only begotten Son. He had a special mission. He is our master. His teachings are infallible. His example is perfect.

His life was without a flaw. Let all men everywhere, now and henceforth, shape their ideal according to his ideal, and let their lives conform to his model. Let no man question. Let all men believe or be damned." And so on to the end of the chapter.

Suppose this kind of talk should be applied to other prodigies than spiritual prodigies, how all the world would reply in derision! Suppose, when a California pine was discovered two hundred feet high and large enough inside the shell at the base for a circus tent, men had held up their hands and cried:—"A miracle! A miracle! God created this pine outside of law!" Or suppose, when Dexter flew over a mile-course with a little man on his back, in 2:14 $\frac{1}{4}$, men had said:—"See the miraculous horse! The *ne plus ultra* of equine perfection and speed!" How the church would have been amused at such ignorance and credulity! It would have told you to study the possibilities of climate and soil, and the famous Hambletonian blood. The followers of Dr. McCosh would even offer to contract to furnish you with as many Dexters as you have money to pay for, if you can wait the sure and certain result of the laws of hereditary descent.

Again, suppose when blind Tom plays the "Mount of Olives" on Clickering's grand piano, without having learned the music or the use of the instrument,—or when Colburn or the boy Safford added six columns of figures at once,—we had attributed these prodigies to miracle, or "miraculous birth," or "Divine inspiration," and had insisted that these henceforth and forever shall be the example of man; that nothing better shall man ever do; that men's ideals of music and of mathematics shall forever halt at these examples; that, if you would learn mathematics, Colburn must be your infallible authority; that you can never hope to find a flaw in his numbers, or learn anything worth knowing which he did not teach. Or suppose, if you would learn music, we should say:—"Go sit at the feet of Blind Tom. You may never question his methods. You must count his discords divine harmony. You must never believe in your own ears nor rely on your own genius. You must implicitly believe in Blind Tom. It is only through him that your musical soul can be improved or saved." What reply should we get but laughter? The world of to-day accepts no miracles save only in aid of religious creeds and dogmas and tables. And the reason is that the fog and darkness of superstition have hung heavy and thick over the religious world, long after sunrise in other directions.

In a scientific or business point of view, we accept nothing on trust. In these directions we let reason have unlimited freedom, and we do not hesitate to abide by its decisions. Why otherwise in religion?

But let us consider this question of the need of a miraculous Savior a little further. How did it happen? (The question is addressed to reason, and not to theology.) Was God driven into a corner? Was he frustrated and bewildered? Was he disappointed and perplexed? Was he compelled to resort to a make-shift? Did he create the universe, so vast, so wonderful, and does he hold it in the hollow of his hand and perfectly govern it by fixed law, and was he baffled only with the moral nature of man? Did he, on trying the experiment, that this department alone of all his works could not be managed by fixed law? Did he find it necessary to perform a miracle to correct, and set right, and regulate this one wheel in the human machine? Was God really compelled to finish up his work, as the carpenters say, by the scribe-rule? Or, as the lumbermen say, was it necessary for him to back up for a new hitch?

Answer me who can, why God did not find it necessary to have a miraculous salvation or corrective for some other part of his work? In all the links from the monad to man, from the sponge backward to the floating nebulae or star-dust, and forward through a million forms to man, and through all the faculties of man's physical and mental nature; through his body, and through his head, and through his heart, until we reach his moral and spiritual faculties, God had no difficulty. He was equal to the task of making all things work according to general laws. But our teachers tell us that just here, and here alone, God was unequal to the work and was baffled; that the machine would not work until a miracle was wrought to cure it.

The mischief is that the machine runs no better after the alleged miracle than it did before. God has been, on the theological theory, headed off and beaten in both directions. A second great miracle is now necessary to make the first a success. Or perhaps he will be compelled to re-make man out of whole cloth. But the world is rapidly outgrowing the old notions of miracle. Time was when men supposed that miracle-power was belied most of the manifestations of Nature, from the rolling thunder to the plaintive moaning of the wind in the lattice, from an eclipse to the falling drop of rain; but all these things are now known to be the effect of causes well understood. The great truth is slowly dawning upon the world that God never wrought a miracle; that the great machine of the universe works well, and always worked well, in all its parts, one as well as another, and every part according to law; that God has always been master of the situation; that he deals in no patchwork; that his garments are whole—no threads rotten, no shoddy, no colors fade, no buttons fly off; that God's universe, from man to monad, is a success, infinitely beyond the power of the human intellect to find a flaw in. This being the fact, it never was and never will be necessary to have a "miraculous Christ;" and therefore a miraculous Christ never existed and never will exist.

No process of reasoning which does not triumph.

antly reach this conclusion can be constructed without dishonoring God, shocking enlightened veneration, and slandering human nature. For if a miraculous Christ was, or is necessary, then we must conclude that God found his work unsatisfactory, which is most derogatory to him. If man needed this "crutch" of Christ, and could not stand alone without it, then is he deformed and malformed, and the most unfortunate of all the works of God. Hence I say such a theory dishonors God, shocks veneration and slanders human nature. The consolation however remains, that God made human nature, as well as every other part of his work, all right. Theological attempts to teach God how to mend his work, or to sow distrust of his infinite power and perfection, are blasphemous and wicked. Human nature no more needs a miraculous man for a teacher or a savior than any other animal in Nature needs a miraculous specimen of its kind to enable it to work out its true destiny. Man needs no miraculous Christ to teach him religion, any more than birds need a miraculous bird to teach them to sing, or stars need a miraculous star to teach them to shine, or flowers a miraculous flower to teach them to bloom. Man no more needs a miraculous religious man, than he needs a miraculous musical man, or a miraculous mechanical, mathematical, or scientific man. Men can find their own way in religion as well as in science; and it might be said that they can find their way in religion only as they find it in science. Both paths lead the same way, and terminate at the same goal. God has given man the necessary religious faculties, perceptions, emotions, intuitions and reason, to enable him to find out for himself, without the aid of miracle, all that it is good for him to know in a religious direction.

Suppose we should insist that Columbus or Cortez had been miraculously sent of God to pilot the way to the Western world. No churchman would now pretend that such was the fact. And yet, when these pioneer navigators first appeared to the natives of America, they were regarded as super-human by the untutored savages. These men, with their ships and fire-arms, were as gods to the aborigines of this country. They believed this as profoundly as Christians believe the story of the miraculous Christ, and the special mission with which he is supposed to have been commissioned by the Creator.

In a word, this is what the rational man thinks of Jesus.

As a miraculous character, as the Messiah of the Church with the mission which the Church has attributed to him, he is a myth and a delusion. As an ideal or real example of human unselfishness, kindness, gentleness, love, charity and spiritual illumination, no words can exaggerate his value to our race.

CATHOLICISM AT WORK IN AMERICA.

[From the San Francisco News Letter, May 11.]

A raw and rabid Catholic priest has been creating a sensation by predicting that the Catholic Church would be the controlling power in the United States within fifty years. He bases his prophecy upon the growth and power of the Church in this country during the past fifty years. As this mitrailleuse of bigotry has been firing his theological shot and shell into the enemy's camp from his stronghold in New York city, we have been at pains to discover what the Catholic influence there has done to merit this prophetic puff. Our search presents the startling fact that the sectarian power of Catholicism has had such a tremendous influence upon the Legislature of the State of New York that during the years 1867, '68, '69, '70 and '71 that body granted to Roman Catholic schools over a quarter of a million of dollars. For the five years mentioned the Legislature appropriated \$2,031,000 for the use of sectarian schools, charities or churches. In securing appropriations for charities and churches, the Romish Church has had the lion's share. All this money coming out of the common fund in the Treasury—a tax levied upon the people at large—was principally applied to building up Catholicism in the city of New York. Our reading goes to prove that in Boston, Philadelphia, Cincinnati, Chicago, San Francisco, and all the other great cities of the Republic, facts and figures are of no less extraordinary character in regard to the influence and power of the Catholic Church in American politics. The ecclesiastical representatives of the Historical Harlot proudly claim that there are now 10,000,000 Catholics in the United States, or over one-fourth of the population. We will admit the estimate to be a correct one. This immense army of fanatics, inflamed by infallibility, is capable of destroying, and means to destroy, free thought in this country, if we cannot build up barriers powerful enough to save ourselves. Free thought is the essence, life and soul of Republicanism, therefore Catholicism means, as it has always meant, to overthrow, strangle and destroy Republicanism or Democracy. These *isms* are deadly enemies; they have never been reconciled and never can be. Catholicism means eternal darkness to the human mind; Republicanism, search after eternal light to the human mind, liberty to the human soul. In this conflict, which is the real "irrepressible conflict," the priestly dictators know well what a tremendous power they have in their hands to carry out the Jesuitical plans. They will be cautious but unscrupulous in using the means to the end. The organization of the Catholic Church is, in fact, more powerful and despotic than any military organization that ever existed. The enlistments in the Church are for life, and even the soul is condemned or assigned to heaven, hell or purgatory, according to the fancy or dictation of the priestly dictator. Like

Procrustes, the savage robber who placed his captives on a couch, and, if too short, stretched them out, if too long, cut them off to fit it, these priests cut and mangle the "immortal soul" so as to fit it to heaven, purgatory or hell. From the womb to the grave the priest never quits his grasp on his victim. Body and soul are mortgaged to the Church. The terrible evils which arise from this monstrous religious slavery have been written over and over again. Among the most iniquitous and inhuman were the tortures and butcheries of the Inquisition. To read the brutalities of the Inquisitorial Fathers is to make the blood freeze in the veins, appall us with the enormity of their crimes, or arouse us to cry out—vengeance upon the human fiends! The old adage that "history repeats itself" is fatally true in regard to the ecclesiastical tyranny of Catholicism. Should this tyranny ever gain a controlling power on the American Continent, we will have stakes and racks and tortures. The tiger does not change his nature, nor does the Historical Harlot her *animus*. Is there any Protestant religious power able to cope with this gigantic power of Catholicism? Not one. Protestantism means disintegration, dissolution. It is already divided up into innumerable sects, each warring for mastery against the other, while Catholicism wars against all of them. Besides, the Protestantism of to-day does not satisfy the American heart. There are several millions of free thinkers in the United States who have fallen out of the Protestant ranks, some of them open and bold advocates of free thought in its fullness; others are patiently waiting for something which will satisfy their cravings. This disintegration of Protestantism will continue until the free-thinking element in the United States is strong enough to proclaim itself a power. Then will spring forth, as in all ages, a man for the occasion—a mighty man to organize and direct this mighty agency. Ideas which we dream not of now will be proclaimed, and the hearts of the people, mellow and ripe for the seed of the new ideas, will germinate and fructify them into life. The coming man, in the eyes of the *New Letter*, will be the center and soul of all the religious and political systems which have ever existed. His soul will be the reservoir containing the universal thought of the past ages; whatever is pure, noble and elevating in the past he will embody in the present. As thought controls the world, and as he will be the embodiment of all thought, it follows that the ideas he represents must conquer. His voice will be as a tempest and a whirlwind to sweep over the heat of the nation. He will be the personation of a Confucius, a Buddha, a Christ, a Mohammed, and all the other heroic souls who have filled the world with their heroic acts. In a word, he will be the "beautiful hero" of the Hindu sages, who is to be the all of humanity. Between the power he represents, which is the soul of freedom, and Catholicism, which is the spirit of slavery, lies the true irrepressible conflict. We are being prepared for the war; yes, in the midst of our selfishness, and our struggle for gain, pleasure and pride, the hand of destiny is shaping and moulding us ready for action. We need have no fear for the future. The triumph of universal ideas, like the irrevocable law governing the universe, is certain, immutable.

CATHOLICISM AT WORK IN EUROPE.—Just now it has the appearance as if Bismarck had withdrawn again to the solitude of rural life in order to gather strength for a new contest that looms up on the horizon. Rome and the Jesuits are the objects that keep prime-ministers and chancellors of European governments busy. The hand of peace stretched out by the German minister, in the appointment of Cardinal Hohenlohe, has been rejected, against the advice of Cardinal Antonelli. The Jesuits have complete control of the Pope's ear, and they are bent upon bringing on a contest for life or death. Meanwhile, the imperial Government, nothing daunted, proceeds energetically to disarm the ultramontane agitators, and to strengthen the hand of its liberal friends. Measures are proposed to expel the Jesuits from the German empire, to place all religious orders under close surveillance of the State, and to present a bold front against the machinations of the clerical forces.—*Jewish Times* (New York)

A Yankee having told an Englishman that he shot, on one particular occasion, 999 snipe, his interlocutor asked him why he didn't make a thousand at once. "No," said he; "it's not likely I'm going to tell a lie for one snipe." Whereupon the Englishman, determined not to be outdone, began to tell a story of a man having swum from Liverpool to Boston. "Did you see him yourself?" asked the Yankee suddenly. "Why, yes, of course I did; I was coming across, and our vessel passed him a mile out of Boston Harbor." "Well, I'm glad ye saw him, stranger, cos yer a witness that I did it. That was me!"

THE TRUE RING.—A characteristic specimen of the hearty sympathy of the rough and ragged newsboys of New York was given by a few of them who contributed ten dollars in pennies, five-cent pieces and ten-cent stamps, for the relief of Chicago sufferers. As they handed over their costly gift to the chairman of one of the Relief Committees, their spokesman said:—"Here, boss, is our stamp. We hain't got much, but we likes to do a little for Chicagoer now she's busted up."—*Christian Weekly*.

That compositor has his own way of punctuating and spelling, and this is the way he treated a familiar passage of scripture:—"The wicked flee, when no man pursueth but the righteous, is bold as a lion."

CHURCH VS. DISTILLERY.

Some years ago, the rich proprietor of a distillery in Canada (no matter in what part of it) erected a church in the neighborhood of the distillery, to which (the church, not the distillery) he gave the name of Saint —. So far he was to be praised. But, unfortunately, forgetting that "humility" is an indispensable ingredient in all true religion, and not recollecting the divine precept, "Let not thy left hand know what thy right hand doeth," he caused to be affixed over the principal entrance of the edifice dedicated to God, this inscription, dedicated to himself:—"Thomas — (we omit, of course, his surname) built this church at his own sole expense." A wag, passing by, remarked it, and gave birth to the following effusion:

"A lover of wealth a distillery built,
But, knowing 'twould plunge wretched creatures in guilt,
And fasting to leave their poor souls in the lurch,
He near the distillery built, too, a church;
Thus nicely with good conseribalancing evil,
And placing a saint as a check on the devil.
"The cost of erecting the church was his own;
But as merit is nothing unless it be known,
And he was unwilling time's process to wait,
He caused a large slab to be put o'er the gate,
With these words (very plain to the vulgar sense)—
"Thomas Cash built this church at his own sole expense."

"A teetotaler, who by both buildings had passed,
And indignantly mused at the strange contrast,
One dusky night to the distillery went,
And, on plucking the rich self-flattering beast,
Scrabbling over the gate, with a piece of charcoal,
"Thomas Cash built this place at the expense of his soul."

These lines getting wind, down came the inscription, and was replaced by a quotation from Scripture, taken from "Hebrews, XX." This change, although for the better, did not place the distiller (who was also a brewer) in a state of perfect security, for another wag, on passing the same way and remarking it, exclaimed:—"Ha! the old fellow has an eye to business, even on Sundays, for he advertises in his church that 'Hebrews XX,' (he brews double X.)—*Exchange*.

A donkey, the other day, stubbornly refused to come out of a boat which had brought him across the Mersey; at last, after many kicks had been applied, and other persecutions of that kind, a man stepped forward, addressing him affectionately, "Come along, brother"—and the donkey obeyed at once.—*Hutchinson*.

A New Haven landlord who lately presented his bill for rent to a tenant, an M. D., was led into his private office and shown a skeleton, with the remark,—"That man came in here just two weeks ago with a bill." He was startled, but quieted down a little when told that "he could be excused for this time. But in future!"

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the OROON, in the new BRASS BUILDING on St. Clair Street, opposite the WHEELER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending June 1st.—A. Bonert, \$10; E. B. Morrill, \$2; Francis Dykes, \$2; Mrs. W. W. Perkins, \$1; N. Douglas, \$1; A. U. Thomas, \$1; A. C. Mann, \$2; Daniel G. Grandon, \$2; Geo. Lieberknecht, \$2; J. T. Blakeney, \$1.50; G. S. Dillon, \$2; Rev. A. W. Stevens, \$2; Thomas Tasker, \$2; Daniel White, \$2; J. C. Ochiltree, \$2; H. H. Hastings, \$2; Merritt Pockham, \$2; John Stephens, \$2; J. B. Briggs, \$1.50; G. G. Corwell, \$2; C. W. Blackwell, \$2; C. W. N. T. Dickenson, \$2; Dr. C. W. Eastbrook, \$1; Chas. M. Weatherby, \$2; Miles J. Dunham, \$2; Marion Hoyt, \$2; Oscar Koon, \$2; D. C. Proctor, \$2; Joo. E. Haynes, \$2; H. L. Green, \$2; Mary E. VanRensselaer, \$1; T. H. Evers, \$1; Wm. A. Jenkins, \$1; W. L. Taylor, \$2; Ernestine L. Ross, \$2; Josiah Fowler, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

THE ENGLISH LIFE OF JESUS. By THOMAS SCOTT. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate, 1872. 16mo. pp. 849.

THE REASONER: A SECULAR AND CO-OPERATIVE REVIEW. Edited by GEORGE JACOB HOLYOAKE. May, 1872. [London.]

THE MANCHESTER FRIEND. May, 1872. London: P. BOWEN KETTO, 5 Bishopsgate Street Without.

THE MEDICAL RECORD. A Semi-Monthly Journal of Medicine and Surgery. May 15, 1872. [New York.]

THE SCIENCE OF HEALTH. A New Monthly devoted to Health on Hygienic Principles. July, 1872. S. R. WELLS, 330 Broadway, New York.

THE LITTLE CORPORAL. June, 1872. JOHN E. MILLER, Chicago.

THE LADIES' OWN MAGAZINE. Mrs. M. COMA BLAND, Editor. May, 1872. Chicago.

PARLIAMENTARY LAW ON THE APPOINTMENT OF SPECIAL COMMISSIONERS OF THE SENATE. Two PRINCIPLES OF CHARLES SUMNER. Against the Competency of the Senate Committee to Investigate the Sale of Arms to France: March 26 & 27, 1872.

CLAIMS ON ENGLAND—INDIVIDUAL AND NATIONAL. Speech of Hon. CHARLES SUMNER on the Johnson Clarendon Treaty for the Settlement of Claims.

PHYSIOLOGICAL THOUGHTS. By S. M. LANDIS, M. D. Philadelphia, 1872.

CHRISTIANITY: Its Origin, Nature and Tendency, considered in the light of Astro-Theology. By D. W. HULL. Baltimore: COSMOPOLITAN PUBLISHING CO., 136 W. Baltimore St. 1871.

ASTRO-THEOLOGICAL ORIGIN OF JEREMIAH-GOD OF THE OLD AND NEW TESTAMENTS. By D. W. HULL. Chicago: BIRNEY HAND, 128 W. Madison St. 1872.

Poetry.

THE LOOK OF HAIR.

There seems a love in hair, though it be dead.
It is the gentlest, yet the strongest thread
Of our frail plant—a blossom from the tree
Surviving the proud trunk; as though it said—
"Patience and gentleness is power. In me
Behold affectionate Eternity."

LEIGH HUNT.

The Index.

JUNE 8, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH, \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. of each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Five Hundred Shares, \$50,000	
THOMAS MUMFORD, New Harmony, Ind.	One Share, 100
D. AYRES, JR., Brooklyn, N. Y.	" " 100
MRS L. E. BLOUNT, Danvers, Ohio	" " 100
" " " " " " " "	" " 100
" " " " " " " "	" " 100
J. T. BRADY, " " " " " " " "	" " 100
" " " " " " " "	" " 100
MAX PRACHT, Cincinnati, Ohio	" " 100
O. " " " " " " " "	" " 100
H. HATHELMANN, " " " " " " " "	" " 100
C. FOLSON, " " " " " " " "	" " 100
S. C. EASTMAN, Palmyra, Mo.	" " 100
J. O. MARTIN, Indianapolis, Ind.	" " 100
L. T. IVES, Detroit, Mich.	" " 100
E. W. MEDDAUGH, Detroit, Mich.	Three " 300
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W. F. HARRIS, Dayton, Ohio	" " 100
HENRY COLT, Snep'n Bridge, N. Y.	One " 100
SAMUEL COLT, " " " " " " " "	" " 100
CHARLES NASH, Worcester, Mass.	Two " 200
" " " " " " " "	" " 100
S. F. WOODARD, Livonia, N. Y.	One " 100
H. A. MILLS, Osborn, Ohio	Two " 200
J. W. BARTLEY, Mt. Carroll, Ill.	One " 100
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A. TAFT, " " " " " " " "	Five " 500
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MRS C. E. NOURSE, Cincinnati, Ohio	Two " 200
JAS. FISHER, Shreveport, La.	One " 100
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M. S. BEACH, Washington, D. C.	" " 100
L. S. BAON, Lawrence, Kan.	" " 100
C. ROBINSON, " " " " " " " "	" " 100
\$50,000	

Mr. Max Pracht, of Cincinnati, a spicy communication from whom has been in type several weeks, and at last gets into our crowded columns to-day, is authorized to act as our agent in any part of the country, and to receive subscriptions both to THE INDEX and to Index Association stock. At present he is travelling in the West, his latest letter being dated Leavenworth, Kansas; and we recommend him to all our friends with entire and unclouded confidence.

"Take my advice, honorable sir," said Mr. Yellowplush,—"listen to a humble footman; it's generally best in poetry to understand puffishly what you mean yourself, and to ignore your meaning clearly afterwards,—in the simpler words the better, p'raps." Let us extend the advice so as to include prose.

PROSPECTS AND WANTS OF THE INDEX.

On Saturday evening, June 1st, the First Annual Meeting of the Stockholders of the Index Association was held, according to legal notice, in the Office of THE INDEX, 80 St. Clair street, Toledo. The Report of the Executive Committee was read and adopted, and the old Board of Directors was unanimously re-elected; after which the meeting adjourned. A printed record of the proceedings will be mailed to every stockholder as soon as possible.

So encouraging, however, are the prospects of THE INDEX, as shown by the Report, that it is judged best to lay some of the facts before the general public, as the most persuasive argument for continued and increased support.

1. The Index Association is entirely out of debt, and has a handsome surplus in the hands of the Treasurer.

2. The actual earnings of THE INDEX alone, exclusive of stock subscriptions and everything except bona fide subscribers and advertisers, have been \$605.87 in excess of printing it since its publication was assumed by the Association.

3. Of the INDEX TRACTS designed for sale, 15,450 have been printed, of which 6,000 have been already sold. Moreover, of the Tracts designed for free distribution, 20,000 copies of "The Impeachment of Christianity" have been printed and already distributed; 14,000 copies of Mr. Pillsbury's "New View of the Fall of Man," 6,000 copies of "The Demands of Liberalism," and 2,000 copies of "The Sunday Question," by H. I. J., have also been printed and partly disposed of. The total cost of all these Tracts has been at this date only \$12.23 greater than the actual receipts from their sale; and the value of the Tracts now on hand, for which there is a constant demand, is many times this amount.

4. With regard to the circulation of THE INDEX, the actual gain of new subscribers within the past seven months has been 2,800, including about 1,600 trial subscribers for short terms at half price; and it is more than likely that a very large per cent. of the above-mentioned trial subscribers will renew at regular rates. Many, in fact, have already done so, without waiting for the expiration of their trial terms.

We believe that the above simple facts tell their own story, and show far better than any words of ours could do that the publication of THE INDEX is a legitimate, healthy, and needed enterprise. The concluding paragraphs of the Report are as follows:—

"A few words in conclusion respecting the principles which have governed the Executive Committee in their action, and respecting the most urgent wants of THE INDEX in the immediate future.

"THE INDEX has a special reformatory work to do which is believed to be of inestimable importance. Its chief aim is humanitarian, not financial or in any sense selfish. The money subscribed for shares has been intended, probably in every case, to be devoted to humanitarian ends, with very little real expectation of any pecuniary return; and it should therefore be held and used most sacredly as a trust-fund for the furtherance of these ends. In short, THE INDEX has a special work to do, to which the making of profit should be entirely subsidiary; and this fact has been steadily kept in mind in the conduct of all our business. But in order to carry out these ends and perform this work, we have endeavored so to conduct affairs as to ensure the largest possible receipts at the least possible expense, believing that THE INDEX can never be a permanent and powerful institution until it has become beyond all question a complete business success. In this endeavor, we believe that we have made large progress since the Association undertook to publish the paper, as the foregoing facts clearly prove. Strict integrity, practical wisdom, and indomitable perseverance we believe to be the only road to a success that shall endure; and we shall endeavor to travel this road so long as the management of your interests is entrusted to our hands.

"In order to obtain a great circulation and be made acceptable to the average reader, THE INDEX needs to be enlarged by doubling the number of its pages, and to have a greater variety of contents. It will never push its circulation to the highest figure until these improvements are made. But they cannot be made without additional funds to work with. The cost of enlargement must be provided for with reasonable certainty before any change is attempted; and this will involve, not only the added expenses of paper and printing, but also the salary of an assistant editor. THE INDEX cannot be considered as other than precariously situated so long as the regularity of its issue depends entirely on one man's health; and it is earnestly desired that the entire stock of the Association may be taken, in order to enable us to guard against all such risks as this. With a good assistant editor and with the proposed enlargement, THE INDEX could not fail to reach a

measure of prosperity far surpassing its present possibilities.

Respectfully submitted,
F. E. ABBOT, } Executive Committee
A. E. MACOMBER, }
P. H. BATESON, } Board of Directors."

With the foregoing statement now before the public, illustrating the manner in which the Directors of the Index Association are using the money so generously placed under their control by the stockholders, we believe that we are warranted in making an appeal to the liberals of the country for increased means. Of the \$100,000 of the capital stock of the Association, nearly \$60,000 have been already subscribed, and the remaining \$40,000 are only two-fifths of the entire amount. There is abundant wealth in the possession of American radicals, far more than sufficient to subscribe this \$40,000 with ease. If the preceding exhibit does not tend to create a well-grounded confidence in THE INDEX as the rising paper of the time, destined eventually to become the universally recognized organ of the most intense humanitarianism, the most advanced thought, and the most expansive religious aspiration of this country, it must be because the necessities of newspaper growth are very poorly understood. If any one considers the unpopularity of the extreme position occupied by THE INDEX in connection with these evidences of genuine vitality, he will scarcely fail to be convinced that the times are ripe for a more definite and pronounced radicalism than has yet appeared, and will at the same time appreciate the formidableness of the obstacles which THE INDEX has already overcome. Never were we more confident of the great possibilities of the highest usefulness opening before this journal. Never have we believed in THE INDEX as the true instrumentality of the new reform, as we do to-day. Its work is unique; it has a definite and special purpose of its own; it has struck the key-note of the future. Proofs multiply on every hand that its power is felt even by those who most affect to despise it; and we speak now to the free-minded and free-hearted with a faith in the justice of our appeal which rests no longer on dreams, but on facts. We have felt the actual beating of the people's heart, and we know that it throbs in deepest sympathy with the leading ideas of THE INDEX, however inadequately put. Despite all faults, deficiencies and imperfections, which are doubtless many, the little paper nevertheless stands for a great cause, interprets a great movement, and works for great results. Its task is only begun. Friends! we ask you to ensure its completion.

Will you not either take shares in the Association yourself, or use your influence to induce others to do so?

MORE PETITIONS.

The following lists of names to our Counter-Petition have been received since our last issue:—

Mr. Nelson Thwing, Akaman, Minnesota, sends seventy-three names; Mr. George Lieberknecht, Geneseo, Illinois, twenty-six; Mr. James M. Mercer, Zanesville, Ohio, sixty-eight; Mr. C. W. Wilcox, Keene, New Hampshire, thirty-two; Mr. E. H. Minot, Pulaski, New York, seventeen; Rev. A. W. Stevens, Cambridge, Massachusetts, twenty; Mr. Granville S. Dillon, Belmont, Ohio, thirty-four; Miss F. M. Clark, Boston, Massachusetts, thirty-seven; Mr. Joel P. Davis, Des Moines, Iowa, twenty-three; Mr. L. H. Lee, Hartford, Connecticut, twenty-eight; Rev. W. J. Potter, New Bedford, Massachusetts, twenty-eight; Mr. H. Kleindinst, Waller, Ohio, fifty-four; "H. L. B. B.," Ravenna, Ohio, sixteen; Mr. W. H. Crowell, Jefferson, Ohio, seventy-five; Miss Arethusa Hall, Northampton, Massachusetts, forty-three; Mr. H. W. Beach, Antrim City, Michigan, sixty-seven; Mr. Adolph Vogl, Boston, Massachusetts, forty-eight.

The total aggregate of names which we have thus far acknowledged as received at this office is more than THIRTY-THREE THOUSAND. The lists have already been prepared for presentation in Congress, and make a monster Counter-Petition eight hundred and sixty-eight feet in length. About two-thirds of the lists sent in contain double columns of names; but, reckoning these as only one-half of the whole, the entire list of remonstrants, if written in a single column, would be over thirteen hundred feet long—about a quarter of a mile.

Several liberal papers, having copied and circulated the Counter-Petition as first published in these columns, promised, as we stated at the time, to send

their lists to be incorporated with the above, in order to give greater force to the protest by making it a united one. If any of our readers have been looking for acknowledgments of lists sent by these papers, we can only say that we have received none at all.

After announcing our intention of transmitting the remonstrance to Congress at this time, several friends in whom we place great confidence suggested doubts of the wisdom of this course. This long list of protestants against the Christian Amendment (though not yet so long as we hoped to have secured) has cost too much labor, both to our friends and to ourselves, not to be put to the best use. Wishing to have the benefit of the largest experience in such matters, we have ventured to ask the advice of Senator Sumner on the subject, and have been favored with a kind reply, just received. Mr. Sumner recommends that the remonstrance be held back till next winter; and we have concluded to adopt the recommendation. At present the interest of the country is absorbed in the presidential election; and as the present session of Congress is drawing to a close, and its necessary business demands all its attention, it is plainly the wisest course to postpone the presentation of the remonstrance till a more favorable opportunity occurs. There is no doubt that the "National Association to Secure a Religious Amendment to the United States Constitution" will hold next winter another National Convention; and that will be the best time to transmit our Counter-Petition.

For the present, therefore, we shall still retain it. During the summer and autumn we hope that the more earnest and far-sighted friends of the liberal cause will continue to solicit names, and we shall be very glad, as heretofore, to furnish petitions *EXTRA* to all who will use them. It will now be possible to increase the list greatly; and a new stimulus will be given to all such efforts when another Christianizing Convention is announced. We do not want to weary our friends with continual exhortations; but they will know without further words that we shall thank them personally for any exertions they may make to enlarge the number of signers to the protest. Such lists as may be sent in we shall acknowledge promptly, as hitherto; and if the grand total can be raised to one hundred thousand by December or January, so much the better for the cause we all have at heart. With grateful acknowledgments for all past services, we trust that quiet but persistent endeavors will still be made to make the remonstrance weighty and effective, and to remove from the liberals of America the stigma of torpidity and short-sightedness. Let us disregard equally the opposition of the fanatical and the sneers of the over-wise, and patiently work away to perform a service in behalf of religious freedom which our posterity will remember with lasting gratitude.

A hurried note from our good friend, Mr. Giles B. Stebbins, dated Boston, May 31, says:—"Free Religious meeting opened well last night. Amendment to Constitution, opening membership to all, of whatever views, passed with hearty unanimity, and very animated talking—all on one side!" We thank Mr. Stebbins for taking pains to send us this good news in time for this week's issue of THE INDEX: Mr. Potter will doubtless give us a more detailed report next week. It should be understood well, however, that the new Amendment does not "open" the door at all, but only points an emphatic finger at the door which has stood wide open from the beginning. Will the editor of the *Christian Register*, who has been more than just to us and less than just to the Free Religious Association, be so kind as to state frankly whether the Amendment now adopted does not clear away all doubt of the Association's fidelity to perfect freedom and perfect hospitality?

P. S.—Since writing the above, we have received a similar note from Mr. Potter, for which we are equally grateful. He will surely forgive us for letting our readers enjoy it also:—

BOSTON, June 1, 1873.

MY DEAR ABBOT:—

I cannot leave town without just announcing to you the safe passage of the amendment,—and not only its safe passage, but that it passed *enthusiastically*. I knew it would pass, and I did not anticipate any expressed objection, unless it was perhaps that the amendment was useless. But I did not anticipate so much positive demonstration in its favor. Several speeches were made for it, all without any reserve; and not only was there no dissent by vote, but every hand seemed to go up in the affirmative. The feeling was excellent. And we have had a good Convention. Ever yours,

W. J. POTTER.

BIBLE.

The announcement of Mr. Giles B. Stebbins' book, "Chapters from the Bible of the Ages," will interest many people as being the first considerable essay towards a new enterprise of great significance and boldness. I have not seen the book, and have now but a single word to say on the general subject, in advance of criticism. They who entertain the idea of a Bible of Humanity, and quote admirably texts from the sacred Scriptures of other religions than their own, are charged with undervaluing the Hebrew and Christian Bibles. This is a great mistake, and would be an unaccountable one but for the familiar assumption on the part of every nation that its own Bible is the only inspired one. This assumption, and this alone, offends the believers in Free Religion, and suggests the preparation of works like this of Mr. Stebbins. No doubt there is a desire on their part to vary the stately monotony of the Jewish Scriptures by introducing gems of religious thought and expression from other literatures—Persian, Indian, Chinese, Arabian, Egyptian. They contain thoughts that the Jewish sacred writings do not contain—thoughts deep as the deepest and pure as the purest, original in genius and profound in reach. For instance, the Dhammapada opens with this sentence:—"All that we have is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the carriage." The successive sentences amplify the idea, and whole chapters are devoted to its illustration. Neither Old Testament nor New contains anything like it, yet all can see its importance and can appreciate its moral significance. Would not the incorporation of such passages enrich the Bible of Christendom? And if passages equally noble and fine can be found elsewhere, would not their introduction increase greatly the instructing and edifying power of our religious books? Few will deny—few thoughtful or reasonable people at all events will deny—that they would be exceedingly interesting and profitable. Grant that such fine passages are few, and must be culled out from much rubbish—that is nothing to the purpose; the fewer they are, the more choice; the less easily found, like diamonds, the more precious. A single additional pearl may give to the crown the last touch of brilliancy.

But it need not be contended that the religious literature of other nations would contribute original readings of spiritual truth, entirely new interpretations of moral experience. Suppose them to contain statements similar in purport to those written in our Bible, only expressed in different language or under new figures of speech, there are still excellent reasons for insisting on their recognition: this reason first of all, that the question of their recognition challenges the assumption that moral truth *owes its validity to the locality in which it is found*, not to any intrinsic quality of its own. It is this assumption that gives offence. Nobody that we ever heard of has denied that sentences grand as were ever penned are found in the Jewish and Christian Bibles; nobody is disposed to detract in the least from the glory of Isaiah, the majesty of Moses, the sweetness of the Psalmist, or the spiritual dignity of the Sermon on the Mount; in fact the rationalists have probably a juster intellectual appreciation of the literary wealth of the Bible than they have who never apply to the book the literary laws of judgment. Herder disclosed the beauties of the Hebrew poetry to hundreds of orthodox believers who had never read it with natural eyes. Nobody denies, so far as we know, that the number of noble things in our Bibles greatly exceeds that of similar things in other sacred books; indeed nothing is more obvious to an unprejudiced mind than the superiority of our Bible, as a whole, to the Vedas, the Avesta, the Koran, the writings of Confucius and Mencius. This, however, is not the point. The question is, are the moral sayings that are found in the Vedas, the Avesta, the Koran and elsewhere equally wise, true, inspired, with the moral sayings of the same import in the Bible? Do they proceed from the same source? Are they as worthy of being read from "sacred desks" on "holy days"? Do they contain and convey as much nourishment for the mind? They who say they do not must show why they do not. They who say they do must qualify materially their claim of supremacy for the Jewish and Christian Scriptures; must rest it rather on the ground of quantity than of

quality; must concede the universality of inspiration; must regard the Bible of Christendom as only one fountain of the sacred literature of mankind; must revise their doctrine of revelation; must reconsider the questions of the genesis of religion, the fountain of religious authority, the title to pre-eminence of particular faiths and churches—in short, must adopt a new religious philosophy from the beginning.

These are the issues raised by volumes like this by Mr. Stebbins. Questions like these were no doubt in his mind when he meditated his compilation. It was a wish to give to them his own answer, and to provoke the answers of others, that carried him through the task of collecting and arranging his materials. The task may be well executed or not—that is of secondary consequence. The idea is the chief thing, and that should be clearly apprehended. Were Mr. Stebbins' book as faulty as no doubt it is excellent, it must contain that idea. O. S. F.

"SIT DOWN!"

Several years ago when Father Taylor was addressing the seamen in his Bethel, a man arose in the audience and began to speak.

"Sit down, sir," said Mr. Taylor, "I will do the talking here this afternoon."

"No," said he, "I will speak."

"You can't speak here to-day."

"I must speak."

"You can't speak."

"The Holy Ghost sent me here, and gave me permission to speak here to-day."

Father Taylor looked at him in his peculiar manner, and with a peculiar tone of voice said, "You will please give my compliments to the Holy Ghost, and tell him I say you can't speak here to-day. Sit down!"

The man sat down, and the Holy Ghost that was in Father Taylor appears to have done the talking the rest of the day without further interruption.

A radical seaman this, as well as a witty one. It is the seed, the cell-spirit of all radicalism. The fact that Taylor trusted to his own Holy Ghost rather than another's, stood up for his own and made the other "sit down," stamps him as a "radical," though *Zion's Herald* might not admit it. The sailor-preacher becomes a self-asserter in opposition to the authority of one who said—"the Holy Ghost sent me." We must therefore pronounce Taylor as bad a radical as Emerson or Abbot, Wasson or Weiss, Bartol or—we were about to say Beecher—but since his address before the Divinity students of Yale college we hesitate to rank Taylor with the great radical of Brooklyn. Said Beecher to these young men: "My first desire is to know what is true; and then I am very glad if John Calvin agrees with me; but if he don't, so much the worse for him." That is not only making Calvin "sit down" with a vengeance, but politely kicking him down the back stairs. Exit John Calvin. And how long before the other great authorities will go out? If Mr. Beecher dare tell John whose father was Calvin "to sit down," why may he not say the same to John whose father was Zebedee?

Father Taylor and Brother Beecher, and, in fact, most Christian preachers, do not fear to order any man to sit down whose Holy Ghost interrupts or contradicts them, if the man's name is Martin or Theodore, Ellery, Ralph or Francis; and why should they surrender the floor to men because their names happen to be Matthew or Mark, John or James, Paul or Peter? It is true these men were Jews; but are Jews better than Americans, or is their Holy Ghost higher in rank and authority? St. Paul was a brave man: an acute thinker and benevolent-hearted; not weak-headed, if he was weak-bodied. We respect and admire him notwithstanding he lived a celibate; but what was there about this man that the Holy Ghost of Truth which sends and inspires Beecher should humble himself before the Holy Ghost of St. Paul or any other saint?

Father Taylor, it seems, did not ask what the man's name was who tried to put him down with the assurance that "the Holy Ghost sent me here and gave me permission to speak." Who knows but that man was a second Paul, divinely commissioned to reveal a saving truth to a dying, sin-sick world? Perhaps Father Taylor committed the "unpardonable sin" in not listening to and obeying the *so-disant* messenger of God. Perhaps,—but the "perhaps" does not frighten us. We think people are in far

more danger of committing an unpardonable sin by yielding the floor to presumptuous intruders from Judea, than in standing their ground and running the risk of "talking against time" and of flooring some inspired saint now and then.

Mr. Beecher says—"While I accept the work that God did by Calvin in the interpretation and systematization of truth, yet it seems to me that I have the same Lord Jesus Christ that Calvin had, the same Paul, the same John that he had, and nothing hinders me from looking right into their hearts and forming my own idea of what they were and how they felt, just as he did; with the additional advantage that I have in the light of hundreds of years' unfolding of the Christian Church, which he had not." True; and by virtue of the "light of hundreds of years" from the Church and the world, why cannot Mr. Beecher see, not only as well as or better than John Calvin, but as well as John, son of Zebedee, Paul of Tarsus, and even Jesus, son of Joseph? Why draw a charmed circle around Palestine and name it "Holy Land," or christen one book "Holy Bible," or accord to some score of men a special inspiration and authority, so that, whenever or wherever they rise to speak in Christian lands, every other voice shall be silent and every knee shall bow in humble confession of the supremacy of their particular Holy Ghost? We will listen to them respectfully and gladly, but rationally, when it is in order for them to speak; but when any one attempts to get the floor and rule us out on the assumption that "the Holy Ghost sent me here," we may not, like Father Taylor, give our "compliments," but we will say to him—"sit down." W. H. S.

"THE RADICAL."

With great regret we learn that the *Radical* will be discontinued with the number for the current month. First started in 1835, it has been ever since the organ of the best thought, noblest purpose, and finest spiritual life of the time; and the world owes not a little gratitude to the quiet, modest, and persistent unselfishness of its Editor, Mr. Sidney H. Morse. The Orthodox press will doubtless make the most of the demise of the *Radical*, and moralize anew over the impossibility of sustaining an "infidel" publication, forgetting how many Orthodox publications are born but to perish. We call special attention to Mr. Morse's advertisement on our last page. A considerable quantity of back numbers of the *Radical* will be disposed of at very cheap rates; and as they contain papers of great permanent value, we trust that they will all fall into the hands of intelligent readers. It would be a pity to have them sold for old paper. Do not neglect to send a dollar for many dollars' worth of the best literature.

The following "Petition for the Abolition of the Death Penalty," by Mr. Parker Pillsbury, is one of the sharpest and most amusing bits of satire that we have seen for a long time:—

"To the Senate and House of Representatives of the State of Ohio:

"The undersigned, citizens of Ohio, earnestly desire you, the Legislators of the State, immediately to revoke the Penalty of Death, as now due to crime, particularly as relates to woman, who, though a citizen, holder of property and tax-payer, has never voted to enact that nor any other law, being wholly denied the inestimable right of suffrage.

"But if the fearful penalty must still be executed on man, who makes the laws, then your petitioners ask that the execution, being the most solemn act ever done by man, shall be made wholly a *Religious Service*, and committed to the clergy. Provided always that no human being shall ever be violently sent into the dread realities of eternity, until, in the judgment of a clergyman of his choice, or of his nearest friends, he is fully prepared to meet them; nor until he shall have witnessed that preparation by receiving the ordinances of Baptism and the Sacramental Supper, thus becoming a member of the visible church; and that then the dreadful act of hanging shall always be performed by an ordained clergyman with appropriate Religious Services, and on the first day of the week, commonly called the Sabbath."

"Only light and vicious minds are made sceptical by an examination of the facts of natural science," says Rev. Edward Fontaine, Professor of Theology and Natural Science, in his recent book on—"How the World was Peopled." When did the Church ever treat free thought as otherwise than vicious? But the author of the above words ought to be "Professor of Theology and of Natural and Acquired Ignorance." The two departments of his professorship would then be no longer incompatible.

EDITORIAL BOOK NOTICES.

A WOMAN'S EXPERIENCES IN EUROPE (D. Appleton & Co.), by Mrs. E. D. Wallace, author of "Strife, A Romance of Germany and Italy," etc. A solitary journey in England, France, Germany and Italy, narrated in a lively and superficial style,—with in fact an overstrained vivacity. But when one makes a special effort to please, it is good manners to be pleased; and traveller's chat about Paris, Dresden, Vienna, Venice, Rome, Naples, London, even if less edifying than meditations on the utility of the unattainable, is vastly more amusing. To those who take delight in such personal adventures as may befall an intelligent and unescorted lady in foreign lands, the book will have its attraction. Indeed, considering that "all good Americans go to Paris when they die," it is interesting to get news direct from Paradise, and to reflect that Shakespeare was behind the age when he talked of "the bourne whence no traveller returns."—Price \$1.50; for sale by H. S. Stebbins, Toledo.

SPECTRUM ANALYSIS EXPLAINED, (Half-Hour Recreations in Popular Science, No. 3.—Lee & Shepard, Boston) is made up of extracts from Dr. Schellen's great work on the same subject, strung together with connecting remarks by Mr. Dana Estes, the editor of the series. Comparison of the diagrams and illustrations with those of the superb English edition of the original work before us reveals their relative inferiority; but they are nevertheless creditable to the American publishers. Enough is contained in this number of the series to introduce the subject to the reader; but its best service will be to induce him to have recourse to the complete work of Dr. Schellen, or to the scarcely less valuable, though less recent, one by Prof. Roscoe. The subject itself is of surpassing interest, and stands connected with the most wonderful discoveries of modern science, especially in the department of solar and stellar chemico-physics.—Price 25 cents. Sold by H. S. Stebbins, Toledo.

MONKS, POPES, AND THEIR POLITICAL INTRIGUES, by Mr. John Alberger, of Baltimore, is, in the words of the author, an attempt "to show that the Catholic Church is intrinsically a gigantic conspiracy against the liberties of the world—ingenious in its construction, opulent in its resources, extensive in its ramifications, and formidable in its character." In support of this proposition, he quotes history at considerable length, but probably with insufficient reference to authorities to satisfy unsympathetic readers of the accuracy of all his facts. The style is that of vehement invective; and while we think a more moderate manner would have made more converts, it would be difficult to indulge in denunciation of Romish cruelty, duplicity, and ambition so severe as to exceed the bounds of historic truth. The most terrible condemnation of Rome is the bare record of her career in some respects; and notwithstanding that justice requires a frank admission of the good she has directly or indirectly wrought (as wonderfully portrayed by the arch heretic Comte), it is impossible for any free-thinker to dispute the general soundness of Mr. Alberger's estimate of her. Not the least striking part of his indictment is his quotations of her own words, as pronounced by recognized Catholic authorities; and these show too plainly what Rome will do again if she ever regains her former power. Consider well the following citations, for instance:—

"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."—*Bishop O'Connor, of Pittsburgh.*

"If the Catholics gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—*Archbishop of St. Louis.*

"Catholicity will one day rule America, and religious freedom will be at an end."—*Bishop of St. Louis.*

It would have been a great deal more satisfactory if the author had given exact references to the original sources of these quotations. They justify, however, the utmost vigilance in view of the rapid relative increase of the Catholic population of this country.—Published by the author, Baltimore, Md.

THE WORLD BEFORE THE DELUGE (D. Appleton & Co.), by Louis Figuier, newly edited and revised by H. W. Brissow, F. R. S. It contains a very convenient and valuable "Table of British Sedimentary and Fossiliferous Strata," with a diagram of "Sedimentary Rocks" by the English editor; also a complete index of subjects, the absence of which is a serious deficiency in Figuier's books on the "Mammalia" and on "Primitive Man." The present volume is, like all the author's works, characterized by what might be called scientific sensationalism—which is a very different thing from endeavors to popularize science. The true science-popularizer does not aim to make science theatrical, or to minister to a craving for the startling and impressive, but rather to divest the subject of all unnecessary technicalities and details, to the end of imparting to the general reader a clear idea of the leading facts and principles which form the groundwork of the various branches of exact knowledge. Such admirable little compendia as Huxley's "Physiology," or Tyndall's "Light and Electricity," exemplify the true ideal in this direction. Figuier is an indefatigable compiler of results, without just claim to originality of research, but with certain mischievous hobbies of his own which detract not a little from the value of his books. He must needs defend the Mosiac account of the Noachian deluge, going so far as to say:—"Nothing occurs, therefore, in the description given by Moses, to hinder us from seeing in the Asiatic deluge a means made use of by God to chastise and punish the human race, then in the infancy of its existence, and which had strayed from the path which he had marked out for it." [p. 489.] All this is beneath criticism. It is just such puerile and trashy talk as this which makes atheism, and throws deserved contempt on what claims (but falsely) to be religion. The book, as a whole, is a useful one, as it enables any person of ordinary intelligence to arrive at clear ideas of the general development of the globe, and the true order of appearance of fossil species. Artificially considered, the wood-cuts are execrable; but the figures of restored fossils are generally correct, and assist the mind not a little in fixing their chief peculiarities in the memory.—Price \$3.50, reduced from \$5.00; sold by H. S. Stebbins.

YESTERDAYS WITH AUTHORS (James R. Osgood & Co., Boston) contains beyond all comparison the most charming chat about authors that we ever read. Mr. Fields was the junior partner of the well-known firm of Ticknor & Fields (now James R. Osgood & Co.), and as such came into close personal relations with many of the greatest geniuses of the age. In this handsomely printed volume of 350 pages, he records recollections of his intercourse with them, and publishes for the first time a large number of their most delightful letters. It is difficult to see just cause why Alexander Pope should be introduced into this company, since he died in 1744; and the author of this youngest and freshest of books will never convince his readers that his reminiscences reach back into the last century. A favorite portrait of the poet, in Mr. Fields' possession, appears to be the pretext for a few pages about him which are intrinsically very interesting. But it is the papers on Thackeray, Hawthorne, and Dickens which give the chief value to this treasury of precious memoranda. To their publisher and friend these regal spirits unveiled themselves as they did not to the public; and nothing more utterly fascinating can be found than some of their letters here preserved. To those who have enshrined Thackeray and Dickens in their hearts, and indulge themselves secretly in a little idolatrous love and veneration for the greatest masters of modern fiction, there are feasts of delight in the rich tables here spread before them. Seldom is such a reporter found for such sayings and doings. One would almost consent to be a "big bug" for the pleasure of being embalmed in such amber. Mr. Fields has absolutely conquered us, and we surrender at discretion. The critic suffers the ring to be put through his nose, and is led submissively by a flowery chain, not by reason of the strength of its links, but rather by the irresistible deliciousness of the perfume exhaled from the roses that compose it. For this book we have nothing but unqualified and unmitigated praise. Its style is elegance, brilliancy, humor, pathos, kindness itself. Even the not wholly concealed complacency of the writer at having such illustrious friendships to discourse upon never becomes offensive, for he proves himself thoroughly worthy of them by the delicacy of his appreciation and the transparent gentleness of his attachment. It is greatly to be hoped that Mr. Fields will record his recollections of the other great writers, especially those of his own country, with whom he has been intimately connected, even if the manuscript should not be published for many years. The world cannot afford to lose the pure pleasure of seeing them through eyes so observant, so faithful, and so affectionate, as his.—Price \$2.50. For sale by H. S. Stebbins, Toledo.

LIST OF OFFICERS

OF THE CHRISTIAN AMENDMENT ASSOCIATION.

By special request, we republish the list of officers of the "National Association to Secure a Religious Amendment to the United States Constitution," elected at the Cincinnati Convention, February 1st, 1872. We copy from the pamphlet Report of that Convention published by the Association itself, which can be obtained by addressing Rev. T. P. Stevenson, 1405 North Eighteenth Street, Philadelphia.

PRESIDENT:—The Hon. Wm. Strong, United States Supreme Court.

VICE PRESIDENTS:—His Excellency, W. B. Washburn, Governor of Massachusetts (name withdrawn); His Excellency, James M. Harvey, Governor of Kansas; His Excellency, Seth Padelford, Governor of Rhode Island; the Hon. J. W. Mc Clurg, ex-Governor of Missouri; the Hon. W. H. Campbell, Lieutenant Governor of Indiana; the Hon. Wm. Murray, Supreme Court of New York; the Hon. M. B. Hagan, Superior Court of Cincinnati; Felix R. Brunel, Esq., Board of Indian Commissioners, Pittsburgh, Pa.; John Alexander, Esq., Philadelphia, Pa.; Chas. G. Nazro, Esq., Boston, Mass.; Thos. W. Bicknell, Esq., Commissioner of Public Schools, Rhode Island; James W. Taylor, Esq., Newburgh, New York; Prof. Taylor Lewis, LL.D., Union College, N. Y.; Edward S. Tabor, Esq., Boston; Russell Sturge, Jr., Esq., Boston; the Right Rev. Mantou Eastburn, D.D., Bishop of the Diocese of Massachusetts; the Right Rev. G. T. Bedell, D.D., Assistant Bishop of the Diocese of Ohio; the Right Rev. G. D. Cummins, D.D., Assistant Bishop of the Diocese of Kentucky; the Rev. C. S. Finney, D.D., formerly President of Oberlin College, Oberlin, O.; the Rev. F. Merrick, D.D., LL.D., President of the Ohio University, Delaware, Ohio; the Rev. Joseph Cummings, D.D., LL.D., President of the Wesleyan University, Middletown, Conn.; the Rev. A. D. Mayo, D.D., Cincinnati; the Rev. T. A. Morris, D.D., Bishop of the M. E. Church, Springfield, O.; the Rev. J. H. McIlvaine, D.D., Newark, N. J.; Prof. O. N. Stoddard, LL.D., Wooster University, O.; the Rev. M. Simpson, D.D., Bishop of the Methodist Episcopal Church; the Rev. J. Blanchard, D.D., President of Wheaton College, Ill.; John S. Hart, LL.D., Princeton College, New Jersey; the Right Rev. John B. Kerfoot, D.D., Bishop of the Diocese of Pittsburgh; the Right Rev. F. D. Huntington, D.D., Bishop of the Diocese of Central New York; the Rev. T. L. Cuyler, D.D., Brooklyn; the Rev. Levi Scott, D.D., Bishop of the M. E. Church, Delaware; Prof. Julius H. Seelye, D.D., Amherst College, Mass.; the Right Rev. Charles P. McIlvaine, D.D., LL.D., D. C. L., Bishop of the Diocese of Ohio; the Rev. A. A. Miner, D.D., President of Tufts College, Mass.; the Rev. Jonathan Edwards, D.D., Peoria, Ill.

GENERAL SECRETARY:—The Rev. D. McAllister, 410 West Forty third Street, New York.

CORRESPONDING SECRETARY:—The Rev. T. P. Stevenson, 1405 North Eighteenth Street, Philadelphia.

RECORDING SECRETARY:—The Rev. W. W. Barr, Philadelphia.

TREASURER:—Samuel Agnew, Esq., 1196 Arch Street, Philadelphia.

EXECUTIVE COMMITTEE:—The Secretaries and Treasurer of the Association, ex officio; K. B. Sterling, Joshua Cowpland, John Alexander, Jas. S. Martin, the Rev. S. U. Wylie, D.D., Robert Taylor, Wm. McKnight, Thos. Walker, Phil. Brown, Philadelphia, Pa.; Henry Harrison, Robert E. Maxwell, William Neely, Walter T. Miller, Jas. Wig, Jas. Henry O'Neill, Geo. Silver, James Spence, Hugh Carlisle, New York; the Rev. Wm. S. Owens, Indiana, Penna.; D. Chestnut, Esq., Pittsburgh; Henry Martin, Esq., Cincinnati.

George Brinley said of Thackeray—"He could not have painted Vanity Fair as he has, unless Eden had been shining in his inner eye."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

FREE-MASONRY AND ATHEISM.

MR. EDITOR:—

A Masonic trial lately occurred here which has attracted considerable attention and been a subject of conversation among Masons and non-Masons, Christians and Freethinkers alike. Dr. Benj. Nichols, a worthy citizen of this town and a member in good standing of the Masonic fraternity, was tried before his lodge on a charge of "unmasonic conduct." The specifications on which an attempt was made to sustain this charge were, briefly and substantially, that he "disbelieved the Scriptures of God"—that he had said "the Bible was a make-up of incredible stories"—that he did not believe on a Supreme Being as taught in the Bible nor in the immortality of the soul—and that he was industriously engaged in promulgating infidel sentiments as taught by Voltaire, Thomas Paine, and B. F. Underwood.

The accused admitted the correctness of these specifications; but that they furnished any just ground for the charge of "unmasonic conduct" he boldly denied. He went into the trial determined to make no concession, and to ask no quarter.

The argument for the defence was that Masonry has no right to meddle with the religious opinions of its members; that it in no way requires belief in the inspiration of either the Jewish or Christian Scriptures, in the God of the Bible, in a future state of existence, nor in any other doctrine concerning which differences of opinion prevail among intelligent and honest men; that Masonry, interpreted in accordance with the liberal and tolerant spirit of the age, allows men to believe as much or as little as accords with their reason; that a Mason may be a Jew or a Christian, a Pagan or a Mahometan, a Theist, a Pantheist or a Naturalist; that Masonry has no business to set up any religious standard, and it is the height of impudence to attempt to stretch an "infidel" brother on the Procrustean bed of the Christian theology.

After a trial lasting several hours, the question was submitted to the Lodge, and the accused was acquitted, the verdict being "NOT GUILTY."

When the charge was preferred, Dr. Nichols was told that there was no intention of reflecting on his character as a citizen and gentleman; but the main object was to test the question whether a man of his views could properly be a Mason. The affair was not confined to the Lodge, but was generally known in the community; and the merits of the case and the probable result were discussed among outsiders before the trial, with as much interest and warmth as inside of the Lodge. The bigoted and narrow-minded among the Christians, including some of the anti-Masons, hoped for the conviction of the heretic, as a punishment for the trouble and anxiety he was giving them by his avowal of liberal views and active dissemination of heterodox literature.

The manner in which the trial terminated will be gratifying not only to liberal-minded Masons, but to Free Thinkers generally.

B. F. Underwood, of Boston, appeared as counsel for Dr. Nichols, and conducted the defence during the trial. AN INFIDEL MASON.

WASHINGTON, Ill., May 25, 1871.

[Within the last four years we have several times declined to become a Free-Mason, chiefly because we were told that every Mason was required to profess belief in God in some sense or other. Although personally believing in God, we refuse to join any association from which any man is excluded on account of his theological opinions; and the door is shut to us which is shut to the upright atheist. Were we misinformed? Is an openly avowed atheist permitted to join the Free Masons? We invite brief, concise testimony on this point.—ED.]

SCENES FROM REAL LIFE.

NEWARK, OHIO, April 30, 1872.

F. E. ABBOT:

Dear Friend:—To-night finds me here, after having made the rounds from Toledo via Cleveland, Steubenville, Wheeling, and Zanesville, and having done more or less in each place for the good cause, meanwhile preaching INDEX incessantly and always. I was amused at a little occurrence on the cars between Toledo and Cleveland. I went through the train, giving to such as desired to read copies of the "Impeachment of Christianity" and the "Fall of Man"—among others to a long drawn-out specimen of an imported article of the Catholic Priest.

While engaged in conversation with a knot of liberals whom I found in the rear end of the car, some one tapped me on the shoulder from behind. Turning round, I beheld my friend of the black cloth, his otherwise ghastly face livid with rage. Holding in his hands the innocent cause of so much mischief, he tore it into a hundred fragments, and, stamping them under foot, he hissed out—"This is nothing worth, nothing worth!" and regained his seat amid the laughter of the passengers who had seen this act of impotent bigotry, and who evidently pitied the

poor creature for his want of sense and lack of good breeding.

Since the above occurred, I have not met with any manifestations of that kind until to-day, when in the course of my business I entered the book-store of — & —. Having stated my business, I presented a sample copy of THE INDEX, and asked permission to send him a certain number of copies per week, to sell on our account.

In the course of the conversation upon the merits of the paper, I mentioned, as one of the qualifications which rendered it attractive to liberal thinkers of all kinds, that it "accepts every result of science and sound learning without seeking to harmonize it with the Bible." Upon this, one of the proprietors curtly informed me that "any paper which did not accept the truth of the Bible in all respects could not be sold from his counter." And yet he had exposed for sale such publications as the *Days' Doings*, *New Varieties*, and *Sporting Times*!

Now, Mr. Abbot, what do you think of these two manifestations of the spirit of religious bigotry,—the one emanating from the superstition which once trampled under foot the nations of western civilization, as its representative trampled upon the fragments of a liberal tract; and the other representing the more modern phase of the same superstition? The latter case is too contemptible for contempt. The man who will sell or expose for sale the papers I have mentioned need have no fears of being made any worse by reading THE INDEX, or destroying his chances of salvation by selling it from his counter.

Your friend,

MAX PRACHT.

UNJUST CHARGES AGAINST SCIENTIFIC MEN.

MR. ABBOT:—

Dear Sir,—I thank you for your defence of scientific men who are denounced for refusing to investigate the phenomena of Spiritualism. In "The Debatable Land," Robert Dale Owen condemns "the manner in which the magnates of science are wont to treat spiritual researches." "The ablest scientific leaders," he says, "abandon to untrained experimentalists an unpopular field. Or, if they speak, it is to give us prejudices only," that is, "opinions, however true, without weighing them against their opposites, however false." He makes an exception to this sweeping denunciation in favor of Crookes, and disregards the protest made against such denunciations in the opening address of the President to the Biological section at the last meeting of the British Scientific Association. Dr. Allen Thomson says:—

"It has been the habit of the votaries of Mesmerism and Spiritualism to assert that scientific men have neglected or declined to investigate the phenomena with candor and attention; but nothing can be farther from the truth than this statement." "Men of eminence, and fully competent, by their knowledge of biological phenomena, and their skill and accuracy in conducting scientific investigation, have made the most patient and careful examination of the evidence placed before them by the professional believers and practitioners of the so-called magnetic, phreno-magnetic, electro-biological, and spiritual phenomena; and the result has been uniformly the same in all cases, when they were permitted to secure conditions by which the reality of the phenomena or the justness of their interpretation could be tested—namely, either that the experiments signally failed to elude the results proposed, or that the experimenters were detected in the most shameless and determined imposture. I have myself been fully convinced of this by repeated examinations."

Similar convictions are the result of the investigations of numerous scientific men during the last thirty years. In proof I refer to the statements by Dr. Forbes in the *Lancet*, in 1844; and by Dr. Carpenter in the *Quarterly Review* for 1853, and in his "Human Physiology," 1855.

Such denunciation of scientific men does not sustain Mr. Owen's reputation for being "eminently fair, honest and charitable." Owen quotes Bichat to show that "an immense interval separates physics from the science of organized bodies; and that for that reason the latter should be treated in an entirely different manner." R. D. Owen says that both "are subject to fixed and universal laws; and the reality of both must be judged according to the same canons of evidence;" but if "the habits of rigorous investigation acquired by such men" as Faraday, Herschel and Liebig in the domain of physics, and "the same purely materialistic and unconditioned standards" are applied to investigations in the province of organic life, such men "are liable to go astray and to miss satisfactory results." He gives an illustration of his manner of investigating, of which he seems rather proud. He says of an apparition that seemed to be about the size of a small human hand without a defined outline, which floated about the room, and at his suggestion made raps at places named and touched his wrist, that, when asked by an aged friend of the medium if he was not tempted to grasp the hand, he replied that "one is not justified in doing so." The reason why he refrained he gives in a note:—"I have had communications to the effect that the spirit thus manifesting its presence suffers when this is done, and that a spirit would have great reluctance in appearing in bodily form to any one whom it could not trust to refrain from interference with the phenomena, except by its express permission. In my experiments I have always governed myself accordingly; and I ascribe my success in part to this continence."

We must wonder that any sane man can prescribe

this as a rule of scientific investigation. As you say, it is the "sheerest farce."

R. D. Owen prefers the opinion of Bichat—who died at the age of thirty, to that of later eminent biologists who have spent longer lives in the same line of investigation. Prof. Lehmann, in his "Physiological Chemistry," 1850, says, that there is no essential difference between organic and inorganic bodies when exposed to the clear light of a rigid logic. Prof. Owen, in his "Anatomy of Vertebrates," 1863, says that the so-called vital forces are really chemical forces. What reasonable person can suppose that these magnates of science have not examined vital phenomena in every mode that reason has suggested? And their opinion, though opposed to Bichat's, comes with at least the weight of greater knowledge. Prof. Owen's investigations have led him to conclude that "spirit" does not exist apart from a "brain." He says this idea that all mental phenomena are the result of cerebral action is objected to as materialistic and adverse to the notion of an independent, immaterial mind or soul. What the objector means by "materialistic" he says he can find "nowhere intelligibly laid down," except that the objector means that the idea weakens the faith in a future life and the resurrection of the dead, which faith, Prof. Owen says, cannot be supported by experience, but rests solely on a divine revelation.

He complains that the endeavor of the physiologist to comprehend the function of the forces called "brain," is hindered and troubled by the baneful influence of dogmatic theology; but physiology has now established, and does accept as the truth, that all such terms as "life," "vital principle," "spirit," "soul," and "mind," are not distinct entities, but mere abstractions—mere names for our sensations and for the inferences we make respecting the nature of their cause. The term "life," he says, "is a sound expressing the sum of living phenomena," that is, of "modes of force into which other forms of force have passed from potential to active states, and reciprocally, through the agency of these sums or combinations of forces impressing the mind with the ideas signified by the terms 'monad,' 'moss,' 'plant,' or 'animal.'" The terms "spirit," "mind," or "soul," he says, are no "other than the personified sum of the psychological manifestations." In "my attempts to analyze all sensations and volitions, I know of nothing outside of myself of which I have any clearer knowledge by calling it 'material,' than I have of that which originates force from within myself, by calling it an 'immaterial' entity, mental principle, or soul." "Our ideas of things, without as within the 'ego,' are the action and reaction of forces as 'material' or 'immaterial' as the ideas themselves."

Prof. Owen says of the baneful influences like those which Robert Dale Owen is striving to perpetuate:—

"But it is a gain to be delivered from the necessity of speculating where the 'soul' wanders when thought and self-consciousness are suspended: or how it is to be disposed of until 'the resurrection of the body,' glorified or otherwise; of which re-integrated sum of forces 'soul' will then as now be a parcel. If the physiologist and pathologist had done no more than demonstrate 'the universal law of our being,' which cuts away the foundations of 'purgatory' or other limbo, from the feet of those who trade thereon,—not to mention the kindred baser brood of 'Spiritualists and Spirit-Rappers'—they would deserve the gratitude of the Christian world."

Yours respectfully,

JOHN CHAPPELLSMITH.

NEW HARMONY, Ind., May 19, 1872.

[The last quotation from Prof. Owen weakens his position, for it is discourteous to speak of the "kindred baser brood of Spiritualists." We must concede that such an expression betrays an unscientific prejudice, and does something towards palliating the injustice of which too many Spiritualists are guilty in making irrational complaints against scientific men.—ED.]

MR. HOWARD'S CRITICISM.

MR. ABBOT:

Nearly every number of THE INDEX contains evidence of your remarkable liberality towards your adversaries by copying their assaults upon your doctrines. Your last number furnishes a signal example of this in reprinting from the New York *Christian Advocate* an article by Rev. R. H. Howard. I frankly acknowledge, however, that, if this were a solitary instance, I should not ascribe it to a spirit of liberality, but should regard it rather as the dictate of sound policy, to aid you in the emancipation of your fellow-men from the thralldom of a hoary superstition. Mr. Howard obviously enters on his task of refutation with all his might. And how has he executed it? Not a word of logic, or even of sophistry. A recital of the great truths and principles you are laboring to propagate, each followed by a meek in brackets—that is all! That is all he seems to suppose his readers will require. What must be his estimate of their intelligence, we may readily infer. That will do, Master Howard. Eat your supper, and go to bed. A. C.

UTICA, 27th May, 1872.

A poetical person residing in the First Ward, has a porker of the female persuasion, which he has named Maud, because, as he says, she has such a tendency to "come into the garden." She does it, however, without invitation.—*Toledo Blade*.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible to at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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Science and Spirits.

BY PROFESSOR JOHN TYNDALL.

[From "Fragments of Science for Unscientific People," pp. 402-409, Amer. Ed.]

Their refusal to investigate "spiritual phenomena" is often urged as a reproach to scientific men. I here propose to give a sketch of an attempt to apply to the "phenomena" those methods of inquiry which are found available in dealing with natural truth.

Some time ago, when the spirits were particularly active in this country, a celebrated philosopher was invited, or rather entreated, by one of his friends, to meet and question them. He had, however, already made their acquaintance, and did not wish to renew it. I had not been so privileged, and he therefore kindly arranged a transfer of the invitation to me. The spirits themselves named the time of meeting, and I was conducted to the place at the day and hour appointed.

Absolute unbelief in the facts was by no means my condition of mind. On the contrary, I thought it probable that some physical principle, not evident to the Spiritualists themselves, might underlie their manifestations. Extraordinary effects are produced by the accumulation of small impulses. Galileo set a heavy pendulum in motion by the well-timed puffs of his breath. Elliot set one clock going by the ticks of another, even when the two clocks were separated by a wall. Preconceived notions can, moreover, vitiate, to an extraordinary degree, the testimony of even veracious persons. Hence my desire to witness those extraordinary phenomena, the existence of which seemed placed beyond a doubt by the known veracity of those who had witnessed and described them. The meeting took place at a private residence in the neighborhood of London. My host, his intelligent wife, and a gentleman who may be called X., were in the house when I arrived. I was informed that the "medium" had not yet made her appearance; that she was sensitive, and might resent suspicion. It was therefore requested that the tables and chairs should be examined before her arrival, in order to be assured that there was no trickery in the furniture. This was done; and I then first learned that my hospitable host had arranged that the séance should be a dinner-party. This was to me an unusual form of investigation; but I accepted it, as one of the accidents of the occasion.

The "medium" arrived—a delicate looking young lady, who appeared to have suffered much from ill health. I took her to dinner and sat close beside her. Facts were absent for a considerable time, a series of very wonderful narratives supplying their place. The duty of belief on testimony was frequently insisted on. X. appeared to be a chosen spiritual agent, and told us many surprising things. He affirmed that, when he took a pen in his hand, an influence ran from his shoulder downward, and impelled him to write oracular sentences. I listened for a time, offering no observation. "And now," continued X., "this power has so risen as to reveal to me the thoughts of others. Only this morning I told a friend what he was thinking of, and what he intended to do during the day." Here, I thought, is something that can be at once tested. I said im-

mediately to X.:—"If you wish to win to your cause an apostle who will proclaim your principles to the world without fear, tell me what I am now thinking of." X. reddened, and did not tell me my thought.

Some time previously I had visited Baron Reichenbach, in Vienna, and I now asked the young lady who sat beside me whether she could see any of the curious things which he describes—the light emitted by crystals, for example? Here is the conversation which followed, as extracted from my notes, written on the day following the séance:

Medium.—"Oh, yes; but I see light around all bodies."

I.—"Even in perfect darkness?"

Medium.—"Yes; I see luminous atmospheres round all people. The atmosphere which surrounds Mr. R. C. would fill this room with light."

I.—"You are aware of the effects ascribed by Baron Reichenbach to magnets?"

Medium.—"Yes; but a magnet makes me terribly ill."

I.—"Am I to understand that, if this room were perfectly dark, you could tell whether it contained a magnet, without being informed of the fact?"

Medium.—"I should know of its presence on entering the room."

I.—"How?"

Medium.—"I should be rendered instantly ill."

I.—"How do you feel to-day?"

Medium.—"Particularly well; I have not been so well for months."

I.—"Then, may I ask you whether there is, at the present moment, a magnet in my possession?"

The young lady looked at me, blushed, and stammered, "No; I am not *en rapport* with you."

I sat at her right hand, and a left-hand pocket, within the inches of her person, contained a magnet.

Our host here deprecated discussion, as it "exhausted the medium." The wonderful narratives were resumed; but I had narratives of my own quite as wonderful. These spirits, indeed, seemed clumsy creations, compared with those with which my own researches had made me familiar. I therefore began to match the wonders related to me by other wonders. A lady present discoursed on spiritual atmospheres, which she could see as beautiful colors when she closed her eyes. I professed myself able to see similar colors, and more than that, to be able to see the interior of my own eyes. The medium affirmed that she could see actual waves of light coming from the sun. I retorted that men of science could tell the exact number of waves emitted in a second, and also their exact length. The medium spoke of the performances of the spirits on musical instruments. I said that such performance was gross, in comparison with a kind of music which had been discovered some time previously by a scientific man. Standing at a distance of twenty feet from a jet of gas, he could command the flame to emit a melodious note; it would obey, and continue its song for hours. So loud was the music emitted by the gas flame, that it might be heard by an assembly of a thousand people. These were acknowledged to be as great marvels as any of those of spiritism. The spirits were then consulted, and I was pronounced to be a first-class medium.

During this conversation a low knocking was heard from time to time under the table. These were the spirits' knocks. I was informed that one knock, in answer to a question, meant "No;" that two knocks meant "Not yet;" and that three knocks meant "Yes." In answer to the question whether I was a medium, the response was three brisk and vigorous knocks. I noticed that the knocks issued from a particular locality, and therefore requested the spirits to be good enough to answer from another corner of the table. They did not comply; but I was assured that they would do it, and much more, by-and-by. The knocks continuing, I turned a wine-glass upside down, and placed my ear upon it, as upon a stethoscope. The spirits seemed disconcerted by the act; they lost their playfulness, and did not quite recover it for a considerable time.

Somewhat weary of the proceedings, I once threw myself back against my chair, and gazed listlessly out of the window. While thus engaged, the table was rudely pushed. Attention was drawn to the wine, still oscillating in the glasses, and I was asked whether that was not convincing. I readily granted the fact of motion, and began to feel the delicacy of my position. There were several pairs of arms upon the table, and several pairs of legs under it; but how was I, without offence, to express the conviction which I really entertained? To ward off the difficulty, I again turned a wine-glass upside down and

rested my ear upon it. The rim of the glass was not level, and the hair on touching it caused it to vibrate and produce a peculiar buzzing sound. A perfectly candid and warm-hearted old gentleman at the opposite side of the table, whom I may call A., drew attention to the sound, and expressed his belief that it was spiritual. I, however, informed him that it was the moving hair acting on the glass. The explanation was not well received, and X., in a tone of severe pleasantry, demanded whether it was the hair that had moved the table. The promptness of my negative probably satisfied him that my notion was a very different one.

The superhuman power of the spirits was next dwelt upon. The strength of man, it was stated, was unavailing in opposition to theirs. No human power could prevent the table from moving when they pulled it. During the evening this pulling of the table occurred, or rather, was attempted, three times. Twice the table moved when my attention was withdrawn from it; on a third occasion, I tried whether the act could be provoked by an assumed air of inattention. Grasping the table firmly between my knees, I threw myself back in the chair, and waited, with eyes fixed on vacancy, for the pull. It came. For some seconds it was pull spirit, hold muscle; the muscle, however, prevailed, and the table remained at rest. Up to the present moment this interesting fact is known only to the particular spirit in question and myself.

A species of mental scene-painting, with which my own pursuits had long rendered me familiar, was employed to figure the changes and distribution of spiritual power. The spirits were provided with atmospheres, which combined with and interpenetrated each other, considerable ingenuity being shown in demonstrating the necessity of time in effecting the adjustment of the atmospheres. In fact, just as in science, the senses, time, and space constituted the conditions of the phenomena. A rearrangement of our positions was proposed and carried out; and soon afterward my attention was drawn to a scarcely sensible vibration on the part of the table. Several persons were leaning on the table at the time, and I asked permission to touch the medium's hand. "Oh, I know I tremble," was her reply. Throwing one leg across the other, I accidentally nipped a muscle, and produced thereby an involuntary vibration of the free leg. This vibration, I knew, must be communicated to the floor, and thence to the chairs of all present. I therefore intentionally promoted it. My attention was promptly drawn to the motion; and a gentleman beside me, whose value as a witness I was particularly desirous to test, expressed his belief that it was out of the compass of human power to produce so strange a tremor. "I believe," he added earnestly, "that it is entirely the spirits' work." "So do I," added, with heat, the candid and warm-hearted old gentleman A. "Why, sir," he continued, "I feel them at this moment shaking my chair." I stopped the motion of the leg. "Now, sir," A. exclaimed, "they are gone." I began again, and A. once more ejaculated. I could, however, notice that there were doubters present, who did not quite know what to think of the manifestations. I saw their perplexity, and as there was sufficient reason to believe that the disclosure of the secret would simply provoke anger, I kept it to myself.

Again a period of conversation intervened, during which the spirits became animated. The evening was confessedly a dull one, but matters appeared to brighten toward its close. The spirits were requested to spell the name by which I am known in the heavenly world. Our host commenced repeating the alphabet, and when he reached the letter "P," a knock was heard. He began again, and the spirits knocked at the letter "O." I was puzzled, but waited for the end. The next letter knocked down was "E." I laughed, and remarked that the spirits were going to make a poet of me. Admonished for my levity, I was informed that the frame of mind proper for the occasion ought to have been superinduced by a perusal of the Bible immediately before the séance. The spelling, however, went on, and I came out a poet. But matters did not end here. Our host continued his repetition of the alphabet, and the next letter of the name proved to be "O." Here was manifestly an unfinished word; and the spirits were apparently in their most communicative mood. The knocks came from under the table, but no person evinced the slightest desire to look under it. I asked whether I might go underneath; the permission was granted; so I crept under the table. Some tittered; but the candid old A. exclaimed, "He has a right to look into the very dregs of it to convince himself." Having pretty well assured my-

self that no sound could come from under the table without its origin being revealed. I requested our host to continue his questions. He did so, but in vain. He adopted a tone of tender entreaty; but the "dear spirits" had become dumb dogs, and refused to be entreated. I continued under that table for at least a quarter of an hour, after which, with a feeling of despair as regards the prospects of humanity never before experienced, I regained my chair. Once there, the spirits resumed their loquacity, and dubbed me "Poet of Science."

This, then, is the result of an attempt made by a scientific man to look into these spiritual phenomena. It is not encouraging, and for this reason: the present promoters of spiritual phenomena divide themselves into two classes, one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be deceived. Science is perfectly powerless in the presence of this frame of mind. It is, moreover, a state perfectly compatible with extreme intellectual subtlety and a capacity for devising hypotheses which only require the hardihood engendered by strong conviction, or by callous mendacity, to render them impregnable. The logical feebleness of science is not sufficiently borne in mind. It keeps down the weed of superstition, not by logic, but by slowly rendering the mental soil unfit for its cultivation. When science appeals to uniform experience, the Spiritualist will retort, "How do you know that a uniform experience will continue uniform? You tell me that the sun has risen for six thousand years; that is no proof that it will rise to-morrow; within the next twelve hours it may be puffed out by the Almighty." Taking this ground, a man may maintain the story of "Jack and the Bean-stalk" in the face of all the science in the world. You urge in vain that science has given us all the knowledge of the universe which we now possess, while Spiritualism has added nothing to that knowledge. The drugged soul is beyond the reach of reason. It is in vain that impostors are exposed, and the special demon cast out. He has but slightly to change his shape, return to his house, and find it empty, swept and garnished.

"WHAT PHENOMENA OCCUR?"

[From the Boston Banner of Light, May 25.]

We find in THE INDEX, of May 11th, a sensible communication signed "Engineer" in which the writer, though not a believer in Spiritualism, has the following remarks, the justice and moderation of which will be apparent to all competent witnesses:—

"That strange phenomena do occur, any man may satisfy himself almost any day; and what we ask is, that these gentlemen who are skilled in all the means of detecting truth and exposing falsehood explain the cause, or declare that they cannot account for the occurrences by any known satisfactory force." * * * If it is of no use to declare the manifestations supernatural. What one has absolutely felt, heard and seen repeatedly, and can feel, hear or see under the same circumstances at any time, is not supernatural. The time has come when men of science must face the issue. That the phenomena occur, is proven. Now what is the cause?"

To these remarks, so obviously true, temperate, and even cautious, the editor of THE INDEX replies in the spirit of the dogmatist who has nothing but contempt for the testimony of thousands of his fellow-creatures, who are probably as well qualified as himself to test a plain matter of fact. If the testimony conflicts with his own preconceived notions of the possible and the probable, then let it be vilified and condemned! Such would seem to be his sentiment. Let it should be supposed we do the editor injustice, we quote his comments in full:—

"What phenomena occur? The witnesses have not yet learned to separate what they have actually seen, heard or felt, from what they merely infer. The exact nature of the alleged facts is to be first determined; everything illusory, extraneous or irrelevant is to be most severely ruled out of court; and such inferences only as are logically irresistible are to be admitted to the rank of explanations. What is usually called 'investigation' of this subject is the shrewdest farce. When 'mediums' will submit to such investigation as must precede intelligent conviction, scientific men will be willing enough to enter on it; but so long as they insist on precisely such 'conditions' as absolutely preclude it, what can they expect but to be treated with neglect by all but those who are already saturated with belief? When Spiritualism will submit to really scientific investigation, it will undoubtedly receive it. Our own repeated attempts to 'investigate' have been very unfortunate, although we make no claim to be a 'scientist'."

THE INDEX, published at Toledo, is the organ of the religious radicals who have seceded from the Unitarian ranks, and who profess a wide liberality in the recognition of truth, from whatever quarter it may proceed. But we have rarely seen more of stiff, old-fashioned bigotry, assumption and conceit concentrated in a paragraph than is to be found in the above. It reminds us of the angry invectives of poor Prof. Felton, years ago, in the columns of the Boston Courier. Since that time Spiritualism has gone on spreading and winning converts by millions, until now every man of common sense and common intelligence sees that there must be a broad basis of truth to account for the prevalence and the unprecedented extension of the belief in the spiritual phenomena. If the supercilious remarks of THE INDEX had proceeded from the Rev. Mr. Fulton, we should not have marvelled; but that they should come from the preacher of liberalism *par excellence* is a matter of some surprise.

The obvious assumption of the editor and of the class of assailants he represents is, that the five or six millions of people who have satisfied themselves of the facts of Spiritualism are imbeciles and dupes; that they don't know how to "separate" what they have actually seen, heard or felt, "from what they merely infer!"

Now what does this editor, who would have us suppose he is the very type of candor and liberality,

mean by an impertinence like this. In the face of facts with which, as an honest chronicler, he ought to be perfectly familiar? Does he mean to say that there is no record of an eminent man of science who has examined and admitted the phenomena of Spiritualism? Did he never hear of Robert Hare of Philadelphia? Of Mr. Varley, the electrician? Of Robert Chambers? Of William Crookes of the British Royal Society? Of Mr. Huggins, a member of the same distinguished Association of scientists? Of the late Professor De Morgan, who, as the encyclopaedias tell us, was one of the first mathematicians of the age? Of the Austrian Reichenbach? Of Drs. Elliottson and Ashburner, two of the most eminent London physicians? Of the lamented J. W. Jackson, one of the first of contemporary anthropologists? Of Camille Flammarion of France, admitted to be one of the most profound of living astronomers? Of Hermann Fichte, the worthy son of the great contemporary of Kant, and who, in the abstract sciences, has probably no living superior?

The editor of THE INDEX is a frequent eulogist of Mr. Darwin, the ingenious expounder of the theory of evolution. If the editor will look at Mr. Darwin's last volume, he will find in it long quotations from Mr. Alfred R. Wallace; and of Mr. Wallace, Dr. Hooker, the President of the British Scientific Association, spoke as follows, in his address at the meeting at Norwich, in August, 1883:—

"Many of the metaphysicians' objections have been controverted by that champion of natural selection, Mr. Darwin's true knight, Alfred R. Wallace, in his papers on 'Protection,' 'the Westminster Review,' and 'Creation by Law,' in the 'Journal of Science,' October, 1867, etc., in which the doctrines of 'Continental Interference,' 'the Theory of Beauty,' and kindred subjects, are discussed with admirable sagacity, knowledge and skill; but of Mr. Wallace, and his many contributions to philosophical biology, it is not easy to speak without enthusiasm; for, putting aside their great merits, he, throughout his writings, with a modesty as rare as I believe it to be in him unconscious, forgets his own unquestionable claims to the honor of having originated, independently of Mr. Darwin, the theories which he so ably defends."

We presume that the editor of THE INDEX will not "go back" on his *magnus Apollo*, Mr. Darwin, so far as to deny the claims of Mr. Wallace to be ranked as a man of science. Now Mr. Wallace admits the phenomena of Spiritualism, and here is something he has to say on the subject:—

"One of the most popular objections to miracles consists of making a supposition and drawing an inference, which looks like a dilemma, but is really none at all."

"This argument has been put in several forms. One is, 'If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph-wires, I do not believe them. If any number of men tell me the same, I do not believe them.' Therefore Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it."

"Another is, 'If a man tells me that he saw the lion on Northumberland House descend into Trafalgar Square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them.'"

"Hence it is inferred that there are certain things so absurd, and so incredible, that no amount of testimony could possibly make a sane man believe them."

"Now these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them; but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge anyone to prove. The proposition is, that a large number of independent, honest, sane and sensible witnesses can testify to a plain matter of fact which never occurred at all."

"Now no evidence has ever been adduced to show that this ever has happened or ever can happen. But the assumption is rendered still more monstrous when we consider the circumstances attending such cases as those of the cures at the tomb of the Abbé Paris, and the cures of modern scientific men being converted to a belief in the reality of the phenomena of modern Spiritualism; for we must assume that, being fully warned that the alleged facts are impossible, and are therefore delusions, and, having the source of the supposed delusion pointed out, and all the prejudices of the age and the whole tone of educated thought being against the reality of such facts, yet numbers of educated men, including physicians and men of science, are convinced of the reality of the facts, after the most searching investigation. Yet the assumption that such an amount and quality of independent converging evidence can be all false, must be proved to be a fact, if the argument is to have the slightest value, otherwise it is merely begging the question. It must be remembered that we have to consider not absurd beliefs or false inferences, but plain matters of fact; and it cannot be proved, and never has been proved, that any large amount of cumulative evidence of disinterested and sensible men has ever been obtained for an absolute and entire delusion. To put the matter in a simple form, the asserted fact is either possible or not possible. If possible, such evidence as we have been considering would prove it; if not possible, such evidence could not exist. The argument is therefore an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition that the more strange and unusual a thing is, the more and the better evidence we require for it, that we all admit; but I maintain that human testimony increases in value in such an enormous ratio with each additional independent and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the even a turned miraculous or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious; let them point out one case in which such cumulative evidence exists, and which yet proved to be false; let them give me supposition, but proof." ("An Answer to the Arguments of Hume, Lecky and Others, against Miracles," by Alfred R. Wallace, author of "The Malay Archipelago," and "Contributions to the Theory of Natural Selection." London: 1871.)

Mr. Wallace's remarks hit the case of those false friends of science, who, like Dr. Carpenter, argue as if what they consider impossible must be impossible.

With regard to the "conditions" on which THE INDEX lays so much stress, did it never occur to the editor that it is barely possible that the nature of things may choose to prescribe its own conditions, and not accommodate itself to the whims or processes of so-called scientists, or even of radical editors? The "mediums" being the mere instruments for certain occult intelligent forces to play upon, what an absurdity it is for the investigator to attempt to bully those "forces" into conformity with his own notions of what is most suitable, convenient or convincing! The "conditions" are prescribed, not by the medium, but by the operating forces. The pseudo man of science thinks he may stand on his dignity,

and say to Nature, "Do as I tell you to, or I will not condescend to investigate your marvels." Is this the spirit in which a genuine scientist will interrogate Nature? Conform to my conditions or I will none of you? Nay; it is the duty of science to wait upon Nature, to reverently listen to what she chooses to tell, and in the way it pleases her to utter it, and deal with the facts that are manifested, and not ignore them because others are not manifested. We should be glad to learn her lessons on the conditions she chooses to prescribe, thankful to accept such insight into her arcana as she vouchsafes to grant.

"When Spiritualism will submit to really scientific investigation," says THE INDEX, "it will undoubtedly receive it." Now what presumptuous absurdity there is in this remark, if Spiritualism is, what we claim it to be, the manifestation of a preternatural intelligent force! The editor speaks precisely as if Spiritualists were trying to show off something of their own invention or contrivance; as if they themselves were responsible for the "conditions" under which the phenomena occur! Whereas if the phenomena are spiritual—that is, subject to the control of forces and intelligences wholly independent of the will and action of the parties present—the demand for human conditions is simply arrogant and preposterous. As well might this condescending editor have said to some of the phenomena of electricity, before they were verified: "You much vaunted power of electricity, I will stoop to investigate you as soon as you will conform to the conditions I may impose!"

The truly scientific state of mind is one of humility and not of self-assertion. The real scientist does not measure the grand phenomena of Nature by his own notions of the possible and the proper. It is only narrow and bigoted, or ignorant and undeveloped minds, that are thus hampered and pre-occupied. Mr. Wallace, in the remarks we have already quoted, ably sets forth the position which the truly scientific observer ought to occupy toward the marvels of Spiritualism, Mesmerism and Somnambulism.

For THE INDEX to ask, "What phenomena occur?" at this period of the world's progress in reference to these subjects, shows either that the editor has shut his eyes to what is going on about him, or that he is so very wise in his own conceit as to have an immeasurable contempt for the ability of the rest of mankind to investigate occurrences appealing to their senses and their common sense. The fact that he himself has been "very unfortunate" in his "repeated attempts to investigate" is by no means a final and conclusive argument against the reality of the phenomena. It is hardly wise to measure Nature's possibilities by our own narrow experiences. We have heard of other men who were unfortunate in their repeated attempts to investigate; who were disaffected, disgusted, baffled, but who at last, when they had nearly abandoned their researches, received the one priceless proof which satisfied them that the cloud of witnesses to the phenomena were neither dupes nor liars.

We repeat, therefore, that it is simply an arrogant slander for the editor of THE INDEX to assert, as he virtually does, that such men as Hare, Loomis, Varley, Crookes, Brougham, Chambers, Gray, Wilkin, Shorter, Coleman, Flammarion, Favre, Howitt, Arnold, Hazard, Gunning, Denton, Owen, Edmonds, Mountford, Putnam, White, Trollope, Fichte, Jackson and Wallace, are such simpletons and imbeciles as to be "unable to separate what they have actually seen, heard or felt, from what they merely infer!"

Such a gross impertinence on the part of the editor would seem to imply that he is less anxious for truth than for what may strike the superficial as victory; that these inconvenient phenomena come in the way of some of his own pre-conceptions and pre-committals; that it would be very awkward for him, after all his opposition, his skill in dialectics, his display of erudition, to be compelled to admit that the "babes and sucklings" are nevertheless in the right, and he, the great theistic philosopher, in the wrong. We would not judge the editor uncharitably; but his imputation upon the common sense of the gifted and (many of them) distinguished men we have named, not to speak of the millions who, like them, accept the phenomena as "proven," leaves us no escape from one of two alternatives: either he is densely ignorant, or, in reference to Spiritualism, absurdly self-conceited, bigoted and illiberal—what, in college days, we used to call a prig; and a prig who affects liberality is a prig indeed.

The July number of "OLD AND NEW," to be issued June 15th, will repeat the highly successful experiment of last year, and will be an EDUCATIONAL NUMBER. It will contain a graphic account of life at the famous ROUND HILL SCHOOL established and conducted by George Bancroft and Dr. Cogswell; a comprehensive view of the whole range of instruction now given at HARVARD UNIVERSITY; other papers upon topics of educational importance, and a COLLEGE DIRECTORY, giving the name, locality, course of study, faculty and number of students of 175 or more of the principal collegiate institutions of the United States—being an extremely convenient reference list.

Mailed, post-paid, on receipt of 85 cents, by the publishers, Messrs. ROBERTS BROS., Boston.

I admire this in Gothic architecture, that you cannot master it all at once; that it is not a naked outline, but as deep and rich as human nature itself, always revealing new ideas. It is as if the builder had built himself and his age up into it, and as if the edifice had life. Grecian temples are less interesting to me, being so cold and crystalline.—Hawthorne.

DICKENS AND HIS CLERICAL TRADUCER.

[From "Yesterdays with Authors," by JAMES T. FIELDS, pp. 172-174.]

Let me commend to the attention of my numerous nameless correspondents, who have attempted to soil the moral character of Dickens, the following little incident, related to me by himself, during a summer-evening walk among the Kentish meadows, a few months before he died. I will try to tell the story, if possible, as simply and naturally as he told it to me.

"I chanced to be travelling some years ago," he said, "in a railroad carriage between Liverpool and London. Besides myself there were two ladies and a gentleman occupying the carriage. We happened to be all strangers to each other, but I noticed at once that a clergyman was of the party. I was occupied with a ponderous article in the *Times*, when the sound of my own name drew my attention to the fact that a conversation was going forward among the three other persons in the carriage with reference to myself and my books. One of the ladies was perusing 'Bleak House,' then lately published, and the clergyman had commenced a conversation with the ladies by asking what book they were reading. On being told the author's name and the title of the book, he expressed himself greatly grieved that any lady in England should be willing to take up the writings of so vile a character as Charles Dickens. Both the ladies showed great surprise at the low estimate the clergyman put upon the author whom they had been accustomed to read, to say the least, with a certain degree of pleasure. They were evidently much shocked at what the man said of the immoral tendency of these books, which they seemed never before to have suspected; but when he attacked the author's private character, and told monstrous stories of his immoralities in every direction, the volume was shut up and consigned to the dark pockets of a travelling bag. I listened in wonder and astonishment, behind my newspaper, to stories of myself which, if they had been true, would have consigned any man to prison for life. After my fictitious biographer had occupied himself for nearly an hour with the eloquent recital of my delinquencies and crimes, I very quietly joined in the conversation. Of course I began by modestly doubting some statements which I had just heard, touching the author of 'Bleak House,' and other important works of a similar character. The man stared at me, and evidently considered my appearance on the conversational stage an intrusion and an impertinence. 'You seem to speak,' I said, 'from personal knowledge of Mr. Dickens. Are you acquainted with him?' He rather evaded the question, but, following him up closely, I compelled him to say that he had been talking, not from his own knowledge of the author in question; but he said he knew for a certainty that every statement he had made was a true one. I then became more earnest in my inquiries for proofs, which he arrogantly declined giving. The ladies sat by in silence, listening intently to what was going forward. An author they had been accustomed to read for amusement had been traduced for the first time in their hearing, and they were waiting to learn what I had to say in refutation of the clergyman's charges. I was taking up his vile stories, one by one, and stamping them as false in every particular, when the man grew furious, and asked me if I knew Dickens personally. I replied, 'Perfectly well; no man knows him better than I do; and all your stories about him from beginning to end, to these ladies, are unmitigated lies.' The man became livid with rage, and asked for my card. 'You shall have it,' I said, and, coolly taking out one, I presented it to him without bowing. We were just then nearing the station in London, so that I was spared a longer interview with my truthful companion; but, if I were to live a hundred years, I should not forget the abject condition into which the narrator of my crimes was instantly plunged. His face turned white as his cravat, and his lips refused to utter words. He seemed like a wilted vegetable, and as if his legs belonged to somebody else. The ladies became aware of the situation at once, and, bidding them 'good day,' I stepped smilingly out of the carriage. Before I could get away from the station the man had mustered up strength sufficient to follow me, and his apologies were so nauseous and craven, that I pitied him from my soul. I left him with this caution:—'Before you make charges against the character of any man again, about whom you know nothing, and of whose works you are utterly ignorant, study to be a seeker after Truth, and avoid lying as you would eternal perdition.'

Last autumn the New York *Independent* (or rather one of its editors) used abusive language concerning us because we quoted the common saying that "it takes three dollars to send one to the heathen." We only charged the missionary system with a great waste of money that could be better employed. But the annexed paragraph from the *Independent* itself, of June 6th, shows that we should have been guilty of no injustice if we had made (as our critic falsely charged us with doing) a direct accusation of fraud:—

"We are glad that the little dishonesties which have tainted the financial reports of some few of our benevolent societies have in several cases been removed from this year's reports. Last year the Baptist Home Missionary Society cut down its apparent percentage of running expenses by a little jugglery. The amount stated in the treasurer's report as cash paid for services of secretaries, treasurer

and clerks at the rooms, is put down as only \$6,940.98; and yet there were three secretaries, at a salary of \$3,600 each; an assistant treasurer, at \$1,900; residing secretary, 1,300; clerks, \$600—making \$13,800. Add to this rent and other expenses of the rooms, amounting to \$3,321.37, and we have a total of \$17,121.37, in which is not included the further cost of agents. We do not understand the whole of this matter; but we believe that the secretaries at Boston have been in the habit of charging half of their salaries to the missionary account, although, as a correspondent of the *Examiner* and *Chronicle* remarks, \$1,800 for half a year's missionary work is more than it is customary to pay for visiting the feeble churches. This year, we believe, this deceptive system is abolished, and the charges are put where they belong. The correspondent asks whether any other societies adopt this half-and-half plan of paying their secretaries. The same has been done in the case of the American and Foreign Christian Union, which has been in the habit of dividing its secretary's salary between the department of home missions, publications, and expenses of management, and its agents' salaries between home missions and expenses of management. We are glad to see that this year, while continuing the same policy, the report expressly and prominently states the fact, so that anybody that pleases can correct for himself the erroneous figures. The public ought to examine carefully the financial reports submitted, and to demand that they be not abbreviated into a single page of general summary."

RELIGION IS SENTIMENT, NOT SCIENCE.—Its business is to interpret the universe, not to analyze it; to set its known facts in the celestial sunlight, not to scrutinize or classify them. It does not study the material constitution of the world by the help of telescope or microscope, chemistry, or the spectrum. These instruments it leaves, confidently, to the man of science who are skilled in their use. To the results of their labors religion is indifferent. It has no cosmogony to defend—no theory of the firmament, the origin of the planet, the descent of man, the mechanism of the cosmic laws, for the truth of which it holds itself responsible. The facts, so far as they are discovered, it accepts. It is equally at home with Moses, Ptolemy, Copernicus, Newton, Laplace, Darwin and Agassiz. It accommodates itself as well to Herbert Spencer's doctrine of evolution as to Mr. Owen's doctrine of creation by special fiat. It has no quarrel with the scientific schools, but accepts whatever is known, and eagerly waits for more knowledge, being interested solely in the effort to lift all knowledge up into the light of God—to associate the facts of the world and of human life with thought of a divine purpose, a heavenly wisdom, a celestial love. It assumes these, nothing more. To keep alive reverence, trust, humility, the spirit of gentle confidence and holy fear, the ennobling, glorifying, beautifying idealism of the devout heart, is its province; and this it does, not by plying the geologist's hammer or watching the chemist's retort, but by showing how the universe of the geologist, the astronomer, the geometrician, naturalist, physicist, manifest the Supreme thought and goodness.—O. B. Frothingham.

SEALED TO SATAN.—The Mormon saints have a pious way, we are told, of "sealing" certain hapless souls to brother Brigham, and sundry other elders and apostles of their luxurious faith.

But our Methodist saints, it would seem, are decidedly ahead of the Mormon brethren in this "sealing" business. They have nothing to do with agents and understrappers, but send the arrow of conviction straight home, and seal to the devil direct. So it would appear, at least, from a report of a sermon delivered recently by Rev. and Hon. Mark Truitt before the Methodist Conference at Worcester. In this discourse he is said to have dilated with great force upon the utterly lost and hopeless condition of out-and-out free-thinkers and rationalists, declared them "sealed over to the devil," and added—"whose damnation is just."

To put a still finer point upon it, he illustrated, as reported, thus: "There is that impertinent and terribly persistent Unitarian tract-distributor, who is here besieging us in our own houses and defiantly flaunting his miserable and delusive tracts in our very faces—that man is lost, brethren, damned, sealed over to Satan, just as strictly and certainly as if he were already locked up in hell!" This outburst of prophetic inspiration (?) is said to have been received by the Conference with marks of strong approbation. We repeat, then, the Methodists are ahead in the sealing business.—"H." in *Christian Register*.

"The school question, in this country at least, is a bottom simply a question between infidelity and Christianity—that is, whether the children of this land shall be trained up to be Infidels or Christians. Disguise it as you may, this is the question at issue. The sects by godless schools injure us, no doubt, but they injure themselves more, for when infidelity by their aid has got rid of the Catholic Church, it will make short work with them."—N. Y. *Tablet* (Catholic).

Secular or ecclesiastical—that is indeed the educational issue, call the contestants by what names you please. But this educational issue is only one phase of the deeper antagonism between Christianity and Free Religion, which reappears in many other forms. Most persons look superficially at the various questions that arise; but a few look deeper, and their number is rapidly increasing.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Your remarks on Christian Propagandism call to my mind the statement of a conversation of the king of Siam, which was published in the *Atlantic Monthly* for June, 1870, page 782, in a series of articles entitled, 'The English Governors at the Siamese Court.' Speaking of a new school of Buddhists and of their views of the Dity, she says:—'Nor can they be brought to admit the need of miraculous intervention in the order of Nature. In this connection, it may not be out of place to mention a remark which the king (still speaking as a high priest having authority) once made to me on the miracles recorded in the Bible: 'You say that marriage is a holy institution; and I believe it is esteemed as a sacrament by one of the principal branches of your sect. It is of all the laws of the universe, the most wise and incontestable, pervading all forms of animal and vegetable life. Yet your God (meaning the Christian's God) has stigmatized it as unholy, in that he would not permit his son to be born in the ordinary way; but must needs perform a miracle to give birth to one divinely inspired.' I believe the whole has since been published in a book by Fields, Osgood & Co., which you may have seen. In missionary work, it would seem to be necessary to send the heathen at least as correct views and sound logic as that they already entertain."

"It seems to me that your little paper grows better and better all the time, and I hope it will meet with the success you wish for. I will not do without it until I am reduced to the necessity of one meal a day. I try to get subscribers, and have some hope that a friend to whom I sent a dozen odd numbers yesterday will be induced to take it. The world is growing up to the ideas advanced so courageously, and your reward is sure to come, if you persevere in your endeavors to lift the human race out of the darkness of superstition into the broad light of reason."

"Please put my name down for one share in the Index Association. I wish I could make it ten. THE INDEX must live and prosper. Should it die out now for want of pecuniary aid, after so promising a commencement, the friends of progress would be greatly to blame. Indeed I should consider it a great personal loss to be deprived of THE INDEX. The position it occupies is the only one broad enough for the universe to stand on; and anything narrower than that is narrower than God's platform, and too narrow for me."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the NEW EXHIBITION BUILDING on St. Clair Street, opposite the WASHINGTON OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending June 8th.—Geo. B. Wood, 10 cts.; Crosby Carleton, 50 cts.; H. L. Green, 25 cts.; E. A. Everett, 15 cts.; Wm. A. Parker, 40 cts.; Henry B. Richardson, \$42.21; Dr. F. A. Barber, 35 cts.; Richard P. Halliwell, 23 cts.; Mrs. M. J. MacIntosh, 50 cts.; H. L. Green, 20 cts.; Mrs. J. E. D. Landon, 25 cts.; James Daniels, 50 cts.; T. R. Davis, 10 cts.; D. B. Lamson, 21 cts.; W. C. Oliver, 10 cts.; Mrs. H. B. Bosworth, 21 cts.; George Lewis, 23 cts.; Mary C. Shannon, 24 cts.; Jno. W. Orin, 22 cts.; Edward Doyle, 21 cts.; Hazell & Reed, 50 cts.; Isaac Allen, 22 cts.; E. B. Potter, 23 cts.; C. L. Flint, 23.30; Clay McCauley, 23.10; J. W. Topping, 22.10; S. Newell Hamilton, 20 cts.; Cyrus Pierce, 25 cts.; W. Walker, 25 cts.; Chas. C. Sewall, 20 cts.; Geo. O. Smith, 24 cts.; C. A. Peck, 21 cts.; Avery Lamb, 50 cts.; B. F. Hyde, 21 cts.; Jos. Hayes, 10 cts.; J. Scott, 24 cts.; Ira O. Ellenwood, 21 cts.; Earl Broad, 23 cts.; A. R. Palmer, 15 cts.; E. W. Bryant, 50 cts.; J. Beck, 21 cts.; J. Greenbaum, 50 cts.; Dr. C. Newman, 50 cts.; H. W. Gillett, 50 cts.; M. Hoffman, 50 cts.; R. Belge, 50 cts.; Theo. Egerdoff, 50 cts.; R. Partridge, 50 cts.; S. F. Atwood, 50 cts.; A. Stelnacker, 50 cts.; Samuel Coles, 23 cts.; Miss Hannah E. Stevenson, \$100.00; Miss Rebecca Bowker, 10 cts.; C. A. W. Crosby, 10 cts.; Jas. A. Dupee, 10 cts.; Joo. C. Haynes, 220 cts.; J. M. Clarke, 21 cts.; Jno. T. Edgar, 23 cts.; C. S. Goodrich, 50 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

STUDIES IN POETRY AND PHILOSOPHY. By J. C. SHAFER, Principal of the United College of St. Salvador and St. Leonard, St. Andrews; Author of "Culture and Religion." New York: HUNT & Houghton. Cambridge: Riverside Press. 1872. 18mo. pp. 340.

PRACTICAL HORSE-SHOING. By O. FLEMING, F.R.C.S., M.A.I., etc., President of the Central Veterinary Medical Society, etc. With 29 Illustrations. New York: D. APPLETON & Co. 12mo. pp. 106.

PLEAS FOR FREE INQUIRY. Part II. Some Observations on "The Argument from Analogy." By "M. A.," Trinity College, Cambridge. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate.

HYPOTHESES. P. J. FINCH. SHIMMUNDVOTTE, 12 ANN ST., New York.

THE INTERNAL TAXES.—Shall they be Perpetuated or Abolished? Speech of Hon. WILLIAM D. KELLEY, of Pa., in House of Representatives, May 1, 1872.

SHOULD CONGRESS COMPEL AMERICAN LABORERS TO WORK FOR LOWER WAGES? Speech of Hon. WILLIAM D. KELLEY, of Pa., in House of Representatives, March 16, 1872.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. JUNE, 1872. Rev. JOHN H. MORSON, D.D., Editor. Boston: LEONARD C. BOWLES, Proprietor, 26 Bromfield St. \$5.00.

THE DANGER OF IT.

Nathaniel Hawthorne suggested that the Bible should be printed in "ten or twelve duodecimo volumes," instead of a single volume either too bulky or too closely printed to be used with convenience. ["Yesterdays with Authors," p. 95.] The Orthodox clergy would never consent to this. The visible unity of the Scriptures in a single book is indispensable in maintaining the dogma of the invisible unity of their inspiration. To publish the Bible exclusively in a dozen volumes would probably do more to destroy the superstition of "one holy book" than all the arguments of all the rationalists combined. People would be sure to find that some of the volumes got read a great deal more than others; they would insensibly lose reverence for the disused volumes; and by degrees a habit of discriminating among the "inspired utterances" would be formed, which would quietly undermine the whole theory of the equal inspiration of all parts of the Scriptures—which is the great bulwark of Evangelicalism. On such small threads hang such vast interests! The single cover of the Bible is the coffin that has thus far preserved the skeleton of Orthodoxy entire. Take it out of the coffin, and it will forthwith crumble into dust.

MORE PETITIONS.

The following lists of signatures to the Counter-Petition have been received since our last issue:—

Mr. John Hanold, Keeler, Michigan, sends one hundred and sixty-two names; Mr. J. L. Munyan, Northampton, Massachusetts, fifty; Mr. Joseph Pratt, La Gro, Indiana, forty-six; Mr. J. G. Dodge, Grinnell, Iowa, thirty-one (obtained by Mr. Norris); Mr. Alexander Loos, Philadelphia, Pennsylvania, ninety-one.

We are glad to know that Mr. Horace Seaver, editor of the *Boston Investigator*, was well received by the Free Religious Association, and that he feels so kindly towards it as the subjoined paragraphs in his last issue show:—

"The principle feature of the week was the Convention of the Free Religionists, which began on Thursday at the Parker Fraternity Rooms and was continued throughout the next day and evening at the Tremont Temple. There are some very able and liberal men connected with this movement, and the addresses by Messrs. Frothingham, Potter, Connor, Mills, Bartol, the venerable and good Madam Lucretia Mott, and others, were delivered to large, intelligent, and appreciative audiences. A kind invitation having been given us to speak at the meeting on Friday afternoon, we cheerfully accepted it, and we have the pleasure to add that we were received in a friendly manner and listened to with apparently respectful attention."

"S. T.—We profess to be the advocates of free thought, and on this account are friendly to Free Religion. One of its most noted and ablest champions, in a letter urging us to speak on its platform, nobly says:—"If the Free Religious Association is not free enough for you, it is not free enough for me." We are very happy to say that, having spoken several times on its platform and been kindly received with all our heresies, we conclude that it is about free enough—and further, that its Religion of Humanity is so near what we call Atheism that we can hardly tell the difference between them."

Miss Sedgwick ("Life and Letters of Catharine M. Sedgwick," p. 338) wrote in the following noble strain to her niece:—"I have been content myself with the great principle achieved and fixed by the Protestant battle—the right of private judgment. I never could—and now less than ever—feel the vital importance of one mode of faith over another. The Protestant, in all its modifications, seems to me to have an immense advantage in its political influence, and in its general development and advancement of the species. But that God should look with more favor on any individual because he is a Catholic or a Protestant seems to me incredible. That the infinite Father of all, looking over his universe, should respect the pens and fences set up by his short-sighted creatures! Some of these, no doubt, are far better for us than others; but no one nearer to his love than another. The great thing is to choose that best adapted to our spiritual wants; or rather, I should think, to rise to an elevation above them all—nearer to God's universal charity, and farther from man's ignorant restrictions."

Persons who send us illegible scrawls written with pencil need not inquire why they do not appear in print. We usually throw them into the waste-basket unread. It is an incivility to send them.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

According to the notice given in THE INDEX, the Annual Meeting of the Free Religious Association for 1873 was held in Boston on the 30th and 31st of May. A Report of the meeting will be printed in pamphlet form as usual, but many readers of THE INDEX may like to have some sketch of the proceedings in advance of that more complete account. Let me try here to give such a sketch, with such reflections on the general character of the Convention as occur to me.

The Association assembled on the evening of the 30th in the Parker Fraternity Hall. This opening session of the Annual Meeting is designed to take all the details of business pertaining to the organization,—such as the election of officers, the hearing of reports, and the appointment of the necessary Committees for keeping the Association in running order,—so that the general Convention of the following day in Tremont Temple may be entirely free from these matters (which audiences usually pronounce very dry), and may be devoted wholly to the discussion of such questions of public interest as may be presented. At first this preliminary business-session was held at 8 o'clock in the afternoon, and attended only by the handful of persons most immediately interested in the organized work of the Association. This, in fact, was all that was expected. The necessary business was dispatched in an hour or so, and the little company separated, satisfied that these dull but essential details could be performed so smoothly and with so little waste of time. But the hour was so inconvenient even for some of those most personally concerned in the direction of the business of the Association, that last year it was resolved to hold the meeting in the evening instead of the afternoon. It was decided, too, that the session might be made interesting and profitable by discussion and addresses on the affairs and objects of the Association, since the mere business matters were slight and could not occupy the whole time. So the Committee arranged beforehand for two or three addresses to follow the formalities of business. The attendance was much larger than it had previously been, and the session was one of great interest. This year the same plan was adopted, and with results still more satisfactory. Indeed, the officers of the Association felt that this opening session was one of the most encouraging and pleasant features of the whole Convention. The Hall was nearly filled; and this though Boston had been drenched with heavy rain in the latter part of the afternoon, and the clouds were still threatening and dripping. And not only was the audience unexpectedly large, but it was an exceedingly attentive and even enthusiastic audience. The best of feeling prevailed. The Committee of Arrangements, supposing that, as in the previous year, the business would be soon completed and that there would then be time for more formal addresses, had provided for two or three set speeches, that no time might be wasted. But the speeches would not wait. They kept going off all along through the meeting, while matters of business were under consideration; and some of the best of them were made by persons whose attendance had not been counted upon. The whole meeting was spontaneous and hearty, and made us feel the pulsations of popular life in the Association as never before.

To give a brief abstract of this session:—The Treasurer's Report showed that all demands for the year had been met, and that a small balance remained in the treasury. Then came the proposed amendments to the Constitution. The first, to increase the number of Vice-Presidents from "three" to "twelve," having been explained by the President, passed unanimously without discussion. The President also stated that, this amendment having been referred to the Executive Committee at the meeting last year, the Committee had entered into correspondence with well-known persons supposed to be in sympathy with the general principles of the Association, with a view of securing such a list of Vice-Presidents as would answer the purpose of the amendment, and because also it was not desirable to use any person's name without his consent. The Committee's instincts in this matter had been very correct, for in no case had their application met with refusal. And the result, he thought, would be recognized as very satisfactory. It should be added that the instincts of the Committee proved true because they were not seeking simply to decorate the Association with a

list of distinguished names, but because they aimed at selecting those who, besides being representative persons in different circles of thought and activity, had actually done solid and earnest work in various ways for the principles on which the Association is based. The entire list of officers, including the new Vice-Presidents, as afterwards reported and elected by the meeting, is as follows:—President, O. B. Frothingham; Vice-Presidents, Ralph Waldo Emerson, Lucretia Mott, Gerrit Smith, Robert Dale Owen, Lydia Maria Child, Isaac M. Wise, George W. Curtis, Frederick Schünnemann-Pott, Edward L. Youmans, E. B. Ward, George Hoadly, T. W. Higginson; Secretary, Wm. J. Potter; Assistant Secretary, Hannah E. Stevenson; Treasurer, Richard P. Halliwell; Directors, John Weiss, Chas. K. Whipple, Ednah D. Cheney, John T. Sargent, Mary C. Shannon, Francis E. Abbot. It will be noticed that all the officers of last year are retained on the list, though two or three have changed places so as to bring the Directors as much as possible within the vicinity of Boston and the meetings of the Executive Board.

The second of the proposed amendments—namely, to insert in the 2d article of the Constitution these words: "and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being,"—this called forth more expression of opinion. But the expression was all on one side. I had never for a moment anticipated that there would be any serious opposition to the amendment, and was not surprised that there was no dissent. But I had not anticipated that it would be endorsed so heartily and enthusiastically. Not only was there no dissent, but everybody seemed to want to vote for it. It was not to be expected that the amendment would fail; for then we must have asked the question, For what did we ever organize and why should we continue to exist? Yet it is none the less gratifying that the amendment should have been welcomed so warmly, and that the principle of it, after a plain statement of its significance and logical consequences, should now be established beyond a doubt in the Constitution by so full and earnest a vote of the Association. An interesting feature of the discussion on this amendment was that Mr. Horace Seaver, the Editor of the *Boston Investigator*, was noticed in the audience and was called upon for a speech. Mr. Seaver responded in a few most friendly remarks, wishing the Association success, and said he had no doubt that the proposed amendment would strengthen it among all liberal people.

Other business of this session was the reading of the Report of the Executive Committee by the Secretary with brief remarks, on some points suggested in it by various friends present. The meeting continued with no break of interest till nearly 10 o'clock.

I have given more than half the space of my article to this opening business-session, yet not without design; for the unexpectedly large attendance and the hearty feeling manifested at this meeting were felt to have an important bearing on the future of the Association.

On Friday, the 31st, the sessions were held as usual in the Hall of Tremont Temple. The morning was quite rainy, and rain continued at intervals during the day. Yet the attendance at all three sessions was excellent; in the forenoon and evening falling not much below the average. This was another encouraging fact, especially as we did not advertise so many distinguished speakers as we have generally done. After a graceful opening address by the President, Mr. J. W. Chadwick, of Brooklyn, at the morning session read a very bright and pungent paper on "Liberty and the Church in America." He took up the question of the proposed Christian amendment to the Constitution of the United States, and also the statutes and official acts of government by which the religious liberty of individual citizens is already violated, and argued for a consistent carrying out of the original American doctrine of separation of Church and State to the utter abolition of everything that can be called "official piety." Mr. Chadwick has been a friend and member of the Association from its origin, but is a new and most

welcome speaker on its platform. He was followed in briefer addresses by Rowland Connor, Celia Burleigh, Lucretia Mott, A. B. Alcott and Dr. Bartol. Mr. Chadwick's essay will be printed in full in the pamphlet and also a report of the other addresses, and no further attempt will be made to sketch them here. Mrs. Mott's interest in the Association grows with every year, and she made the journey from Philadelphia purposely to attend this Annual Meeting. Though eighty years old, she sat through nearly the whole of the three sessions of Friday, and her two addresses were very sweet and acceptable.

At the afternoon meeting, the question presented was, "Does Religion represent a permanent sentiment of the human mind, or is it a perishable superstition?" This was opened by a fine-toned address from Mr. C. D. B. Mills, of Syracuse, N. Y. His central thought was that, while Religion in historical development becomes incrustated with errors, superstitions, evil institutions and practices which are continually passing away, in itself it represents the contact of the finite mind with the Infinite, and therefore in the nature of things can never become obsolete. Mr. Horace Seaver had been invited to come to give his views on this question, as it was supposed he would take the negative side. He did not accept the invitation in time to be advertised, but he was present and followed Mr. Mills in a cordial and manly speech. He did not wish to appear, he said, as an antagonist to the Association, for his sympathies were very much with it. He heard definitions of religion given on that platform which he could accept. But looking at religion in its popular sense and work, it was to him identified with bigotry and superstition, and so he made war upon it and believed it must finally pass away. Nor could he quite go with Mr. Mills in what he said of the Infinite—the Infinite Life and the Infinite Beyond. It was all very beautiful, but to him it was all a dream. He knew nothing beyond this world and humanity, and believed it would be better for mankind to confine their attention to the things that now are. Brief remarks were made by Mr. G. B. Stebbins, of Detroit, and Mr. J. L. Hatch, of Westboro, Mass.

The evening session was opened by an essay from the President, Mr. Frothingham, on "The Religion of Humanity." This paper was a remarkable one. It was both elaborate and brilliant. When printed, it must inevitably attract a good deal of attention, and will probably be regarded as marking a new departure in Mr. Frothingham's religious and philosophical views. This will not be strictly true, for, if I mistake not, Mr. Frothingham has held these views for some time. He has been thought to be inclining towards Positivism—not *Comtism*, but English Positivism—for several years: but this, so far as I am aware, is the most complete general statement on the subject that he has yet made. Addresses followed by Mrs. Mott, by Mr. Alexander Loom, who was present as a representative of the German *Freie Gemeinden*, and whose address agreed in sentiment very nearly with Mr. Frothingham's. The meeting closed with a few earnest words by Mr. Samuel Longfellow.

Thus ended the Fifth Annual Meeting of the Association. Aside from features of special interest already noted, these may be added. First, there were more friends of the Association present from distant parts of the country than have been known to be in attendance at previous meetings. Not only were New England and New York City represented, but Philadelphia and vicinity, Western New York, Cincinnati, Detroit, distant Dubuque, and other places. Second, the number of persons who gave their names as members of the Association was more than double the number who have subscribed at any previous meeting.

W. J. F.

"One night," says James T. Fields, in his charming "Yesterdays with Authors," "we made the acquaintance of a cabin-boy on board a brig, whom we found out duty, and reading a large subscription volume, which proved on inquiry to be a Commentary on the Bible. When Hawthorne questioned him why he was reading then and there that particular book, he replied, with a knowing wink at both of us, 'There's consid'ble her'y in our place, and I'm a-studying up for 'em.'" Query: did this precocious lamb of Orthodoxy grow up into a battering-ram? Who knows but he was that famous butter and rebutter, Rev. J. D. Fulton?

AN HOUR AT THE ROYAL INSTITUTION.

LONDON, May 16.

Among the signs that indicate the advancing tendencies of religious liberty in this country may be reckoned the freedom with which the Royal Institution has been treating some of the problems which bear immediately upon the theology of the day. The Royal Institution exists by authority of the government, and naturally has all the caution which might be expected of a representative institution. It is under the immediate charge of Professors Tyndall and Huxley, on whom more, perhaps, than on any other men in the country lynx-eyed Orthodoxy has its keen peepers (it can only peep!) fixed. Yet these men have a strong conviction that they have a duty to perform to the intelligence of the country as well as to its ignorance, and they have of late been assuming the extraordinary responsibility of doing that duty. You have already had republished in America Max Müller's lectures delivered there on the "Science of Religion," in which the Hebrew faith was treated as one of the Asiatic Religions. The lectures had indeed a few sops for the Cerberus of Prejudice, but they were not sufficient to diminish the weight of the radical fact that all Religions, including those regarded by the masses as divinely authentic, were included by the Royal Institution as mere phenomena for scientific classification and investigation. For the passing of a thing into the realm of Science corresponds now with its passage, in earlier times, into the domain of Mythology. Dante and Milton fossilized the infernal powers which had long haunted the human imagination; and such thinkers as Max Müller are fossilizing the whole realm of supernaturalism. Since those lectures were delivered, the Royal Institution has admitted a rationalistic series of lectures on Demonology, which included a relegation of Satan to the region of mythical personifications. And now we are having a very important series of lectures in the same institution on the origin and development of primitive beliefs and customs of mankind, by the author of "Primitive Culture."

Mr. Edward B. Tylor, the lecturer to whom I allude, may be regarded as the rising man among the philosophic ethnologists of England. He is as yet a young man, but has, in an extraordinary degree, the confidence of the scientific world. He has all the knowledge and resources of Sir John Lubbock, but has, what the very able baronet lacks, an imaginative power which, restrained as it is by both culture and conscientiousness, enables him to enter very profoundly into the various states of mind in which certain primitive ideas have been formed. Tylor is perhaps the keenest man alive in tracking to its far-off beginning the old customs which now and then crop up amid civilized life without having any rational relationship to the present social or moral conditions. A curious incident, by the way, happened just before he began these lectures. The first of them led him to trace the origin of the wide-spread belief among savages and barbarians (between which ethnology now draws a sharp distinction in favor of the latter) that an enemy may be affected or injured by what is done to some effigy or chosen representative of that enemy,—of which so many instances exist from the brand on which the life of Meleager was supposed to depend to the little wax figure which wizards used to melt by slow fires, in the belief that with it would perish the individual after whom it was named or shaped. While Mr. Tylor was engaged in preparing his statement on this subject, he heard of a queer incident which had occurred in a country tavern not far from his residence, which is in Somerset county. Some men who had gathered around the fire-place in that tavern were astonished at the falling of a number of small objects down the chimney. On examination they proved to be onions. How did they get up the chimney? Mr. Tylor hearing of the incident hastened to the tavern, and, after some difficulties, succeeded in obtaining two of these onions, which he showed us at the Royal Institution. Each of them was stuck full of pins, so that hardly a particle of the onion could be seen because of the pin-heads, and on each was a paper-label inscribed with the name of a distinguished gentleman of the county,—one being a near relative of Mr. Tylor himself, who as a magistrate had opposed the licensing of that tavern when last applied for. Unquestionably the irate publican had regarded the onions as sufficiently connected with the men whose names were written upon them to believe that they would feel the

pins thrust in the vegetable and suffer by the smoking-process to which they were subjected! Mr. Tylor analyzed very carefully the condition of mind represented by this superstition, showing that it was an ignorant first attempt at generalization. The human mind seizes on the most superficial resemblances,—in this case the mere bearing of a common name,—between two totally unrelated objects, and from that inferred an entire relationship. It was such a notion which lead the primitive man to believe that the mere utterance of a sacred or an infernal name would affect the being to whom it was supposed to belong. "Talk of the devil, and he will appear." It may, said Mr. Tylor, seem to you strange and droll that such a superstition as this should be found in the present day in an English county; but if you will examine closely the relation of symbolism to the religion of even the higher classes around us, you will find in it a survival of this same phase of the savage mind. The belief that an image may carry with it the virtues of that which it represents, or that symbols are endowed with the power to communicate actual powers, is by no means confined to this publican puncturing his onion with the idea that he is puncturing the human flesh of the man whose name he has written on it. Of course it would not do for a lecturer at the Royal Institution, especially when invited to handle a delicate subject before persons of different beliefs without imposed conditions, to avail himself of the position to propagate any peculiar views on religious points. Mr. Tylor, therefore, having directed the minds of his hearers, leaves them to follow to their own conclusions. But there is much in an eye, a voice, a face; and these went farther than the man quietly leaning on his elbows and stating his facts permitted his language to go. No one present could fail to perceive that to the mind of the scholar the fancy that moral good flowed through the channel of eucharistic bread and wine, or through the baptismal font, was but another form of the onion-puncturing philosophy. Such indeed was the general sense of the conversation which ensued. And I am happy to state that the interest and enthusiasm with which this and other very interesting and quasi-heretical points made by the lecturer have excited in his fashionable audience, show plainly that the Royal Institution has not far outrun public sentiment in taking up the cognizance of those sciences which bear upon popular Theology.

Among the many fine heads which I observed at Mr. Tylor's last lecture, none was finer than that of Thomas Wentworth Higginson, now in London, who, with his keen instinct for the best thing that can be got, has already taken his seat in the auditorium of the Royal as if he were born to it. When the lecture was over, Col. Higginson had a conversation with Mr. Tylor, who very soon discovered that he had no ordinary listener in the American before him, and soon had out his Note-book writing down the vast number of appropriate facts and important references which our friend gave him. Nor was this their last meeting. Col. Higginson has mingled with many of the best thinkers in London and has already gained a place in their esteem which causes a deep regret that he can only remain with us for a few weeks. Last night I had the pleasure of seeing the author of the charming satire, "Ought Women to learn the Alphabet?" surrounded by a bevy of those brilliant young ladies who have of late taken up the rights of their sex with an enthusiasm which astounds society, and they followed him about as lambs their shepherd. "Malbone" has already been republished in this country, and had many admiring readers; and after the high praise recently bestowed upon the *Atlantic Essays* of the same author by the *Spectator* and the *Examiner* (which declare Higginson as among the most brilliant of American writers). I have no doubt that England will be enabled to enjoy fully the exquisite wit of the Interpreter of "Saints and their Bodies" and "The Greek Goddesses." At any rate, the presence of the Colonel has already given liberal circles in London a new sensation, and it is probable that, since Emerson was here, no finer audience has collected around an American thinker than that which will listen to him in South Place Chapel next Sunday morning. M. D. CONWAY.

It is the few great truths, scattered like pieces of camphor through the musty old-clothes chest of the Bible, that have kept the moths out so long. But the moths have been thereby cheated out of their own. By and by mankind will pick out the truths, and turn over the rags to their proper owners.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errors.
N. B.—Illegibly written articles stand a very poor chance of publication.

JOTTINGS.

Boston, May 25, 1872.

MR. ABBOT:—

I have just been enjoying *THE INDEX* of the 25th. I quite agree with you that Christianity is aggressive and should be resisted. I rather grudged three of your columns to Mr. Howard's article from the *Christian Advocate*, and I should like his authority for his "*Vicioli, Galileo*." Gibbon cites an eyewitness of Julian's death scene, and gives the emperor's philosophic address to his friends on the occasion, which certainly contradicts the assertion of Mr. Howard (Edit. Philadelphia, 1804, Vol. 8, p. 215.) And in notes at the foot of the same page, the learned historian says:—"The whole relation of the death of Julian is given by Ammianus, an intelligent spectator." "The calumnies of Gregory and the legends of more ancient saints may now be silently despised." Perhaps I may here interpolate a remark on the oft-imputed "sneer of Gibbon." As I read him, I seem to see the friend and associate of erudite Christians saying to them:—"I do not wish to stir up ignorant people to warfare upon you; but between ourselves, as scholars and seekers after truth, what do you say to facts of this sort?" When he says of the Jews (Vol. 2, p. 81):—"That singular people seems to have yielded a stronger and more ready assent to the traditions of their remote ancestors than to the evidence of their own senses,"—he appears to me to be addressing Dr. Johnson and the Archbishop of Canterbury. And referring to your good note to our admired Mr. Frothingham, where you speak of the error of denouncing Christianity as wilful imposture, let me say that this is the weak point of Thomas Paine. If he had omitted his charges of personal dishonesty against the clergy, his "Age of Reason" would have been unanswerable. The rest of it is mere "Scripture"—or obvious inference therefrom. There have always been systems of theology, and clergy as well as laity who believed in them.

The statement by Mr. Howard that "the foes of the Church have hardly ever been fewer, less confident, or less earnest and determined than to-day," the present writer (as Carlyle says, in contravention of Pelham's Dogma, that it is permitted to mortals under certain conditions to wear white trousers) contents himself with respectfully but firmly denying.
 C. W. B.

DEHUMANIZING TENDENCY OF CHRISTIANITY.

It has been too often conceded that, because the New Testament contains in some passages a lofty and terse expression of love as the highest duty of man, Christianity as a system must be of an ennobling tendency. But, in truth, Christianity does not properly nourish the moral nature of man as good food nourishes the body. It is rather like those sweetened alcoholic beverages which delight and stimulate only to pervert and finally destroy that which they should nourish.

Christianity makes an insidious and often fatal attack on the moral nature of man by substituting for the sentiments of love and duty to our fellow-beings, which constitute the paramount law of every noble nature, the sense of obligation to blind obedience to an infinite, mysterious and revengeful Being. In the Christian ethics there is no paramount duty to man—no undying love to our fellow-beings. An abject obedience to an awful and dangerous Power is the real principle of Christian morality. When this is substituted for our innate love of our fellow-beings and we learn to look upon their infinite torture with complacency, the moral nature is as effectually destroyed as it can be by dogma. Conscience and love would be utterly dead, were it not for the fact that humanity cannot be totally transformed by the most debasing belief.

All history for the last fifteen hundred years is a dark and bloody illustration of the heartless and tyrannical cruelty produced by substituting obedience, coerced by fear, for all the nobler impulses of humanity. That Christianity does substitute obedience, or rather fear, for every noble sentiment, is sufficiently illustrated in the writings of theologians generally; but the most apt and striking illustration of this demoralization is found in the aptly, earnest and amusing letter of Rev. Mr. Chamberlain on page 154 of *THE INDEX*, in which with naive unconsciousness, he shows the state of mind to which theology has reduced him. He says:—

"If atheism be true, there is no certainty of any truth, since my mind itself may be a lie, and all phenomena delusions. I say there is no such thing as right and justice, since nowhere is there a fountain of the same or a law to fix the same. I say there is no government of right above me, except it be my will, unless it be the right of the bayonet or the slave-whip in the hands of power—a right of force, which is exactly no right at all, for there is no God to teach me obedience. I say there is no morality except my own lust, since there is no God to bid me be pure. I say there is no philosophy, since my fellow-man and I are only beasts that perish, and there is no

God to tell me man is my brother—no anything except my will and that of other men to fight together for the mastery of mere force, as the brutes do; and we are all brutes, playing with lies by the aid of steam and electricity."

If such be really the condition of any serious mind, it is obvious that he needs some terror, some fear of hell or the hangman, to keep him from crime. Yet Christianity produces that very condition, and then asserts its own ability to control by terror, when it has dethroned the moral sense.

It is difficult to believe, however, that the Rev. Mr. C. is so demoralized as he asserts. On the contrary, it is highly probable that, if he could get rid of his fear of a ferocious Divinity, he would find a moral sentiment springing up in its place, purer, nobler, and more delightful in its effects, and would be able to prescribe skillfully for his fellow-victims of a debasing delusion.
 B.

PRO AND CON.

EVANSTON, ILL., March 29, 1872.

MR. F. E. ABBOT:

THE INDEX has been making me acquainted with you for the past six months. I like you some, and some I don't. I like a certain straightforward manliness there is about you; but I don't like the way you have of pitching into everybody that does not think just as you do. If I had a litter of promising kittens in the blind state, I should not set about performing surgical operations to get their eyes open. I should see too that they got their regular food. It is more material, I doubt not,—also more philosophical. But then you are not material.

Permit me to introduce myself to you as a Christian—a genuine, Simon-Pure Christian. I am also a Free Religionist; that is, I believe in letting everybody enjoy his own religion. I never could be anti-Christian, because to be anti-Christ is to be anti-Love; and Love is about all there is of God, to me. I might be extra-Christian, perhaps, if I could imagine anything good that is not in Christ. Christ stands to all the ages for love, as no other human being ever did. He is one with God by virtue of his infinite, inexhaustible love. "D. A. W." says that all souls are not equal, which proves that he has not comprehended Christ, however he may deny him. When Christ's mission shall be fulfilled, and infinite, equal love shall equally bless every infinite, equal soul, if there is anything extra, I shall want it; but I have a suspicion that you will never find anything good outside of God.

It seems to be a query with you how you shall carry Free Religion to the poor and degraded. Let me recommend the Christ-method. Heal the sick, cure the blind, make the lame to walk and the dumb to talk, by a practical love which shall see the soul through the condition, and recognize it as the equal of your own. I would like to see Christ recognized by all governments in that way.

But not the other. The proposed Amendment is the Fugitive Slave Law of Orthodoxy. It sounds the tocsin for the great battle. Let the movement be once successfully inaugurated, and the end no man can comprehend. My name is on one of your lists, but I gave it half heartedly. I don't know that I really want to roll back the car. War is nothing; physical suffering and death are nothing. The open road from the soul of man to the soul of the Infinite—that is the thing, and that lies just in the wake of the Amendment.

Yours in the love of truth,
 CAROLINE F. CORBIN.

NOT FAR OFF, BUT NEAR.

The almost infallible sign of the constant and promising growth of "Free Religion" is the increasing aggressiveness of liberated thought, from which spring all "religions." All Christendom is startled too, and on the alert to keep down this new infection!

Its growth is rapid, because of the genuineness of the menacing foe, which assails priest and layman, ritual and creed, from within religion and not from without, as in any former time. It is deadlier than a shower of bullets, more to be feared than the tramp of armed men. Nothing can compare with the power of a logical foe over an illogical one.

If, at this stage, there is not an actual personality to "love" and "gaze after" with a very vague and wandering faith, there is a deepening and widening of a humanity-loving creed, growing up and winning over to itself a new power of loving, so superior to the other that the mythical and shadowy must give place after awhile to the real and practical belief in real and practical beneficence toward the whole of humanity.

What a beautiful "religion" "humanitarianism" might become! To do so sweet a thing as to love our neighbors as ourselves; to strive toward so perfect a state as the spirit of the golden rule would bring us into; to make virtue so lovely by living it, gradually and patiently, that a "Christ" would dwell among us not vaguely, but really: not as a memory, not as a far-off, half-credited history, but duplicated in this and every age, the outgrowth of a brotherhood not possible in the world when men are looking away from themselves, and trampling justice and forgiveness under their feet.

Science has fairly instituted a "search after God." A vain search, after all, it must be, if God ever hides himself. It may prove to be reaching after what we

could not grasp, were it grappled and brought down to the level of our thoughts.

The man who erects a building with the money he could double and treble in bank stocks, and inscribes over its doorway, "Free Lunch," need not go to Science to ask where *God is*; the overshadowing presence is so near that the feet of the passing through who go in to be fed by his hand carry the glad news to him, as ten thousand "British Reviews" could not.

The woman who waits all her glorious youth, and through the ripening years, till old age comes with gray hair and bent form, to see the shadow pass by, and the cloud lift that has blighted and scathed her life, and at last pushes her into her grave without appeal, with the hunger in her own heart for love unfed; bares her white bosom to nourish the famished lips of babes not her own; cools the feverish pulse by nights and days of assiduous watching; stands at the bedside of the dying; loves without love; forbears, suffers, hopes for others, and forever lingers herself on the borders of a secret despair—such an one "sees God" in her inward illuminations in a way that the scientist who inducts by method and parallelogram, never sees him, and never will as she sees, and knows, through the mediumship of her charity and plenitude of her love for the human nature which is itself a revelation of Deity and the best religion the world needs.
 C. A. B.

HORACE GREESLEY.

WELLSVILLE, Kan., May 23, 1872.

ED. INDEX:—

Suffer me to express the reasons for my political preference through your paper. Horace Greeley stands at the head of our honest, progressive, liberal citizens—at the head of the people who labored to emancipate the negro, to aid the immigrant, to lead the masses on to the glorious results of industry and peace.

As to Grant, he is, as a military man, a success; as a statesman, a failure.

We are nursing a viper in perpetuating the feud between North and South. When will the country ever be united under the present régime?

I further ask, who has greater demands on the people at large than Horace Greeley?

FRANK PRATHER.

[Mr. E. L. Crane has now expressed his preference for Grant, and Mr. Prather for Greeley. For the present at least, we judge it necessary, on account of the smallness of *THE INDEX*, not to enter further into the presidential contest. So many opportunities for political discussion are to be found elsewhere that no one will consider it a violation of free speech, if we prefer to devote *THE INDEX* mainly to subjects on which the political press preserves a very politic silence. The successful hunter always takes aim at something, and *THE INDEX* aims at Slavery. One target at a time.—ED.]

THE CHURCH LEECH.

NEW YORK, May 24, 1872.

DEAR MR. ABBOT:—

In Washington, day before yesterday evening, Prof. Doolittle and I called at the rooms of Judge Wm. D. Kelley, the distinguished member of Congress for Philadelphia. I showed him the last tract, your "Demands of Liberalism." He read the first demand, and said—"I fully agree to that;" and he then went on to tell us that there is now a bill before Congress to admit a chime of bells for a church free of duty, and, said he,—"I am told there are more than fifty precedents for it, and also for the admission of church organs free of duty; and in every case they have been for Catholic churches."

Tell your Protestant friends of this way of robbing the Treasury, so that they may all go about it and defeat the scheme. When will the Free Thinkers of this country become weary of being taxed to prop up decaying and debasing superstition?

Yours in hope,
 A. K. B.

NO ATHEISTIC MASONS.

CINCINNATI, June 7th.

FRIEND ABBOT:—

Just taken up *THE INDEX* of this week, in which you ask the question—"Is an openly avowed atheist permitted to join the Free Masons?"

Answer—"No."

Yours truly,
 A. BATE—One Who Knows.

To those liberals who smile at the least reference to "persecution" nowadays, as the dim delusion of over-heated brains, we recommend perusal of the following from the Boston Commonwealth of May 18:—

"A respectable citizen of Brooklyn was arrested and brought before a Justice's court in that town on Tuesday morning last, under the charge of tying up a passion-flower about his front-door on Sunday, found guilty upon the testimony of a policeman, and fined! The defendant appealed to another court, and the case will go to Dulham. But what shall we say of the bigotry that induces such a prosecution? Must we foster it, till, too grievous to be borne, an indignant public sentiment sweeps away all Sunday restraints? We confess we think there is danger of the latter."

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PARAPHRASES FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. PROTHINGHAM, exposes the debasing character of the popular notions of God, and presents concepts of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—*Lecture on the Bible*, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no abler, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Sixty copies Fifty Cents; Twelve copies One Dollar.

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No. 9.—*The Christian Amendment*, by F. E. ABBOT, contains in full the Call for the Cincinnati Convention of the "National Reform Association," which proposes to interpolate the Evangelical Christian Creed in the U. S. Constitution,—the list of its most prominent supporters,—and a full exposure of the dangerous and revolutionary character of the movement. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

Also, *The Bible Argument Against Woman Suffrage*, a pungent pamphlet by A. J. GROVER, is for sale at THE INDEX Office. PRICE—Single copies Ten Cents; Twelve copies One Dollar.

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GEO. H. BURNOWS,

Gen'l Superintendent.

JOHN U. PARSONS,

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[9017]

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1872.

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CHAS. F. HATCH, Gen'l Supt.,

Cleveland, Ohio
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[FOR THE INDEX.]

On Truth and Historical Truthfulness.

BY PROFESSOR FRANCIS WILLIAM NEWMAN.

All persons of moderate cultivation are aware that the most permanent and widespread religions of the world are supposed to rest on historical fact, guaranteed by written books which are regarded as *Holy Scripture*. Most of us know that Mohammedans, Brahmins and Buddhists revere sacred books, and accept as fact of history or truth of morals whatever they contain; yet Christians are very slow to reflect that men of foreign religions have the same ostensible justification of trust in their Scriptures as Christians have. "The learned and the wise," it is said, "receive them as authentic and true; they come down from high antiquity; they were believed by our forefathers; the law of the land has adopted them; the most pious persons revere them; the impious despise them." To this, Christians add that men of foreign religion are less worthy of trust and honor, less moral, in short, than are Christians; but when pressed with unpleasant facts, they modify the statement into "less moral than are *true* Christians." Thus they compare the mixed masses of foreigners with a select portion of their own nation, and have no difficulty in satisfying themselves that the latter are morally superior; moreover, they are unaware of the grave fallacy involved in imputing all moral superiority of religious persons to their religion. The Austrians, the Neapolitans and the French have long professed the same religion; so have the Irish and the Spaniards; yet national institutions cause wide moral differences among them even in matters of prime importance. The same thing may be observed of the Russians and the Greeks. It must be added that many nations which are not Christian meet wretched specimens of Christianity in the sailors, soldiers, statesmen or merchants with whom they are chiefly acquainted; and they are pardonable in believing that their own religion more conduces to moral goodness. Are we then to assume that no such fallacious tendency besets us? Do we not judge of foreign goodness by the coarse average which turns up on the surface? If we freely avow that of professing Christendom only a small fraction are "true" Christians, and are fair specimens of the religion, surely we ought to consider how scant are our opportunities of knowing the homely goodness of thousands in humble or retired life among the vast millions of foreigners, of whom we are apt to judge by the conduct of their lords and oppressors, or their official tools, or perhaps from those who are corrupted by foreign contact.

While much deduction, nay, very much, has to be made from the self-complacent admiration of Christendom, indulged in by those who say (as said the Jews of old according to the prophet), "The kingdom of the Lord are we," it is not intended here to deny that Christianity on the whole, as a moral sys-

tem, is superior both to the older national religions and to Mohammedanism. But that at which I here point is, that the moral goodness of religious precepts in no sense guarantees to us the truth of *historical* any more than of scientific statements made in the books of a religion; not even though the religion inculcate Truth as a duty. To judge rightly of historical truth is a faculty which grows up slowly and uncertainly—a faculty which only a very small fraction of the most cultivated nations has yet attained. Out of a multitude of honest Englishmen or Americans, taken at random, no large percentage is capable of telling accurately the details of an unusual and exciting event. A still smaller fraction can sift the truth of a story which has passed from mouth to mouth through several narrators; and the more any alleged marvel gratifies the moral cravings of mankind, so much the more greedily do a majority of simple good men believe it. The phenomena of Mormonism are very instructive. "Good news" is preached, far and wide, that there is a land of sacred industry and blessed equality, governed by a divinely appointed leader. There the poor are anxiously looked after by the public authorities, whose first duty is to organize industry, so that pauperism is unknown. The happiness of that peculiar land is sanctioned and secured by a divine revelation in the book of Mormon, which is the guide of public as well as private life. The acceptableness of the general proclamation causes many of the simple-hearted in England, North Germany and Scandinavia to welcome it zealously, and to submit to the Mormon rule with a ready faith which few would have expected. Catholics cannot easily be proselyted to the new creed, because of the influence of their priests; but from simple Protestants, who are able to follow their private judgment, numerous converts are made, and the assumption which deludes them is that "excellence in a doctrine proves the truth of an alleged revelation." Here it is the more remarkable, because, in the secondary phase of Mormonism, since the ascendancy of its present leader, it has been encumbered by the doctrine of Polygamy, which cannot have been a moral recommendation to any one. It is in spite of this that Mormonism has won the allegiance of simple, honest people.

Whatever talk there may be in favor of Truthfulness, whether in morals or religion, it is certain that this virtue grows up very slowly, and under peculiar difficulties, even in the higher minds; and very numerous grounds are either avowed or practically admitted for justifying deceit, which are ever liable to render moral perceptions obscure and doubtful in this matter. In no part of duty has casuistry become more scandalous; precisely because in extreme cases so many arguments, true or plausible, can be alleged to justify deceit.

Deceit towards wild animals, whom we capture by traps and various fraud, is justified on the ground that we are not in moral relations towards them. We kill them for our wants or our convenience, and do not count it to be murder; neither then do we regard baits and tricks as lying. The same argument is used concerning truthfulness to insane persons. When we are in open war with a foreign nation, whom it is believed necessary and lawful to resist and attack with deadly weapons, this suspension of moral relations, though it is only a suspension, inevitably draws after it a suspension of the duty of truth. But out of this arise very delicate questions, when a renewal of moral relations commences but is incomplete; as when an enemy occupies a town, and treats a population mildly, on condition of peaceable behavior. A nation pressed down permanently under foreign armies is seldom able to attain any fixed convictions of the duty of truthfulness; much less is a nation of slaves. Now, in fact, this was the condition of all the great nations of the ancient world. To confine ourselves to the area which most concerns us, Western Asia and Europe, we see national independence everywhere overthrown. One empire dominates after another. Foreign armies trample down each in its turn, not excepting the imperial nation. If a Nebuchadnezzar, a Cyrus, an Alexander or a Caesar establish a wide military sway, he presently crushes his native state also by the troops derived from his numerous provinces. In the opening history of Persia, to ride, to shoot with the bow, and to speak the truth, were the received accomplishments of a Persian gentleman; yet in their later history no one will call the Persians truthful. The same degeneracy was remarked of the later Romans by those who believed in their early virtue; though here the very blood of the people was changed by the enormous waste of Roman life in perpetual wars, and by the incessant introduction of foreigners and slaves.

The Greeks, at their best, in spite of their high intelligence and their prevalent local freedom, were never esteemed for veracity; and ever since they fell under despotism, now two thousand years ago, this is nearly the last virtue which would be ascribed to them.

In many cases deceit appears to be as harmless as it is convenient; hence various forms of it become current among ourselves, such as are often called *white lies*, and are scarcely blamed. False statements are made to children, especially on certain subjects on which it is thought premature to enlighten them; or even from laziness, on the ground that to tell the truth is too lengthy. Fairy tales, wonderful stories of animals, terrors concerning bogies and spirits, mythologies notoriously untrue, are so recounted to them that they believe them as fact, at least for awhile, sometimes permanently. It is in my remembrance that English families have gradually become more scrupulous about truth when a visitor asks whether they are at home. To say—"My mistress is not at home,"—when she was merely indisposed to receive a visitor, used to be considered the ordinary duty of a servant who answered the door; though, before they were made callous by custom, most servants were distressed by it. But what is to be said concerning the lies of legal documents and of treaties with secret articles; concerning the deceit of ambassadors, concerning engagements to observe college statutes, concerning mercantile oaths, concerning subscriptions to articles and sacramental qualification for office?

In the last fifty years we have been struggling in England, not unsuccessfully, to shake off many of these scandals which passed unproved; yet to this day a law is held by Parliament "to work well," if it bring about the material results desired by aid of numerous breaches of truth. In certain religious matters the coarse contempt still allowed to rest on truth as such is really wonderful; but may be charitably ascribed to the over-occupation of Parliament. No legislators would now enact that which nevertheless is sustained. The Crown (which practically means the Ministry or the Prime Minister) appoints some clergyman to be made a Bishop, and gives to the Dean and Chapter *permission* to elect him. The Dean and Chapter are bound under terrible legal penalties to elect him, when *permitted*. And they are also bound to assemble and read prayers to God, entreating him to guide their choice to the right man—as if they had any power of choice left to them. This mockery was intended to satisfy weak minds that all due formality was observed for retaining the Apostolic succession of Bishops, elected by the Dean and Chapter, and consecrated by other Bishops; while it gave to the Crown the real appointment. The statesmen who originally enacted such things were anxious for a peaceful settlement: this, they thought, was to be had by a compromise between different opinions and different strivings. Probably, so far from thinking themselves unscrupulous, they believed that they were providing by wise policy for the public welfare.

In religious tenets most of all, not only are honest men liable to confound history with morality, but well-meaning "editors" of a nation are peculiarly apt to indulge laxity as to truth. The forms under which the teaching of moral truth grew up in antiquity tended not merely to make historical fact subordinate, but to sanction, ennoble and embalm fiction. Parable and allegory predominated in very early times as a vehicle of ethical thought; perhaps to invest it with substance and coloring, such as should excite the imagination and impress the memory. Sometimes parable was used for insinuating unwelcome truth into a royal ear, as harmlessly as in a modern novel; but the general result of mythos, allegory and fable was, that fiction for a moral end passed as perfectly legitimate, with extremely little care whether the tales told were or were not literally believed. In this spirit the Greek Xenophon wrote his *Cyropædia*. But from the very birth of nations, poets, story-tellers, seers—whichever might predominate, as earliest representatives of literature—took endless liberties with truth of fact, without any deceitful intention. The poet avowed that a muse, or heavenly goddess, was inspiring him to sing, and revealed to him this or that matter of which he was not eye or ear witness, in distant times and countries. The story-teller, of course, had free leave of invention conceded, not being supposed, as the poet, to speak truth even in barest outline. The seer freely uttered, "Thus saith the Lord," to give weight to any sentiments which from his heart he believed to be divine truth; though, when seers contradicted one another, each was in some sense forced to declare the

other a false prophet. Any ingenious moralist, then as now, was free to throw his sentiments into a narrative form, as may be seen (to take a single familiar instance) in the book of Job; where the writer prefixes a prose opening, and a prose ending to a series of poetical dialogues. The prose narrative, to any one acquainted with literature and not prepossessed by dogmatic teaching, is as visibly and certainly fiction as the ingenious introductions which Sir Walter Scott has prefixed to several of his novels, professing to explain whence he obtained his information; yet in a very short time, through religious reverence for the substance of the book, the narrative concerning Job was mistaken for real fact. The same error, in a different way apparently, was made concerning the song of Jonah; whose intense poetical imagery about sinking in the depths of the sea, where the weeds wrapped round his head, generated the fable of his praying to God out of the whale's belly, and gave rise to the prose explanatory narrative.

Total unconcern shows itself in all antiquity, so far as known to us, concerning fidelity to historical truth, at least until the latest stages of national development. In Greece we regard history as born with Herodotus; but that charming writer, though truthful in his intention, had no idea at all how untrustworthy is rumor, and legend, and what is called tradition. And though his immediate successor in historical writing (Thucydides) first enunciated the difficulty of sifting out the truth even on the commonest matters, and gave the noblest specimen of history which the world had yet seen; yet modern scholars have remarked on the *quodvis* trust which he rested on the details of Homer's poems, as though the poet had been a historian and an eye-witness. Moreover, in universal critical estimate, the after-writers of history in Greece are far from trustworthy. Some are superior to others, a few are very trustworthy; yet after three centuries and much experience very learned writers who aspire to philosophic history, as Dionysius of Halicarnassus, are credulous and theoretical inventors, mistaking mythology for history and their own fancies for fact, and put forward enormous speeches as historical, which we know to be pure fiction. Among the prosaic Romans, accustomed to State documents and registers, one might have expected sounder history of the past; but among them, while we do obtain excellent narratives of just the last age of the Republic, no sooner do they try to step back to more ancient times than the deficiency of written records fails them, and they miscegeously corrupt history by family traditions, or rather fictions, and popular fables. To ascribe speeches to great men out of the writer's own head, was thought quite legitimate.

When we find such phenomena in the quick-witted Greeks and the solid Romans, there is no rational ground for expecting that the Hebrews should have any greater power to preserve accurately the records of the past. In them, on a very slight examination, we see at once the tendency to make history not only out of poetical duties, but out of fancied etymology. Every scrap of antique poetry seems to have been counted historically precious, as Lamech's unintelligible address to his two wives. Because the compilation called the book of Jasher, which contained the dirge of David over Saul and Jonathan, made Joshua, when desirous of longer hours of daylight to complete a victory, apostrophize the sun and moon in the poetical words, "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Aijalon!" a writer four to eight hundred years later than Joshua fancied he could make prose history out of the ditty, and founded upon it the miracle of the sun standing still. No doubt this was done in perfect good faith. It is highly probable that we have in Miriam's song the original source of the miraculous crossing of the Red Sea by the host of Israel. That which was narrated in the hyperbolic language of poetry as simply a wonderful and glorious event, is hardened by prosaic interpretation into something preternatural.

Many such probabilities might be pointed out, in perfect harmony with Greek delusion. But whether they bring conviction or not is of less importance, inasmuch as this topic is swallowed up in others still more fatal to the credibility of what the later Hebrews mistook for history, namely, the certainty that no conscience had arisen as to the sacredness of truth in history, of the sacredness of an author's name, of his title to his own writings, of the immorality of garbling or adding to them, or the meanness of pilfering from them. In no nation have we a more complete, exact and decisive narrative of the steps by which a sudden revolution was brought about by a priest and a prophetess, than in the book of Kings during Josiah's reign. Space here forbids to develop in detail the demonstrative proof which it gives, that our Pentateuch was wholly unknown to the Hebrews, from the prophet Samuel down to the reign of Josiah. In my book called "The Hebrew Monarchy," I tried to call attention to this important narrative a quarter of a century ago, and insisted that "to profess a discovery of the sacred law was to confess an invention." The argument has recently been worked out in the most convincing manner, with great fullness, in a special treatise—"The Finding of the Book"—by Rev. John Robertson, Coupar Angus, lately of the Scotch Church. It is published by Thomas Scott, Esq., Ramsgate, and to it I beg to refer my readers. Bishop Colenso has in the last ten years added largely to the establishment of the fact that the narrative books of the Old Testament are not only late compilations, variously enlarged and tampered with, but are widely inaccurate as to very ordinary matters of human life; much more are they untrustworthy as witnesses to things extraordinary.

But the Germans were much earlier in seeing these phenomena. The proofs of garbling are indeed so glaring that English divines have long been accustomed to ascribe very many obvious and undeniable marks of a later hand to *Exra*, who (they were good enough to assure us) "of course did it by divine inspiration." The long and short is that neither to tamper with ancient documents, nor to ascribe new compositions to an ancient name, was thought by the Hebrews of that age a moral offence, if it was done with a pious purpose.

It is not wonderful that the same tendencies reappeared in the Christian church of the second century, when the first gush of its present enthusiasm was spent. Literary criticism was so miserably low that among the Hellenistic Jews the Greek book called the Wisdom of Solomon passed as that king's composition; and what is more marvellous by far, the monstrous forgery entitled the Book of Enoch obtained credit. It is plainly avowed to be authentic by the writer, who calls himself "Jude, the brother of James;" it is alluded to as a source of knowledge in the first epistle of Peter, and it is reasonably to be believed that Paul drew from it many peculiarities distinguishing his doctrine from that taught by James. James and John, so far as we know, and Peter certainly at first, who were the most eminent of the disciples of Jesus, taught his moral precepts only—little concerning his human life. Paul, who came in as a meteor not very welcome to the church at Jerusalem, was resolute to owe nothing to human teaching; therefore took pains to learn nothing from the apostles and other disciples concerning their Master: nay, he avows himself unconcerned about "Christ after the flesh." And who can blame this, when Jesus himself took no step whatever to furnish future ages and distant countries with authentic copies of his discourses and a well attested account of his life and deeds? When he leaves us to *guess*, as we best may, who wrote the gospels, when, where and with what means of knowledge, it is perfectly evident and cannot be reasonably denied, that he had no foresight of the importance which would be attached to his exact words by remote nations, and no ambition to be a prophet to the world at large in distant posterity. Accordingly the whole preaching of Christianity, as known to us in the first century, was the broad doctrine of repentance from evil works and faith in a risen, ascended, glorified Christ, whose speedy return to judge the world would seat all his saints on the throne by his side. The narratives called Gospels which we now possess *cannot* be proved to have existed in their present shape until the second century, and they can be proved to abound with credulity and error; though few will doubt that the numerous gospels of that century were founded upon oral testimonies, of which private notes were taken at an early date.* But the fourth gospel, which cannot be traced higher than the middle of the second century, is a romance in violent and almost uniform disagreement with the other three that are esteemed canonical: yet it was greedily ascribed to the apostle John, just as the whole Pentateuch to Moses. There has been no more fatal sacrifice of truth to fancied edification in all Christian history than this; no forgery of mediæval Papists more disgraceful. And, marvellous to add, in this nineteenth century Christian divines who confess that the fourth gospel is historically untrustworthy—nay, is a pure fabrication written for a conscious purpose, and in fundamental contradiction both of fact and doctrine to the others, as also to the doctrine of the genuine epistle of the apostle James,—yet, to this day, speak of this gross forgery of miracle and doctrine and fact as a glorious and edifying "spiritual development." Thus, with all their clearness of criticism and high noble character, it would yet appear that they have not attained the perception that historical falsehood is an essentially evil work; and that, especially when it concerns pretended miraculous and divine events or persons, it is an immorality fraught with strife and bitterness and war and cruelty, and frauds innumerable and evils incalculable.

* In a small volume called "The English Life of Jesus," written and published by Thomas Scott, Esq., of Ramsgate, England, the English reader may find the errors of the received Gospels and the falsehoods of the fourth Gospel more fully exhibited, perhaps, than anywhere else hitherto. (This book can be obtained of H. S. Stebbins, Toledo.—*Ed. Index.*)

[FOR THE INDEX.]

RITUALISM.

It certainly seems on the face of it rather absurd to attach any serious importance to the color and fashion of vestments, the ringing of bells, the scattering of certain perfumes, the bending of one's knee at certain moments in certain places, or the form of buildings used for religious assemblies. But then here stands the fact that many men, on other topics manifestly quite rational, do attach great importance to these and similar things. And it would seem to be the part of modesty, to say nothing of charity, to assume always that the opinions, as well as the conduct, of one's fellow-men really have some rational ground to rest upon, even when we fail to perceive what that ground is.

But it especially behooves us, one might think, who believe in the coming of a one universal Religion, destined finally to take the place of, and thus put an end to, all the superstitions that now darken this fair earth, to seek for the underlying significance of every religious phenomenon presented to our observation. The Universal Religion of the Future must consist surely in the one common element, be it what it may, that runs through all existing forms of Religion. There is such a common element; and it, once discovered, and disengaged from the superin-

cumbent mass of outgrown Dogma by which it is concealed, or at least disguised, will continue to subsist and attain a splendor yet unapproached. What mind can doubt this which has escaped the trammels of theological superstition without losing, as so many now-a-days unhappily do, the religious spirit? Were there not such an element in religion, independent of all existing creeds, we should not see, as we so often do in this age of transition, a profoundly religious spirit surviving the last vestige of belief in those creeds.

Every essential element in the existing Religions, or forms of Religion rather—for it is the one common element which really constitutes Religion—must surely have its *analogue* in the universal Religion of the Future. No matter if many of the religious practices of to-day do look on the face of them absurd. They will none the less have down below the surface of things some real reason and foundation; there will always be some want of our inner life which these practices, bizarre as they may seem to a mind that has once escaped their fascination, do in their way supply. One who would appreciate, as far as can be done to-day, the true character of the Universal Religion of the Future, should endeavor to pierce through the outward shows down to this real reason and foundation; for this being ultimately found, as it always certainly will be by an honest persevering search, there may be discovered or devised a fully rational mode also, whereby that fundamental want of our nature may be adequately met. And thus will be developed one feature more of the Universal Religion of Humanity.

It matters not how much the several elements of the forms of Religion which now drag out a moribund existence among us may lay claim to a supernatural origin. That will in no wise deceive a mind really and profoundly emancipated from theological superstition. That the claim for supernatural origin was made in the first instance, and even continues now to be maintained, for the most part in good faith, he will unreservedly admit. The most completely emancipated minds are those who recognize, as the natural law of human intelligence, the fact that, at the outset, it must needs speculate on all subjects upon a theological method. But none the less, or rather all the more, will he also perceive the other fact, that these same elements, which claim a Divine, had really a Human, although generally a spontaneous, origin. Now that which springs up spontaneously to meet a genuine want of human nature can permanently disappear only on being replaced by something which will better supply that want.

The genuflections and posturings, the incense burnings, chantings and processions of the Ritualists seem absurd to us; they really are absurd regarded as offerings made to God, to please and gratify him. And so, even, may seem and really be the noble piles left us by the ecclesiastical architects of the Middle Ages. But Westminster Abbey and the Cathedral of Cologne are noble piles nevertheless. And the Masses of Haydn, Mozart and Beethoven are sublime triumphs of musical genius. Let one be ever so completely emancipated from theological beliefs, the finely attuned soul will still *feel* that the Mass "performed" ever so perfectly in the concert-room is a very different thing from the same Mass "celebrated" in the Cathedral. And an immeasurably less noble thing! He is to be pitied who, being present at the latter, does not experience a profound religious thrill!

In religious worship, regarded as a phenomenon of human nature, there are, and always have been, two distinct elements. Worship has always been, in the intention of the worshippers, although in very different degrees, an offering made to some superior Being, and above all to the Supreme Being, so far as a one Supreme Being has been recognized; an offering supposed to be more or less grateful to him, and, as such, capable of bringing down upon the worshippers favors from his hand. But worship has always been, however unconsciously to the worshipper, a culture of the Ideal. And that this element has been to some degree recognized, too, seems indicated by the very term *Cultus*. As a matter of fact, especially, it has ever been an indirect culture of the moral nature of the worshipper. As a contemplation of a Being *above* him, it has helped, even in its rudest and most barbarous form, to develop the sentiment of veneration, so indispensable to all real aspiration. And in so far as the Supreme Being came to be not merely an irresistible Power but the Ideal of Perfect Goodness, its contemplation as naturally tended to assimilate the worshipper to itself.

Now this latter element is quite as much common to all forms of religion in the past as is the former, although very liable to be overlooked as long as religion remains in any wise theological. But what is more important to be observed is, that it is entirely independent of all theological or superstitious belief. It is an element that cannot but survive the decay of such beliefs, however far that decay may go, and remain an integral element of religion, and one of dominant importance, too, when religion shall have become ever so completely human, ever so exclusively mundane.

But from this point of view the Ritualist movement puts on quite a new aspect. Whatever other elements there may still seem to be in it worthy of reprehension, as a claim, on behalf of the æsthetic sentiment, to its due share in the institution of worship, it ceases, at all events, to be absurd. And it may even be entitled to respect; as most assuredly is its claim, as above formulated, to serious consideration.

Art, in all its forms, has at least this much in common with the religious spirit, that it seeks for ideal

perfection. There is a certain solidarity between all the different sorts of perfection. Aspiration after the best in any one direction reacts favorably upon the pursuit of goodness in all other directions. And if art will sometimes, particularly the most special arts, aim, or seem to aim, only at technical perfection, perfection of mere form irrespectively of subject matter, its grandest inspirations evidently come from some higher and nobler impulse above itself. Traced down to its last analysis, this higher and nobler impulse is always the aspiration after the ideal perfection of Human Nature itself. And what but this is the essential spirit of Religion?

The natural connection between religion and art it is, at all events, easy enough empirically to observe as a fact. The noblest architecture, the noblest painting, the noblest sculpture, the noblest music, have all manifestly been religious. And if the same does not seem on a superficial view to hold good of poetry, that is perhaps from our want of a profound conception of the real nature of religion, rather than from any less degree of religiosity in this most general form of art.

It can hardly fail to be encouraging to those who believe in the gradual growth and development of one universal religion, destined ultimately to replace, and by replacing abolish, all the now prevailing forms of superstition, to trace in those forms the sound element underneath the worn-out covering; and it were wise even to seek for this sound element not merely as an encouragement but also for direct instruction, and because the spontaneous institutions of the human race can be finally abolished only by an adequate replacement. Those profound needs of our inner nature whence the various elements of existing religious forms had their origin, cannot remain permanently without satisfaction. They must needs be better supplied by some more rational institutions, ere the human race can possibly dispense with its spontaneous institutions, let these be ever so much loaded down with abuses.

The worship of God will never be abandoned except on condition of being replaced by the worship of Humanity. A Cultus stripped of all superstition, based upon ideas exclusively scientific in their character, can be nothing but a worship—that is, a cultus—of humanity. For what is there, what can there be in our idea of God, when all that is superstitious is dropped, except an IDEALIZED HUMANITY?

Can we really and seriously imagine the universal religion of the future to be absolutely without a cultus—to have no system of worship properly so called—all systematic culture of the ideal to be deliberately given up? Surely not if we consider what is the true function of worship in religion. In this age of transition we are too apt perhaps to confine our attention exclusively to the function of pure intellect in religion. To the untrammelled intellect it belongs doubtless to answer the question: *What is true?* Although even in this its own sphere it can by no means functionate in so entire independence of sentiment as is pretended by the metaphysical philosophy. For the most important of all the many questions into which the one question, "What is true?" naturally subdivides itself, is surely, "What is good?"—a question evidently no more accessible to the man who has never known by actual experience the sentiment of purely disinterested sympathy than is the theory of color to the man born stone-blind. But let pure Intelligence have ever so clearly demonstrated what is true, including moreover what is good, it remains yet to bring home this truth to the minds of men, and this goodness to their hearts, and so to apply both to their practical lives. In the mass of men pure intellect is altogether too sluggish to enable a merely logical demonstration to take firm hold of their being. The true ideal of life must be enabled to seize their imagination and entwine itself around their affections.

It is, then, the presentation of the truths demonstrated by the intellect, especially the supreme order of truths furnishing the ideal of life, under forms of ravishing beauty and seductive loveliness to the imaginations of men, through their imaginations seizing their hearts, that is the function of art in religion. And this is worship. None the less worship when stripped of the last vestige of superstition.

Are not the rituals performing, then, a really useful function, however different from that they themselves imagine they are fulfilling, in keeping alive, beyond the pale of the Roman Catholic church, some of the best traditions of that church, until the day comes for pressing them into the service of the universal Religion of the Future; and especially in maintaining a standing claim on behalf of the employment of our æsthetic resources in commending to the imaginations and the hearts of men, and so enforcing upon their lives, the highest result of the intellect? Is the fact that sublime moral and religious truths shall at last have been positively demonstrated by science, any reason for not employing the resources of art in rendering them attractive to men? Are men in general so intensely rational, so ardent, moreover, in their love of and desire for goodness for its own sake, that they stand in need of no sort of persuasion to embrace the Truth and to do the Right? Have the mass of men no sort of inducement to prefer in any case the false to the true? No temptations to follow after evil rather than to strive for the good? Does goodness no longer need striving for? Because we have outgrown the superstition of total depravity, doctrines of devils, etc., are we quite sure that the path of virtue is the broad and easy way, full only of flowers and obvious joy, certain therefore to be taken by every one as soon as it is but pointed out to him? Is it sure to be enough

henceforth to know what is the right, in order to have it done by everybody? Are the mass of men rational enough even to comprehend the demonstrations of science, when these are ever so perfect? Do they at all events care enough about truth and goodness in the abstract to take the trouble to comprehend those demonstrations?

Or must not religion always need, when her doctrines have become ever so completely scientific, that truth and goodness shall be presented to the masses of men under an aspect of beauty? Nay: are not truth and goodness naturally also beautiful, so that, when art shall have idealized them to her uttermost, she shall only have made them more profoundly true?

To be really enduring, religious dogma must be elaborated by the thinker. And that means, in this age, that it must be scientifically demonstrated. To acquire its just and necessary social predominance, it must be popularly and therefore summarily disseminated—the true and normal function of the Catechism. But that predominance can acquire its rightful completeness, nay, even the dissemination itself can be finally entirely accomplished, only by the presentation of that dogma under forms of ideal loveliness. In one word, Religion becomes fully and completely Religion only when condensed into a corresponding Worship. And in this fact lies the true sociological significance of Ritualism.

BRENTWOOD, L. I.

HENRY EDGER.

THE ASSAULT UPON THE CORNER-STONE.

[From the New York Union Advocate, June 1.]

While we are discussing our minor and unessential points of theology, it is well for us to remember that the enemy is attacking the very corner-stone of religion itself. We cannot shut our eyes to the fact that infidelity is advancing with alarming strides. While our statesmen are proclaiming the benefits of a Christian education, while our clergy are insisting upon their dogmatic theses, scepticism pervades the whole atmosphere of thought, leads the most learned societies, colors much of the religious literature of the day, and even mounts into the pulpit of the Church. There is very little interest now in the public mind as to the controversies between the sects of Christendom: the doubt and discussion applies to the truthfulness of Christianity itself. Men have not for fifteen hundred years been so unsettled upon this subject as now. Unbelief does not hide in corners and quietly go its way, it is organizing and proclaiming itself; it gathers into societies, it publishes newspapers, it erects chapels, it scatters tracts, and speaks from the platform.

Such men as the Rev. Mr. Voysey in London, and the Rev. Mr. Frothingham in New York, publicly argue from their pulpits to large congregations against the Scriptures, and proclaim that Christianity is the enemy of mankind. A society organized in our country to combine Atheists, Theists, Infidels, Materialists and Spiritualists in one common cause against the Redeemer's kingdom, has already collected a capital stock of \$58,000, and is constantly adding to it by subscriptions from all parts of the land. It proposes to flood the United States with documents against the inspiration of Holy Writ and the claims of Jesus Christ. Several newspapers as the organs of these people have already attained a large circulation. They declare that through the leadings of science the human mind has progressed beyond the Bible, and that the ecclesiastical organizations of Europe and America are honeycombed with doubt. Christians will some day have to stand shoulder to shoulder against this terrible foe, and if they must unite for self-defence, would it not be better for them to do so now?

JEFFERSON'S ADVICE.

Read the Bible, then, as you would Livy or Tacitus. The facts which are within the ordinary course of Nature you will believe on the authority of the writer, as you would do those of the same kind in Livy or Tacitus. The testimony of the writer weighs in their favor, in one scale, and their not being against the laws of Nature does not weigh against them in the other. But those facts of the Bible which contradict the laws of Nature must be examined with more care, and under a variety of phases. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong, that its falsehood would be more improbable than a change in the laws of Nature, in the case he relates. For example, in the book of Joshua we are told the sun stood still several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showings of blood, speaking of statues, beasts, &c. But it is said the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the laws of Nature, that a body revolving on its axis, as the earth does, should have stopped suddenly, should not by that sudden stoppage have prostrated animals, trees, buildings, and should after a certain time have resumed its revolutions, and that also without a general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the laws of probability?—Jefferson in a Letter to Carr, Aug. 10, 1787.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Enclosed is two dollars, for which please send THE INDEX to William Lloyd Garrison, Boston. If you have the numbers, I should like him to have them from 23 July last; if not, do the best you can. I should like to have Mr. Garrison so interested in your movement as to take the lead in this region in forming auxiliary societies to yours, in order to overthrow Church and State influences before they have to be met by force. He is pretty free now, and is only interested in the woman question, I think. I have fought with him since 1833 on the slavery question; I am too old to take any active part in a new battle, but would be very glad to unite with him again so far as I can in this cause. You may add my name for one share (\$100) towards the \$50,000. The amount I will pay whenever it shall be needed, without regard to the whole \$50,000 being subscribed."

"It grieves me to write without sending on my name towards the stock subscription to the Index Association, and I feel I owe an apology therefore. I am a mechanic, dependent upon Saturday night for bread and butter for self and family. Many are the books I thirst after, and feel I must have or perish (or stagnate, another word expressing the same meaning), but have to forego. Often I grow sick at the thoughts that will arise, and wonder whether the first great conundrum of the Catechism on the Chief End of Man has ever yet been answered! I wish every one of your subscribers felt the need of (shall I say *its* or) your success so fervently as to subscribe, or feel compelled to apologize for the omission."

"Enclosed find one dollar, and continue to send THE INDEX until I order it stopped; and don't me as soon as my subscription expires, and I will remit. Also find ten cents for two back Nos. 90, containing 'A Fortnight in a Dutch Town,' which answers the question so often put to me—'What kind of society should we have, if all men were unbelievers of the Bible?' Also find twenty-five cents for 'Lecture on the Bible,' by Rev. Chas. Voysey, as my papers get so worn lending I prefer the tracts. I expect to get some new subscribers for you soon."

"I send you herein one dollar for your INDEX for half a year. The reason I don't send for the whole year is that I am now in the four-score and seventh year of my age, and I find it necessary to change my residence. I do not now know where I may locate myself, if I should live; and I think I had better determine my residence soon. From what I have read in your paper, I think I shall not be without it, if I should live, as free thought and independence of mind are to me the mainspring of life."

"I wish you to continue the paper, and if you did not receive the money I sent, notify me of the fact and I will send again. Will send P. O. order next time. Am sorry if the money is lost, as I am an invalid and poor, and can ill afford to lose it. The paper I must have, as it is nearly all the spiritual food and comfort I have."

"I wish one hundred copies containing 'Persons and Ideas' could be scattered among the dry bones of Poughkeepsie."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the new EXPRESS BUILDING on St. Clair Street, opposite the WAREHOUSE OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending June 12th.—C. A. W. Crosby, \$1; J. W. Winkley, \$2; J. B. Sargent, \$2; Hugh B. Brown, \$2; Chas. Howard, \$2; Geo. Chamberlain, \$2; Miss Constantine, \$1; J. Maddock, \$1; Dr. H. Knapp, \$1; Wm. W. Smith, 50 cts.; E. M. Davis, 50 cts.; W. W. Skinner, 50 cts.; Drs. Hartwig & Cole, \$2; Dr. W. W. Grant, \$10; Dr. E. S. Barrows, \$10; J. J. Burris, \$2; W. E. Booroom, \$12; J. L. Linn, \$12; A. Werra, \$10; J. P. Dinmore, \$20; Maria Mendel, 50 cts.; W. H. Van Brunt, 50 cts.; W. W. Maynard, 50 cts.; Wm. Walker, 50 cts.; O. E. Hobbs, 50 cts.; Dr. H. H. McCabe, 50 cts.; Sargent & Carter, 50 cts.; W. S. McDowell, 50 cts.; J. M. Detsou, \$1; Chas. S. Foote, 50 cts.; H. G. White, \$10; Theo. Wehle, \$2; Toledo Printing Co., \$10; Prof. E. Whipple, \$2; S. L. Wilder, \$10; H. L. Croon, \$2; Wm. Dudgeon, \$2; Rev. H. L. Howard, 50 cts.; E. B. Volcott, \$2; H. O. Bigelow, \$2; C. B. Lusk, 50 cts.; Henry N. Stone, \$10; J. A. Allen, \$2; C. A. Gurley, \$2; Geo. W. Smith, \$2; S. H. Smiley, Jr., \$2; L. D. Wright, 50 cts.; Philena Carkin, \$2; Mrs. J. G. Kinley, \$1.00; Dr. W. M. Ogden, \$1; Hugh B. Brown, \$2; G. P. Baskette, 50 cts.; Frederick Beck, \$10; B. F. Smith, 10 cts.; Benj. Rodman, 20 cts.; Wm. Waggoner, 50 cts.; A. L. Bailey, 10 cts.; A. L. Houghton, \$1.50; T. A. Kinney, \$2.50; Jessie S. Moss, \$2; H. H. Howard, 25 cts.; George Lewis, 10 cts.; J. Knight, \$2; W. W. Randall, 50 cts.; Lewis Boutelle, \$2; David Wright, \$1; Geo. Draper, \$2; Johnson Stover, \$1; Isaac Mills, \$1; Edw. M. Davis, \$20.00; Mrs. Lucella Mott, \$20.00; C. A. Greenleaf, 35 cts.; M. J. Mackintosh, 15 cts.; Chas. Mason, \$1.10; Wm. R. Grow, 50 cts.; Laura M. Fleming, 60 cts.; Josephine S. Titton, 15 cts.; J. D. Moyer, 30 cts.; Walter H. Wilney, \$1.25; D. A. Robertson, \$2.50; Mrs. E. S. Miller, \$10; A. J. Strambagh, 50 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH, \$100.

The Association having announced the publication of *THE LANCET*, the Directors have decided an assessment of ten per cent. on all shares for the year ending Oct. 30, 1879. All future descriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. on the stock actually subscribed; and the sum assessed will be exactly completed by the subscription. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED ELSEWHERE, FIVE HUNDRED SHARES, \$50,000			
THOMAS MURFORD,	New Harmony, Ind.,	One Share,	100
D. AYRES, JR.,	Brooklyn, N. Y.,	"	100
Mrs L. E. BLOUNT,	Evansville, Ind.,	"	100
"	Danville, Ohio,	"	100
"	Bryan, Ohio,	"	100
J. T. BRADY,	Sabetha, Kan.,	"	100
"	Northampton, Mass.,	"	100
MAX PRAGHT,	Cincinnati, Ohio,	"	100
H. HETTERMAN,	Tolco, Ohio,	"	100
C. FOLSON,	Zanesfield, Ohio,	"	100
B. C. EYTHMAN,	Palmyra, Mo.,	"	100
J. O. MARTIN,	Indianapolis, Ind.,	"	100
A. FOLSON,	Boston, Mass.,	Two	200
W. F. HEIKES,	Dayton, Ohio,	One	100
HISAN COLT,	Susp'n Bridge, N. Y.,	"	100
SAMUEL COLT,	Worcester, Mass.,	Two	200
CHARLES NASH,	Livonia, N. Y.,	One	100
"	Osborn, Ohio,	Two	200
E. F. WOODARD,	Mt. Carroll, Ill.,	One	100
H. A. MILLA,	Dover, N. H.,	"	100
J. W. BARTLETT,	Taylor's Falls, Minn.,	"	100
OSCAR ROOS,	Genoa, N. Y.,	"	100
Mrs E. S. MILLER,	Cincinnati, Ohio,	"	100
JAS. B. STONER,	"	"	100
D. K. INKES,	"	Five	500
A. TATT,	"	One	100
S. L. WILDER,	"	"	100
PETER H. CLARK,	"	"	100
G. K. WITTINGTON,	"	"	100
J. T. SUTTON,	"	"	100
WALTER F. AUSTIN,	Pittsburgh, Pa.,	"	100
MISS C. E. NOBLES,	Cincinnati, Ohio,	Two	200
JAS. FISCHER,	Shreveport, La.,	One	100
G. H. HOLZMAN,	Pittsburgh, Pa.,	Five	500
L. VON BLASINGHEM,	N. Y. City, N. Y.,	One	100
W. H. BOUGHTON,	Brooklyn, N. Y.,	"	100
F. P. CHAMBERS,	"	"	100
TISSU L. BROWN,	Binghamton, N. Y.,	"	100
A. McD. YOUNG,	Milwaukee, Wis.,	"	100
G. W. PECKHAM,	"	"	100
C. T. HAWLEY,	"	"	100
WM. BECKER,	"	Five	500
Mrs. G. D. NOBIS,	"	One	100
ROBT. C. SPENCER,	"	"	100
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"	New Bedford, Mass.,	"	100
M. H. DOOLITTLE,	Washington, D. C.,	"	100
M. S. BRACE,	Lawrence, Kan.,	"	100
L. S. BAON,	"	"	100
C. ROBINSON,	"	"	100
HENRY STAGO,	St. Louis, Mo.,	"	100
J. C. ROONEY,	"	Two	200
JACOB SPRINKEL,	St. Joseph, Mo.,	One	100
R. P. HOLLOWELL,	Boeton, Mass.,	Five	500
ELIUS V. HIGHT,	"	"	100
JAS. A. DUPES,	"	One	100
E. S. DURHAM,	"	"	100
JOSE F. MULLS,	"	"	100
J. C. HAYNES,	"	Three	300
G.	"	"	100
GEO. W. PARK,	"	One	100
FREDERICK BECK,	"	"	100
J. W. WINKLEY,	"	"	100
D. J. KING,	"	"	100
Mrs R. B. BOWKER,	"	"	100
"A Friend"	"	"	100
Mrs H. E. STEVENSON,	"	One	100
M. LUCE,	"	Two	200
HENRY N. STONE,	"	One	100
E. S. BARROWS,	Dayenport, Iowa,	"	100
W. W. GIBART,	"	"	100
Mrs. F. W. CHRISTERN,	New York, N. Y.,	"	100
W. WELCH,	New York,	"	100
W. E. BOORAKE,	"	"	100
J. LIENAN,	"	"	100
H. G. WHITE,	Buffalo,	"	100
J. P. DIMESMORE,	"	Two	200
B. W. PIERCE,	"	Ten	1,000
JOS. T. WHITE,	"	Five	500
L. E. JONES,	Detroit, Mich.,	Two	200
W. W. MEDDAUGH,	Detroit, Mich.,	Five	500
EDW. M. DAVIS,	Philadelphs, Pa.,	One	100
Mrs. LUCRETIA MOTT,	"	"	100
WERNER BOECKLIN,	Burlington, Iowa,	"	100

"In many parts of France," says a reviewer of the new edition of Sir Charles Lyell's "Principles of Geology" in *Nature* for April 11, "the destruction of the woods has proved a source of very great injury, as they caught the rain and parted with it slowly, the roots all the while protecting the soil. But now that the woods have been cut down, the water runs off at once, scouring away the earth from the slopes of the hills, and in the valleys causing sudden floods which sweep everything before them. In America it is especially interesting to watch the effect produced by man in this way upon climate and water supply." These statements are apparently made on the authority of Sir Charles himself. They are worthy of serious attention in this country, where the effects of our wanton waste of forests are something more than "interesting."

"Peace without justice is not peace, but a truce of war," is a noble saying of Professor Newman.

The Index.

JUNE 22, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 88, Toledo, Ohio."

THE BATTLE OVER THE BIBLE.

A telegraphic dispatch to the Toledo *Commercial* describes a significant occurrence at the third day's session of the Seventeenth Annual Convention of the "International Young Men's Christian Association." The whole report is interesting, and we subjoin it:—

LOWELL, June 14.—At last evening's session of the Y. M. C. A., fraternal addresses were delivered by Rev. D. Banks, of Edinburgh, and Prof. Milligan, of Aberdeen, Scotland. Rev. John Marshall Long also delivered an address. The topic presented was the "Temptation of Young Men." The speakers were Hon. C. Brainard, of New York; Joseph Anderson, of Waterbury, Conn.; Rev. J. G. Joyce, of Philadelphia, and H. P. Floyd, of Cincinnati. Mr. Lathrop, of New Jersey, spoke in favor of opening public libraries on the Sabbath, for the suppression of houses of bad fame and gambling houses.

In the Young Men's Christian Association Convention this morning, a resolution was offered by Rev. T. A. Ferny, of Pennsylvania, to the following effect,—That this International Young Men's Christian Association Convention pledges itself to resist to the utmost all attempts that have been made or that may be made to exclude the Word of God from the public schools of the nation, and that where it is temporarily excluded, we will use special efforts to put the Bible in every Roman Catholic family.

Considerable discussion was excited by the proposition, and among other speakers, T. G. Strout made an argument in opposition to the resolution maintaining that the country is a free one, where no trammels of sect should be established, or attempts at undue religious pressure sustained. These expressions were greeted with hisses, mingled with faint applause, from every quarter of the house. Great excitement prevailed. The efforts of the presiding officer and the good judgment of some of the delegates lulled the excitement, and an apology was made for the acts of disapproval, and Strout concluded his remarks. The resolution passed, when the topic of 'lectures and lecturers' was treated upon by Rev. Mr. Morton of New York.

At the afternoon session the standing committee reported a series of resolutions:

1. Endorsing the "Association Monthly" as the official organ of the Association, and authorizing the Executive Committee to provide for its publication in its present form, and, if deemed expedient, make a weekly issue, etc.

The resolution called out a lively debate. Mr. Cowdret, of Detroit, thought in its present form it was read by but few, containing as it does many reports of societies and advertisements. It was not read by the masses, and was not worth ten cents a ton.

Mr. Frink wanted an organ to make prominent proper literature for a news-stand. Selling the current morbid literature of the day was worse than four lager beer saloons.

Mr. Bralnard, on the Executive Committee, said, if a tithe of the money expended on the erection of public edifices and elegant rooms throughout the country had been applied in a wise direction, a far different sheet could have been circulated. A member thought that an active daily of ten thousand circulation would be worth more to the Association than a million of monthly issues as now conducted. He wanted a paper that would be sought after by adults, and that children would cry for.

The resolutions were generally passed, and the resolution to appoint an Executive Committee for three years introduced, considerable difference of opinion arose. The report embraced all the old members who had served six years, and all from New York.

New York.

Mr. Anderson, from Boston, thought that other places than New York were entitled to it. Cincinnati had money and brains, and so had other cities. He wanted an infusion of new blood, and moved the addition of three each, from Cincinnati, Philadelphia and Boston. Mr. Martin, of Brooklyn, said that, although contiguous to the city of New York, the Brooklyn Association are unable to find out anything from the Executive Committee. Mr. Braicard replied that, as far as the combinations were concerned, he had never yet been able to get the man he wanted for President of the Association. Mr. Miller made a happy reply.

The following are the names of the Committee:—Charles Brainard, W. P. Lee, Jos. Stokes, Jr., Timothy G. Sulloway, Jr., Thomas Cochrane, Jr., and Roswell Miller. Various other resolutions were acted on relative to general business, and to-morrow fixed as the time for subscription to the organ of the Association. All the little unpleasantnesses were

amicably adjusted after the adjournment.

In the New York *Post* of June 12, another aspect of this Bible-in-schools controversy is presented:

Nowhere has opposition to the reading of the Bible in the public schools taken such serious shape as at Long Island City. During the trouble last fall, even riot was threatened; the different departments were at loggerheads, and, when the teachers were assaulted and stoned in the streets, the courts afforded them no protection; several children were expelled under the rules of the school for disobedience, and many were sent to school only to excite the public feeling by behaving in such a manner as to secure their expulsion.

The Roman Catholics made a strong protest against the reading of the Bible, and after contending for several months, the matter rested until the Board of Education received notice of an appeal to Superintendent Weaver. Yesterday his decision was filed with the clerk of the city. The following are extracts from it:—

"The claim by trustees of the right to enforce the attendance of pupils in the public schools upon religious exercises therein has been frequently passed upon in this department by my predecessors in office, and by myself, and it has uniformly been held that no such right legally existed. The object of the common school system of this State is to afford means of secular instruction to all children resident therein. For their religious training the State does not provide, and with it does not interfere. No distinction is to be made between Christians, whether Protestants or Romanists, and the conscience of none can be legally violated. There is no authority in the law to use as a matter of right any portion of the regular school hours in conducting any religious exercises at which the attendance of scholars is made compulsory. On the other hand, there is nothing to prevent the reading of Scripture or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily or by the directions of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school."

"The action of the Board of Education of Long Island City, in directing the reading of a portion of the Bible as an opening exercise in the schools, or excluding pupils from these schools on the grounds of declining to be present at such reading, has been without warrant of law.

"The appeals must therefore be and are hereby sustained. The proper course for those who are dissatisfied, or who desire a different or more explicit regulation on the subject, is to apply to the legislature for such enactment as will meet their views."

Mr. Weaver fortified his position by adducing the opinions of Secretary Spencer and V. M. Rice. Of course the decision does away with the reading of the Bible during school hours in Long Island City, and, as the principles are the same in every case, the decision affects the entire State.

At 9 o'clock this morning the schools were opened as usual. The Bible was read and prayer was offered. Soon after a great crowd of people collected about the First Ward school to witness the application for admission of the expelled children. They were duly presented, but the Principal refused to receive them unless they conformed to the rules, which they declined doing. The Board of Education will appeal from Mr. Weaver's decision. Their official life, however, is short, as they will doubtless be removed in July by the new Mayor, who was elected principally on this issue. The Roman Catholics were greatly incensed when the Principal refused to receive the children, and it is feared that trouble will ensue.

Consider these two extracts in connection.

On the one hand, the "International Young Men's Christian Association" passes a resolution pledging its members "to resist to the utmost all attempts that have been made or that may be made to exclude the Word of God from the public schools;" and a protest offered on the spot by a liberal member is greeted with "hisses" and "faint applause."

On the other hand, the New York Superintendent of Public Instruction makes a decision which excludes Bible-reading and all other religious exercises from the schools of the entire State; and the only appeal lies to the State Legislature.

What is to be the final issue of the controversy so uncompromisingly waged?

If the New York Legislature passes a law overruling the Superintendent's decision, and requiring Bible-reading in the public schools, the matter will not rest there. Sooner or later this question of free and unsectarian education must in some shape or other be carried up to the United States Supreme Court. Under the Constitution as it now is, the Evangelical cause can receive no support. The separation of Church and State is so clear in our national organic law that the action of the Superintendent will be sustained. But the Evangelicals will not accept this solution of the question. "Error always dies game." The moment the whole Church party perceives the impossibility of maintaining its present ascendancy in our educational system, that moment will it perceive the necessity of the Christian Amendment of the

United States Constitution, if it is determined to preserve this ascendancy. Then will begin a really active and formidable attempt to secure that Amendment. We commend these considerations to the most thoughtful attention of the liberals of America.

MASSING THEIR FORCES.

There is a paper in Pittsburgh, Pa., which calls itself the *Christian Radical*. Its "Radicalism" realizes the wish of Sidney Smith, who sighed one hot day to "take off his flesh and sit in his bones;" while its "Christianity" resembles John Phoenix's old lady, who went to a dentist to have a tooth pulled and had her whole skeleton neatly extracted. What with the fleshlessness of the one and the bonelessness of the other, it is hard to decide whether the *Christian Radical* is on the whole more osseous or gelatinous. Its piety is as soft as a deliquescent jelly-fish, while its thought is as nutritious as a thoroughly picked drumstick.

The above paragraph was written several weeks ago, and has been ever since crowded out of our columns. The *Christian Radical*, having meantime changed its name to the *Union Advocate*, is now published at New York under the editorial management of "Clergymen of various Evangelical Denominations." This change is very significant. Formerly the paper was devoted to the advocacy of a union of all Evangelical Christians with "no creed but Jesus Christ;" and it fought with equal imbecility against creeds, on the one hand, and free thought, on the other. Such an attempt at union is futile on the face of it, as every one knows who studies the history or logic of Christianity in the most superficial manner. There could be no future for a paper started with such a self-contradictory purpose; and we only wonder it could live as long as it did. The *Union Advocate*, removed from Pittsburgh to New York, is of a very different character. It now urges with vigor, ability and earnestness a union of all Evangelical Christians on the basis of the "great fundamental" doctrines of Christianity; and we all know what that means. It declares that "the Church is one, and that it is FEASIBLE and VERY IMPORTANT to make this unity AT ONCE manifest to the world." (We copy just as capitalized by the *Union Advocate* itself). In short, it proposes, with great force of logic and great determination of purpose, to effect an alliance, offensive and defensive, of all the Orthodox sects; and it takes hold of this measure in a spirit that means business and must produce a deep impression on the churches in the course of time.

This transformation of the *Christian Radical* into the *Union Advocate*, we repeat, is very noteworthy as a sign of the times. Able and popular writers contribute to its columns; and a significant article entitled "The Assault on the Corner-Stone" (copied on a previous page of our present issue) shows that the "union" they advocate is not chiefly desired for sentimental purposes. The tendency to a consolidation of forces and concentration of energies on the part of all the Orthodox sects is too marked to escape the attention of any watchful student of the age; and this new sheet is only one of many similar indications of it.

Supposing that the contemplated union of all Evangelical denominations can be effected (and nothing but the dread of growing free thought, the common enemy, will ever act as a centripetal force to bring them together), the unification of the Protestant Church of the United States will pave the way for a vigorous attempt to secure the passage of the Christian Amendment to the Constitution. This will not happen in one year, or in two. Such great movements are of slow growth. But that will be the necessary result. It is mutual jealousy, far more than respect for spiritual liberty, that now operates to make the sects hesitate to take up the Christian Amendment project. Remove this obstacle, and they will soon begin to feel the power of the Christianizers' logic. Looking forward as we do to a time when this Protestant Union shall be an accomplished fact, and seeing clearly that it will be only the beginning of a powerful effort to Christianize or Protestantize the United States Constitution, we have curiously watched for some indication of sympathy with the Christianizers in this new though coy ally of theirs. The following brief article suffices to show that the undercurrent of the *Union Advocate's* sympathies is setting in their direction, though perhaps in a half-conscious manner—

THE GREAT SEAL OF THE UNITED STATES.—Apropos of the discussion of the proposed "religious amendment to the Constitution of the United States," there is an interesting confirmation of the foresight and religious feeling of the founders of the Government in the inscription and devices upon the reverse of the great seal of the United States. With-in an equilateral triangle the well known symbol of Deity is the All-Seeing Eye. Over it are the words—"Annuit Cœptis," i. e., "He assents to our undertakings." Underneath is the legend—"Novus ordo Sæculorum," i. e., "The new order of the ages." Between these inscriptions is the date MDCCLXXVI.

The reader may find an engraving and a full account of this seal in Loesing's *Pictorial Field-Book of the Revolution*. Read in the light of the century which has nearly passed since its adoption in that ever-memorable year, how prophetic are its legends, and how ceaseless has been the watchful care of that unsleeping Eye, which has approved our great undertaking, in the beginning of this new order of things! If the Fathers of our Republic did not insert the name of God in the Constitution, they surely did not forget him in the great seal which legalizes all its public acts.

MORE PETITIONS.

The following lists of signatures to the remonstrance against the Christian Amendment of the United States Constitution have been received since our last issue:—

Mrs. Mary J. Wilcoxson sends ninety-three names from Lawrence, Kansas; Mr. J. P. Greenleaf, Boston, Massachusetts, eleven; Mr. David Wright, Des Moines, Iowa, thirty-one.

LIBERAL THINKERS AND SECTARIAN INSTITUTIONS.

Constant appeals are made by the directors of sectarian institutions to the general public for contributions to their funds. They apply to Unitarians, Radicals, "Free Religionists," as freely as to their own people; and many of these last-named classes subscribe freely under the idea that they are thus carrying out their own unsectarian principles and showing that respect for the conscientious belief of others which they claim for their own.

But it seems to me a nice discrimination should be exercised in affording assistance to such institutions. I do not at all question the right of any sect to establish schools or hospitals, or benevolent or economical associations of any kind to favor their own views. Indeed, those who hold their religious tenets to be of supreme importance, both as regards this life and the next, may well feel called upon to make them their first care in everything. It is a standing wonder how any one who has once received the tremendous belief into his mind that the eternal salvation or damnation of immortal souls may depend upon his exertions, does not, like Hamlet—

"From the tablet of [his] memory
* wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there,
[That this] commandment all alone shall live
Within the book and volume of his brain,
Unmix'd with baser matter."

That men professing to believe that money rightly applied can help on this work, should yet build fine houses, wear costly clothes, drive expensive equipages, and let these salvation-producing institutions languish, seems a strange anomaly.

But ought those who believe most sincerely that these doctrines are not only false but pernicious, that they hinder the progress of humanity and destroy the good influence of religion, contribute money to build up institutions whose object is to keep up the influence of these views?

The only difficulty in meeting this question arises from the blessed inconsistency of human nature. Men are so much better than their creeds, and do so much good in spite of them, that we are tempted to help everybody to work in his own way, although it may not be the one we most approve.

But where, as is often the case, there is a free college beside a sectarian one, or a hospital which cures by science and skill instead of by prayers and the laying-on of hands, it seems a plain duty for those who believe that truth is good and falsehood evil, to support the former before the latter.

That we should feed, clothe and teach the needy, whatever their religious views, is a plain precept of humanity,—so also that we should accept their good work whatever it may be; but that we should aid others to build costly churches or establish sectarian schools or newspapers in the support of views which we believe to be false and pernicious, seems to me an excess of liberality that becomes a weakness. What is our duty in this matter? E. D. C.

RELIGION AND MORALITY.

I.

No great religion has ever existed which has not, at least in its highest and purest teaching, proclaimed morality to be an essential part of itself. The Hebrew religion may be said to have begun as an organized social power in the Law alleged to have been given by Jehovah to Moses,—that is, in the Ten Commandments. But six of the Ten Commandments are ethical, referring strictly to duties between man and man, and not to duties towards God. And after the religion had developed into shewy and punctilious ceremonial, the prophets were continually reminding the people of the moral character of their faith,—as when they cried in the name of Jehovah, "I desired mercy, and not sacrifice;" "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Turning to the New Testament as the primitive utterances of the Christian religion, we find the same strain continued and emphasized. A distinguishing, if not the special, characteristic of the teaching of Jesus was, that he set forth constantly the superiority of inward truthfulness, purity, kindness, good deeds, to mere religious profession and ritual. "By their fruits ye shall know them"—was his test of piety. The heretical Samaritan, devoting himself to acts of humanity, he held up for example before the pharisaic ceremonial observance and doctrinal conformity of the priest and the Levite. Paul, too, though eminently a theologian and having a mental temperament inclining to religious mysticism, yet laid great stress on the ethical virtues. "Owe no man anything," he says, "but love; for love is the fulfilling of the law." "Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." "If thine enemy hunger, feed him." "Abhor that which is evil; cleave to that which is good." He roundly scolded the members of the Corinthian church for their vices. And the words of the epistle attributed to James have passed into a proverb—"Faith without works is dead."

If we look into the best teaching of other religions, we must recognize the same fact, that morality is regarded as an essential and vital part of religion.

Brahminism, which probably more than any other faith has laid stress on the purely spiritual, mythical, and contemplative side of religion, has also such fine doctrine as this—"The way to eternal beatitude is open to him who without omission speaketh truth." "If any one assumes the garb of the religious without doing their works, he is not of the religious. Whatever garments he wears, if his works are pure, he belongs to the order of pure men." "To a man contaminated by sensuality, neither the Vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, will procure felicity." "A wise man must faithfully discharge all moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low, if he performs ceremonial acts only, and fails to discharge his moral duties." "The sacrifice of a thousand horses has been put in the balance with one true word, and the one true word weighed down the thousand sacrifices."

The religion of Zoroaster made, as its most objective point, the moral battle of the soul with evil. To keep pure in body and mind was one of its most constant precepts. "I lay hold on all good thoughts, words and works,"—this, the language of one of its liturgies of worship, was its appointed way of salvation.

The best religious thought of Greece and Rome always included a strict regard for the moral law. Seneca summed it up in the saying that "Virtue is the only immortal thing that belongs to mortality."

As to Buddhism and Confucianism, these religions have given to the ethical element such pre-eminent domain that they may be characterized as ethical rather than as spiritual religions. Their most ancient teaching has more to do with the relations and acts of men towards one another in this life than with the relations between man and the Supreme Being, or between this life and a future existence. They inculcate temperance, integrity, kindness, justice, industry, self-restraint and self-reliance, but have

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Mohammedan one. The murderer of Lord Mayo made an edifying religious end, at Viper Island, India, as follows:—"The party arrived at Viper about 6 A. M., the convict sleeping the greater part of the distance. He attempted to say something on the way to the police, but was prevented. On his removal from the cell to the gallows, the prisoner exhibited no symptoms of fear, neither did he attempt to display any bravado. He asked Maj. Playfair to allow his body to be removed by men of his own creed—a request that was denied. The prisoner, looking in the direction of the rising sun, expressed a wish to die with his face towards Mecca. He prayed fervently, making use of the ordinary Mohammedan prayer. The cap was then drawn over his head, and the drop fell. He did not die with his face towards Mecca, as in the act of falling the body turned round."

I cannot but believe that there was more honest fidelity to a sincere faith in the end of the poor fellow at Viper Island, impotently trying to die in *his* Jesus, than in that of the three American scamps who got passed into heaven by making a few mental motions towards the name of Jesus and the scene of Calvary. And if the Almighty, in the shadow behind the scaffold, accepts such efforts as those of Messner and Botts, and even opens eternal life to Jim Fiske, Jr., he cannot be very particular, and need not stand upon the poor show made by his Mohammedan creature. Is not this so? Is the mere accident of Botts, Fiske and Messner knowing and using the name of Jesus, and Shere Ali, at Viper, not knowing it, to keep the best man of the four out of a chance of favor with God?

What do these ministers, who apply redemption on the scaffold, and pronounce deliverance to the dying moments of scoundrels like Fiske, imagine? They never hesitate to swing an assassin right into the arms of Jesus. Botts was a bloated impersonation of the lusts of the flesh, a drunken brawler and companion of harlots; but we are assured that the swing by the neck which justice gave him landed him in heaven. Messner mixed his whiskey and his Christ, in hope of easy strangling and speedy enjoyment of eternal bliss. And the Orthodox theory and practice invariably assume that such men may thus lay hold upon and die in Jesus.

Suppose that somehow this is right; that such men may be thus switched off from the road to hell on to that which leads to heaven. Yet these very ministers, with their miserable means of reaching the soul on such occasions, do one and all declare that what they do here neither angels, nor divine powers, nor God himself can do, or may do, as the trembling soul goes forth from the strangled flesh. Both means and motives, they pretend, are so changed in that scene to which the spirit flies, that God would not if he could, and could not if he would, apply redemption. What impious, insane conceit in any man! If we use meagre resources, and accept the meanest results, in hope of more and better to be done afterwards, we may be sure that the world to come, with its infinite resources, can commence the work, no less than continue it, at least as well as we.

On the Orthodox theory, if a Botts murders his rival, who has stolen his harlot, he sends that rival to hell, and himself, by dying in Jesus, gets to heaven. And even if the murderer strikes the best man or the purest woman, who has lived in goodness, but not in Jesus in the Orthodox sense, the victim goes without hope to hell, and the foul assassin, by a mere motion of his mind, to heaven. A pure life does not secure even a chance in the future, but a motion of consent, made in ignorance and fear, renders redemption certain. There is no baser heathenism than this.

In any decent sense, and in the sense considered Christian by the writer of this, to die in Jesus is impossible to any gallowbird, or to any scoundrel scared by the sudden approach of death. All such folk must die *in hell*, and expect the purgation of fire, and no humane mind can wish that it should be otherwise. The issuing of assurance of salvation to scamps like Fiske and Botts is a heathen delusion. The name of Jesus, as a name of Christian religion, means purity of character, as when Paul says—"Put ye on the Lord Jesus Christ, and fulfil not the lusts of the flesh." The name is thus a symbol, not a mere personal name; it stands for character, not for an historical individual.

By so much as we can awaken in hardened souls the belief that infinite law and order doth seize and hold them, and will purge and recreate them, until they become like the typical man of the Creator's thought, by so much may we say that such die in hope of perfect manhood, and the Orthodox phrase for this might be to die in Jesus; but this is very far indeed from being what a heathenized Orthodox means, in the ordinary use of the phrase.

ANOTHER GOOD MOVEMENT.

MAPLE GROVE SCHOOLHOUSE, June 2, 1873.

Pursuant to a call, a meeting was held at Maple Grove Schoolhouse, in Walnut township, Polk county, Iowa, at 4 o'clock P.M., for the purpose of organizing an Association for moral, social and religious culture.

F. E. Baker was appointed President; Abbie W. Baker, Vice-President; P. Watrous, Secretary; J. A. Stephens, Treasurer,—all *pro tempore*. After exercises and due deliberation, the meeting adjourned to meet at the same place at 4 o'clock, June 9th.

June 9th—Met according to appointment. Mr. F. E. Baker was chosen permanent President; Mrs.

Abbie W. Baker, Vice-President; Mr. J. A. Stephens, Treasurer; Mr. Jas. W. Wright, Secretary. At the same time the following resolutions were adopted:—

Resolved—1. That the main object of this Association is "moral, social and religious culture."

2. That this Society meet every Sunday at four o'clock P.M.

All are cordially invited to participate.

J. W. WRIGHT, Secretary.
Box 490, Des Moines, Iowa.

Mr. ABBOT:—I would willingly write you a long letter, telling you how we are situated, and how we commenced, and how we are progressing, and how we are going over into the new heaven and the new earth, and how old things are falling away, and how a few of us (a mere handful) are enjoying the dear, blessed Free Religious Association through the precious little INDEX (every number seems to be the best), and how it came to be introduced in our neighborhood, and that we organized a free Sunday meeting last Sunday in our country schoolhouse, and that we are all green, and that we need some good, liberal, religious, scientific books and tracts, and that we don't know enough about liberalism to be correct judges of what kind would be best for such a green set of earnest seekers as we are, and that we want to know where we can obtain them, and that we have hope of doing something that will tend to awaken inquiry. The most of us have our names on your list as subscribers to THE INDEX, some for during life-time, others on probation. We were quite alone in subscribing to THE INDEX from Vol. 1, No. 1; and by diligent labor you may set it down that nearly all (or quite all) the present subscribers to THE INDEX have been through that smallest of beginnings. So now there is Mr. S. F. Wornicks and Mr. F. E. Baker, who have sent in subscriptions and have sent names to the counter-pledge, and Mr. Joel P. Davis also. We shall in all probability get some more. To be sure, we have pulled down the wrath of an angry clergy on us by taking a stand in and out of Christianity, "setting one foot on the land and one on the sea." They have "set their seal and ordered their watch;" and they have left us out of their synagogues, and their Sunday (Sabbath) schools and their love feasts, class and prayer meetings; in short, turned us "over to Satan for the destruction of the flesh." All this we are prepared to meet; and if we all go down together, there will be but a very few. But we are not going to be disposed of in that kind of unceremonious way. We are preparing our forts, to defend ourselves against any mythical set that may dare to attack our fortress. We have the God of Science and Humanity, the God of the universe, to help us against their *detached, local, and venal* God. We intend to elevate man; we intend to raise the muzzles of our guns high, yes, as high as the dear little INDEX-finger will dare to point. Yes, we would like (love) to write you; we would like to see and converse with you, and learn to be useful in so great a cause as we have espoused. But I know, yes, I know, that you have your work to do, and not ours. But you are there, and we are here; we are green, and need help, that is, guidance to a library that could teach us "Free Religion," "scientific religion." That is what we want. Now I will let you off—give us some advice, how we had better proceed.

DAVID WRIGHT.

DES MOINES, IOWA.

P. S. I have just received a copy of Mr. Stebbins' new "Bible." It's a good one.

[We thank our friend for his interesting letter, and congratulate the new society on its formation. Nothing is more difficult than to advise other people about their reading, and this difficulty is increased by the costliness of the best books on the subjects alluded to. If we can secure the aid we desire, we hope by and by to prepare a list of books with special reference to such cases as the above; but we cannot do it at present.—ED.]

DEEDS IN EMBRYO.

F. E. ABBOT, Esq:

Dear Sir,—Personal character is the *character* of a person, and, however disposed in certain cases to animalvert severely upon that, I never permit myself to desire to harm the mere figurehead of character—the physical man—no, not even so much as to disturb a hair of it.

Buckle, *et al.*, may find what they esteem "excellent private character in the Spanish Inquisitors;" but I confess to too great obtuseness of intellect to make a like discovery. Whenever grapes shall be gathered of thorns, or figs of thistles, one may look for such results.

Your opponents of "God in the Constitution" notoriety would be powerless without other instrumentalities than words to array against *your ideas*. They know that *their will* could not be enforced by words, and of course contemplate the use of other forces to effect their purposes. I cannot associate *excellence* (in either Christians or Inquisitors) with such sentiments, which are deeds in embryo, and therefore cannot entertain a shadow of respect for their entertainers and actors.

But help will come to you and your cause from a quarter now almost denied, and against those too, by whom ignorantly affirmed. Interesting and trying

events are close at hand, and I rejoice in view of the promised upheaval and overthrow.

These remarks were suggested by the criticism of your correspondent, S. N. W., and your reply in THE INDEX of April 13th. Truly yours,

K. N.

MISSIONARY MORALS.

"The Social Life of the Chinese," by Rev. Justus Doolittle, for fourteen years member of the Fuhchau Mission of the American Board [vol. ii, page 127, in Harper's edition of 1867], says, after describing the custom of borrowing a small loaf of bread from the heathen temples of the "Nine Happinesses" on the promise of returning two loaves next year in payment for the one, which is divided among the family of the borrower to secure the blessing of the Five Rulers, to whom the temple is dedicated:—

"Five young men belonging to one of the American missions in this city, before their conversion to Christianity, received loaves on application to the Five Rulers. Three of them paid in due time the customary thanksgiving (the two loaves); the other two never have and of course never will pay it, if they are true Christians. One of them delayed paying it a year or two for some reason; afterward, becoming connected with the Mission boarding-school and somewhat interested in the doctrines of the Gospel, the question occurred to him whether he ought not to settle the account in the regular manner. He was advised not to do it, as being inconsistent with the principles of the Christian religion."

No wonder that Doolittle says a little later [page 460]:—"Missionaries universally regard as great obstacles to the reception of the Gospel the distribution of these books and tracts;" that is, books which he has just described as giving such precepts as—"you should not forget benefits received from others; you should not plan how to deceive people; you should not obtain money by false pretences." Other precepts in these tracts compiled by the Heathen Chinese are—"you should not smoke opium; you should not commit infanticide; you should not act, or hire others to act, an obscene theatrical play; you should not be remiss in doing good works." Doolittle further says that the Chinese are "quick of discerning the vast difference between the sentiments of the native books and those of foreign origin. While they praise the sentiments of their own books, they assert that the sentiments of the books of foreign origin are unsuited to their tastes, customs and views. Although they may do well enough for foreigners who are pleased with them, they are of no use in China! They prefer those writings which teach the performance of so-called meritorious acts to those which teach men to repent of their sins and rely on the merits of the Savior." This wise missionary also mentions [page 398] among "much to lament in the religious notions of the Chinese," that they "believe in the native purity and goodness of the heart. In the first line of the Trimetrical Classic, one of the books first studied by school-boys in China, it is distinctly asserted that 'Man's heart is originally good.'" F. M. H.

A DENUMER.

NEW HARMONY, Ind., June 2, 1873.

MR. ABBOT:

Dear Sir,—Allow me to demur to the charge that Prof. Owen "betrays unscientific prejudice" in his remarks on Spiritualists. He is not "discourteous" to believers in purgatory, purchasers of indulgences, or to the generality of Spiritualists; but he is severe towards those "who trade on the foundations of purgatory or other humbo;" and to those who by oral communications, by signs, by books, or by any other means make a trade of Spiritualism.

Yours respectfully,

JOHN CHAPPELLESMITH.

[The manifest suggestion of Prof. Owen's words was that "mediums," like clergymen, are as a class guilty of such trading; and even if this were always true (which it is not), to speak without qualification of "the kindred baser brood of 'Spiritualists and Spirit-Rappers'" was to extend this personal slur beyond the circle of professional "mediums." No such slur, just or unjust, ever proceeds from the scientific spirit; it betrays too much feeling. The tone of science is always cool and utterly impersonal. We regret that Prof. Owen should drop an expression which must necessarily, and we think justly, offend entirely innocent parties. It is not science, but prejudice, that does this.—ED.]

The whole education of Rome is in the hands of the Jesuits. A catechism issued by the Jesuit fathers furnishes some novel bits of political instruction: Q. What are republicans? A. Enemies of God and the Church. Q. What are their doctrines? A. Liberty, Equality, Fraternity. Q. What do they mean by Liberty? A. The right to do as they like without any restraint of law. Q. What do they mean by Equality? A. That all should equally do wrong and try to make others do so. Q. What do they mean by Fraternity? A. Joining together to commit all kinds of wickedness. Q. Do republicans believe in God? A. No, they hate Him and blaspheme Him.—Ez.

INDEX TRACTS

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Radicalism and Conservatism.

BY FRANCIS E. ABBOT.

A Lecture read to the Twenty-Eighth Congregational Society, of Boston (Theodore Parker's), on Sunday morning, Sept. 30, 1866.

From time immemorial two great parties have appeared in every crisis involving human welfare. The names by which they are best known to-day are those of Radicals and Conservatives. When controlled by intelligence and virtue, these two parties discharge different but perhaps equally important functions,—the Radicals being the party of progress and reform, and the Conservatives being the party of order and stability. When not so controlled, they become respectively the parties of anarchy and of reaction. For example, in the French Revolution the Radicals carried the day, and plunged society into a condition for which military despotism seemed a most grateful exchange; while, on the other hand, if the great political Conservative party of to-day had succeeded in getting the upper hand here in America, the result would have been a state of things infinitely worse than that "Union as it was" for which they sighed. I propose this morning to speak of those two great parties of Radicals and Conservatives,—of their relation to each other and to the times in which we live.

The pith and marrow of genuine Radicalism is *Faith in Human Nature and Human Progress,—Faith in Man as by the very law of his being developing upwards and not downwards.* So far as the race is concerned, it holds that every age is an advance, an improvement on the age preceding; that, viewed in large segments, man's Present is better than his Past and worse than his Future. His origin must have been mean; his destination must be sublime. Radicalism puts the story of Adam and Eve, with their primitive Paradise of innocence and perfection, just where it belongs,—among other fables and myths and old wives' tales. The Golden Age of humanity must lie in front, not in rear. The development theory, so far from degrading us, is the most hopeful and inspiring theory possible; for if this magnificent animal, man, has in truth been evolved out of the trilobite [Ascidian] to what heights of greatness may he not aspire in the future? The chasm between the archangel Gabriel and the Chimpanzee is no greater than that between the Chimpanzee and the trilobite. Given time enough, and the abyss is bridged. As with the race, so with the individual. Radicalism holds that no life is wasted, no soul flung into the arena of existence to be trampled under the heel of an angry God. The infinite Love that cares for the sparrow will fulfil the splendid prophecies graven on the human spirit, and evoke a beautiful cosmos out of the chaotic elements

of the worst character. The evil in man must perish, the good survive. Hell had no other origin than the nightmare, and the Devil dates from a fit of indigestion. In the grand, calm universe of God, man has everything to hope,—nothing to fear but his own folly and crime; and even these can never quench the divine spark in his soul that is fated to shine. Thus, whether as to the race or the individual, Radicalism is the spirit of hope, aspiration, enthusiasm, faith; it is the soul's joyous consciousness of its divine birth, its divine education, and its divine destiny. It affirms that man's Hereafter must outshine his Heretofore, and consequently draws its inspiration not from the Past, but from the Future. It demands free play for every human faculty. In a word, Radicalism is an earnest affirmation of progress as the great law of human life, an earnest protest against all that obstructs progress, and a deep purpose to achieve progress in spite of all obstructions.

On the other hand, the pith and marrow of Conservatism is *Distrust of Human Nature, Negation of Human Progress.* If left to themselves, mankind would rush into anarchy and ruin; they need therefore to be held in check and subjugation by means of established institutions in Church and State. Not being fit to take care of themselves, they must be governed and guided. Mankind is a fierce brute by nature, and is quite unsafe unless led by a ring through his nose. To trust men to the guidance of their own natural instincts, reason and conscience,—to rely on their natural tendency towards what is true, beautiful and good,—is nothing but folly; their tendency is to destruction, not perfection. They need supernatural helps and institutions to keep them in order. Hence Conservatism believes in the superhuman origin of the State and the Church, and regards these products of humanity as greater than humanity itself—as invested with authority to rule it. Its denial of the law of progress which is inherent in human nature makes it believe in a Golden Age behind us, when men were holier than they are to-day, when prophets and Christs appeared on earth, and when God spoke to man face to face. Degeneration, not development, it holds to be the key-note of history. It sighs over the "good old times," and magnifies the intelligence, virtue and happiness of antiquity,—expatiates on the wisdom of the fathers, venerates what it calls "primitive Christianity," cherishes old books as the wisest and old customs as the best, and sets its face like a flint against innovation and improvement. It holds fast to that which is, as good enough both for us and for our posterity. The race and the individual should cling to the *established*, and trust rather to what has been done for them than to what they can do for themselves. This distrust of human nature and its great latent powers, this sceptical denial of the law of progress, makes conservatism eminently calm and cool. Who ever heard of an *enthusiastic* conservative? It is never inspired and never inspires; your men of inspiration, who lift up humanity to higher levels, belong to a different school. It discourages all enthusiasm, disbelieves in modern inspiration, advocates no morality higher than that of business and fashion, and no religion higher than that of form. It develops only mediocre goodness and average intelligence, and throws over the fine enthusiasms and aspirations of its victims the freezing restraints of conventional propriety, decorum and respectability. In a word, by its cold denial of human progress, its distrust (deepening sometimes to despair) of man's natural upward tendencies, and its sceptical negation of the safety of universal liberty, it betrays its own negative spirit, and shows itself iconoclastic of the great hopes that make humanity divine. Its fittest motto is the declaration of Mephistopheles in Faust:—"I am the spirit that evermore DENIES."

These two great parties, therefore, of Radicals and Conservatives, the one affirming and the other denying the great law of progress, can never come to terms. Their nature compels them into ceaseless antagonism. And yet we should regret the annihilation even of our antagonists, the total disappearance of the make-weight party. The Conservatives are the heart-wood in the great tree of humanity, the stiff, hard, solid cells in its massive trunk, giving weight and inertia by their very deadness; while the Radicals are the cambium-layer, the tissue of new and forming cells that encircle the dead wood, and maintain the fresh currents of vitality in the whole tree. Radicalism is the life of the world; but it would languish without the co-operation of Conservatism. As the world goes, the danger of excess inherent in us all makes each party necessary as the corrective of the other. If Radicalism should perish, there would be an end of reform and progress; but

the repression of reform beyond a certain limit inevitably brings on explosion. If Conservatism should perish, the car of progress would rush forward with such velocity that its smoking axles would spontaneously inflame; the denial of progress must insure progress itself by putting on the brakes. Time is a most important element in all lasting reform; and because radical enthusiasm is always in a hurry, conservative frigidly always becomes its ally by retarding the process. That is the way in which Nature makes even stupidity and pig-headedness subserve the great cause of human development. The two parties must co-exist, as the world goes, until Conservatives are wise enough to become Radicals, and Radicals are wise enough to "hasten slowly." Baron Münchhausen, in one of his great chivalrous adventures, says he attacked a city single-handed, and rode triumphantly through the main gate on his gallant steed; but observing after awhile that his steed seemed to find some little difficulty in advancing, he turned round to discover the cause. To his amazement he perceived that, in passing through the gate, the portcullis had fallen on his horse just behind the saddle, cutting him in two, and the poor beast was galloping forward as well as he could on only two legs. Mankind, like the worthy Baron's charger, would doubtless be embarrassed in its onward progress by the loss of its conservative hind-legs.

While, however, the fact can hardly be disputed that in the present condition of the human race the complete suppression of Conservatism would be a great disaster, it by no means follows that Radicals should cease their active opposition to it. On them lies the responsibility of ensuring human progress. The resistance of the atmosphere enables the bird to fly; but the bird will remain forever motionless unless he stoutly beats the atmosphere with his wings. The true Radical never seeks to destroy, except to create anew, and is falsely charged by his opponents as being recklessly destructive. Look at the great Radical party of to-day which insists on controlling the action of our own government; its single, conscious and avowed purpose is *reconstruction alone—reconstruction on the basis of absolute and universal justice.* Radicals in religion aim no less truly at *reconstruction—reconstruction on the basis of absolute and universal truth.* It is Conservatism, not Radicalism, whose spirit is negative and whose action is destructive. Conservatism has succeeded in putting fetters on the free limbs of humanity; these, it is true, Radicalism aims to destroy—*will* destroy. It would be cowardly and recreant, if it were not pitilessly hostile to quackery and shams of every kind. But the aim of Radicalism is not accomplished by the mere destruction of conservative fetters; this is essential only as a preliminary step. Its complete aim is the *EDUCATION* of humanity, its development into larger liberality, higher morality, purer religion; it will not be content till every man respects himself, body and soul,—loves his neighbor as himself,—loves God with supreme affection and perfect trust. But the second step in progress is impossible until the first is taken; and the first is, I admit, radically destructive. Let us see what it is that needs, in the present, actual condition of society, to be thus destroyed.

Conservatism intrenches itself behind "Supreme Authorities," fortifies itself with Finalities, undertakes to garrison fixed and permanent institutions. It puts its faith, like McClellan, in the spade, not the sword. Radicalism, therefore, in its great campaign against ignorance and superstition, must abandon these intrenchments and fortifications, and set out, like Sherman, on its triumphal "March to the Sea." We hear now and then (I do not vouch for the fact) of a toad taken alive out of the solid rock which has imprisoned it for thousands of years. Well, the poor toad is only a successful Conservative,—a Conservative who has succeeded in self-imprisonment. Finalities of every kind hamper and check the free, expansive tendencies of human nature; as the first step, therefore, in genuine progress, radicals who are in deadly earnest, and dare to be enthusiastic in the great cause of civil and religious reform, must do their best to overthrow them. We say, perish all institutions that humanity has outgrown! Institutions are only the clothes of humanity, and from time to time, as these become worn out, the race must order a new suit. To insist on any institution as a permanence, on any book as an authority, on any teacher as a finality, is to keep the adult man in the petticoats of the infant. It is of no use; the growing limbs of the youth will rip, tear and burst the garments of his childhood. Whatever the dangers of innovation, the danger that lies in repression is terrific; explosion and cataclysm are the penalty

of such folly. The only safety consists in timely change to meet increase of development.

We must look at these Finalities a little more in detail.

First, then, in the State we find the Constitution set up as a finality, as the perfection of human wisdom, to be obeyed without thought of change or improvement. "Let it stand," say our Conservatives; "it was good enough for our fathers, and is good enough for us."

Now the great Rebellion has shown the utter folly of all this. We did "let it stand," until the explosion came. Slavery was in the Constitution, and is not out yet. The Radicals say—Out with the aching tooth, roots and all! Not chattel slavery alone, but every vestige of inequality in civil and political rights. We demand impartial suffrage on the basis of adult humanity. We demand it not only for loyal white men and loyal negroes, who always vote right, but also for disloyal Copperheads, who always vote wrong; we demand it for all of them—for all men of whatever color, white, black or green. Nor will bold and consistent Radicals stop there. We must demand equal rights for all races, and both sexes,—equal suffrage, not manhood suffrage, but *humanity* suffrage. There can be no stifling or bushing up the woman question, any more than the negro question. The great social and industrial wrongs of woman will never be redressed until she obtains her political rights. You may clamor till doomsday for female emancipation, if you withhold female suffrage. It is now fashionable to advocate negro suffrage; but whoever advocates female suffrage puts his "respectability" in peril. Let him who will, care for that; "respectability" is neither eternal justice nor Almighty God, and I for one choose to obey these. Charles Sumner fell back into a disheartening conservatism, when he argued last winter in the Senate against female suffrage. America has got to come to that, and it is best to see whether the great stream of destiny is bearing us. We are going to trust humanity with a large and generous faith; and when we enfranchise the negro, let us be ashamed to keep our own mothers and sisters, our own wives and daughters, in the degradation of disfranchisement. Whether they now demand it or not is of no moment: the ballot must be thrust upon them as at once a *right*, a *duty* and a *trust*. When women vote, and we are all so much accustomed to the sight that delicate and gentle women will not shrink from the duty as unfeminine, our American politics may become less vile and corrupt than they certainly are to-day. No, genuine Radicals will not tolerate the Constitution itself as a finality; they will insist on mending it till it suits the times and squares with eternal right.

Next, in Religion. For more than a thousand years the Church has claimed to be a finality,—an immutable, infallible authority; and, making its claim allowed, it plunged Europe into the gloomy midnight of mediævalism. That finality is soon to be shaken to its foundations; the Pope has packed his carpet-bag, and the Eternal City will soon be rid of its Old Man of the Sea. In England and America, however, we find an offshoot of the great Catholic finality in the Protestant Episcopal Church. There is indeed grandeur in the venerable antiquity of the vast Roman hierarchy, with all the prestige of fifteen centuries on its head; but when this proud paragon, with its scanty three centuries of existence, this bastard daughter of Rome that can boast of no better father than Henry VIII of England, claims to be the one and only Church, the claim is simply ludicrous. It reminds us of the old fable of the bull-frog that envied the size of the ox, and in emulation strained, swelled and puffed himself up until he burst. The Episcopal Church may learn a useful lesson from old Esop.

Luther and his fellow-reformers set up the Bible as the next finality, and the great majority of Protestants to-day venerate it as such. They call themselves Evangelical because they build their whole theology on Scripture, and accept Chillingworth's famous statement—"The Bible, and the Bible only, is the religion of Protestants."

Now, little as is my respect for Bibliolatry,—for this blind, stupid and insensate reverence that men feel for the product of their own faculties,—I feel no inclination to laugh or sneer at the Bible. It is a great and noble book,—yes, I may truthfully call it one of the greatest and noblest of books; it has fed millions on millions of hungry souls with divine bread. In temptations and trials, in sorrows and miseries without number, it has been the great stay and staff of God's toiling children. I cannot forget that it was the slave's only consolation and comforter in the dreadful woes of plantation-life; and that everywhere in Christian lands it has helped to educate the pure and sweet and holy souls that have blessed, and bless still, the whole human race. I cannot forget that its quaint stories and beautiful sayings are forever associated with our mothers' love and the tenderest memories of our childhood. Far be it from me to fling away the Bible with contempt; I will not concede to the superstitious of other men so great a power over my own heart. But the Bible is no more a finality than the Vedas, the Zend Avesta, or the Koran. With all its rare and high truth, it is also full of false facts, false ideas, false ethics, false religion. Common sense demands that we sift out the wheat from the chaff. The Bible is becoming daily less and less a finality among thinking people, and I rejoice to believe that the day will come when men will honor, without adoring, the grand and venerable old book. I love it too much to handle it carelessly or flippantly, and sadness is more becoming than laughter when good men make a fetish of it.

The New York Unitarian Convention has set up

Jesus as the last finality. It proclaims him Lord and King, and, passing by the Bible, contents itself with swearing allegiance to him. Without considering all we know of Jesus comes from the Bible, and that, if the Bible is not historically trustworthy, we know neither what he said nor did, they neglect to affirm the historic truth of the gospel records (which would be very unsafe and ticklish business), and yet profess to regard Jesus as supreme Authority and Master. This illogical and curious inconsequence is characteristic of the Conservative Unitarian mind, and only shows the halfness, the greenness, of the whole movement.

Now in honest reverence for the great human quality of Jesus, for the godlike spirit that pervades most of his sayings, and for the divine life that must lie behind the imperfect records of it, I will yield to no man. Everything that is good in me responds to his voice and life. I would as soon make a mock of her that bore me, as scoff or jeer at Jesus. I hold that man to be dead to all spiritual beauty and divine truth, who is not profoundly moved by the faint glimpses we catch of that wonderful man. But when it comes to pinning our faith to whatever the gospels say he said, or to clothing him with an abnormal and impossible sinlessness in any absolute sense, I say—No! The Conservative Unitarians call him Lord; some Radical Unitarians call him Leader; I can call him neither Lord nor Leader. I follow no man's tracks, and ask no man to follow mine. Beneath God the Infinite Spirit and All-Loving Father, I acknowledge no Leader or Lord. We must give up "leaders," and trust ourselves boldly to the leadership of our own conscience and reason. The American people are learning this lesson of self-trust and self-guidance, as Johnson and Seward, Raymond and Doollittle, are discovering to their cost. Even Henry Ward Beecher, whose course I behold with respectful sorrow, perceives how empty and meaningless an epithet is that word, "leader." In looking among the great intellects and souls that have shone in human history, I find no one that can stand to me in that relation; modestly, I trust,—at any rate decidedly,—I have resolved to follow no man. I have been called a Parkerite, but I always disclaim the epithet. Smith should be a Smithite, and Brown a Brownite: every man should be his own "ite." There is no hope of him who will not free himself from the tyranny of reputations. No man of the nineteenth century more thoroughly commands my admiration and affection than Theodore Parker—would to God he stood here to-day, and I sat silent in your midst! His great and lofty spirit is a perpetual inspiration to me, and his theology wins my sympathy more than that of any other man I could name. But I not infrequently differ from him. In some points he seems to me a little too conservative,—not quite radical enough. He builds his theology on private intuition,—I build mine on the broader basis of universal science. When he makes the idea of a "Being of Infinite Power, Wisdom and Goodness a universal intuition of all men, permanent and alike in all," he puts the personality of God beyond all doubt or question; but I find this the very point now most in dispute. Radicalism, as I understand it, bids us shift the basis of our great beliefs from Intuition to Science, and inscribes this august name of Science on her banner, as the grand sign by which we must conquer. New truth is ever dawning, and I for one will acknowledge no leader but Truth herself. We have given up Jesus as a finality; let us not make Parker another. How indignantly would his great, free soul have rebuked such idolatry of a fallible man! I cannot say of him what I could not say to him. Trusting that the ocean of truth is still unexhausted, Radicals listen evermore for the latest murmur of its waves, and trust the inward interpreter in their own bosoms to make known to them its solemn message. Nothing in humanity is permanent or fixed but the faculties by which it lives; the products of these faculties, whether churches, books, intuitions or ideas, are subject to the great law of development. No FINALITIES! That is the first and fundamental principle of Radicalism, the primary condition of all new inspirations and ennobling insights into new truths. And that is the word I have to say to-day.

RADICALS AND CONSERVATIVES.

[From the New York Nation, July 18, 1871.]

RADICALISM has of late been bringing good people into such strange places and queer company that many have begun to ask, in some alarm, whether one must really give up one's interest in reform and one's desire to promote it, through fear of falling into or helping the excesses to which attempts at reform have in some cases led. Are they to give up all effort to settle the labor question, through fear of Communism; all efforts to improve the condition of woman, through fear of "free love"; all efforts to abate intemperance, through fear of the trickery and unreason of prohibition? Just now, owing to events which are present in everybody's mind, this halting mood is more than usually widespread. Many persons who have been Radicals all their lives are in doubt whether to be Radical any longer; but at the same time have such a traditional horror of standing still, that they shudder at the thought of bringing on themselves the name of "Conservatives."

To all these doubters we think we can offer one or two consolatory suggestions, and suggestions that may possibly be useful in other ways than consolation. To those of the younger generation all over the country, and their number is large, who have entered on their careers since the questions by which

the last generation was most fiercely agitated were laid to rest, and who, while sincerely anxious to serve their kind, hesitate about the banner under which they should enroll themselves, we take the liberty of saying that there is no more necessity of calling themselves either Radicals or Conservatives than Guelfs or Ghibellines, or Whigs, or Tories, or Federalists, or Democrats, Legitimists, or Republicans, and for the simple reason that, in politics and sociology, the great question has ceased to be, Shall we stand where we are, or go forward? The question which now occupies men's minds is, What is the next best thing to do? In other words, none, or next to none, now maintain that things are best as they are; all admit that change may be a good, and that change is inevitable; the differences in our time are about the changes which it is best to try to hasten by active efforts, and the changes which it is best to leave to their natural course. There are, of course, old Conservatives who do not understand this, and who go about armed cap-à-pié, looking for Radicals, and who, expecting to find them murdering children and gutting houses, are surprised to find them teaching schools and nursing in hospitals; so also there are old Radicals who are always collecting the power of the country to help them to root Conservatives out of their feudal strongholds, and are surprised to find them living in frame houses, and playing on pianos, or reading penny papers. But these eccentricities are the traditions of a period when Conservatives had no scruple in saying that they liked the world as it was because they got a good deal out of it, and when Radicals were so exasperated by this that they elevated mere assault and destruction into a mission.

There is no occasion any longer to belong to either faction, because there has come over the world a sense, which is none the less strong for not always finding expression or recognition, that the affairs of men in society are to a large extent the subjects of scientific adjustment, and in fact cannot be adjusted in any way but scientifically, and that, though the "enthusiasm of humanity" may often be necessary to keep the machinery in motion, in the construction and arrangement of it something totally different from enthusiasm is necessary. When we say this, nobody need fancy that we are trying to administer a dose of Positivism in disguise; we are only saying what every thinking man, no matter what his views about the freedom of the will may be, acknowledges to be true. No opinions about the rightfulness or wrongfulness of the sale and manufacture of whiskey, for instance, affect a rational man's recognition of the fact that there is a point beyond which a tax on whiskey cannot be raised; and no opinions about the final cause of disease ever shut any intelligent person's eyes to the fact that cholera is controllable or preventible by certain sanitary precautions. We might multiply these illustrations indefinitely if it were necessary. What they would all show would be the fact that science has taken firm hold of society, and although we may not say, or believe, that the laws of human society will ever be discovered, or that there is not a wide margin reserved to individual freedom, the perfecting of the social arrangements is now, and must become more and more every day, the result of the careful collection, arrangement, and skilful comparison of facts and of the study of human character.

When we say this, we suggest some curious reflections as to the precise status of the Radical as we all know him, and as many of us love and respect him. If a gentleman should present himself to Professor W. D. Whitney with his cravat off and his hair streaming in the wind, and tell him that he was utterly disgusted with the received theories about the origin and structure of language, that nothing good had ever come of them, and he was going to war against them perpetually till he had overturned them and established new ones, and he were to confess on examination that he had never studied language, that he knew nothing of any tongue but his own, and did not understand the grammar of that, and that he had the merest smattering of ethnology, the Professor would certainly think he was either a very impudent or crazy person, and would waste but little time on him. Or if another was to visit Professor Peirce, and denounce astronomy as now taught, and vow never to rest till he had worked out a new and very superior solar system of his own, and were then to acknowledge that he was totally ignorant of mathematics and chemistry, or of the history of astronomy, and meant to remain so, the Professor would in like manner drive him off as a bore or fool. But a very large proportion of the Radicals of the day are really conducting themselves with absurdity almost as great over a subject even more recondit than language or astronomy. There is nothing deeper hidden than the springs of human action, and yet all our legislation and social arrangements have to be based on the imperfect glimpses we have got of them here and there through many ages.

The road before the reformer of to-day is, in fact, plainer than ever it was. His one duty is to find out things. His father was occupied in assailing monstrous and palpable evils, and getting the government into the hands of the many; the son has no such duty. He has no abuse of any magnitude to attack which is maintained by the few for their own comfort. His work is to adjust the relations of the individuals of the great crowd to each other, so that they may be enabled to lead a quiet, and comfortable, and free life. There is no need, therefore, of his hiring himself out to a "cause," or taking service under a banner, or calling himself either a Preserver or an Uprooter. He will preserve or uproot just as seems best, without fancying that there is any more

merit in one kind of work than in the other, or that it is a peculiarly noble thing to keep continually putting down plants and sowing seeds which he has no reasonable ground for believing to be suited either to the climate or soil. He will not, in order to give the laborer a better chance in life, spend his days howling against capitalist greed; nor, in order to elevate women in the social sphere, devote himself to denouncing men and marriage; nor, by way of promoting municipal independence, apologize for the burning of cities.

If it would not be travelling out of our domain, we should venture to suggest an application of what we are here saying to our esteemed and active friend, the Religious Radical, who just now hardly ever passes a night in his bed, and discovers a new object of adoration every week, and if he can only get people to worship his god, will reciprocate the politeness by worshipping any other well-endorsed deity that is presented to him. It is apparently the opinion of this gentleman that some prodigious gain will result to mankind by having the greatest possible number of people lay before the world and work into each other's brains the greatest possible variety of odds and ends of religious ideas; and the amount of activity expended in this way by men and women whose speculation even on mean or simple subjects are of little value, and whose speculations on time, space and eternity are absolutely worthless, is one of the most curious phenomena of the day. Now, what we would say on this point to any young man who is starting in life with the desire of either making the world better or promoting his own culture, is that, considered from the social standpoint, religion is of little or no interest or importance, except in so far as it promotes right living. Religious opinions which purify and elevate character, promote truthfulness, justice, temperance and chastity and brotherly kindness, or, in other words, supply springs of action, are infinitely valuable; religious opinions which do nothing more than help debating clubs to chop logic, and give people who have not learned how to think something to sharpen their wits over, and which a man may hold and proclaim daily without leaving off lying, or distorting, or slandering, or cheating, or stealing, are things which nobody who wants to keep his brain clear, healthy and strong, and his moral perceptions in good working order, will have anything to say to. They are to the mind what tipping is to the body.

HITTING THE NAIL ON THE HEAD.

[From the Christian Standard, Cincinnati, April 27, 1872.]

The following editorial from a late number of the *Independent* reaches down to the roots of denominationalism, and exposes the nakedness and flimsiness of the sectarian peculiarities which are allowed to perpetuate division and strife. It is worthy of much more than ordinary attention:—

Every Christian church claims to rest upon Christ as its cornerstone. Every Christian church accepts the saying of Paul:—"Other foundation can no man lay than that is laid, which is Jesus Christ."

It is not intended here to dispute this claim in any instance. In a historical sense it is true, of course, that every Christian church does rest upon Christ as its foundation; although the various churches largely accuse each other of being false to this principle.

Passing by the mutual excommunications, and allowing each its claim to rest upon Christ, we find that every church has—laid, as it were, upon the great corner-stone—its fundamental position, the reason of its distinctive existence, what may be called its *sole foundation*. It is worth while for us to remember what this is, in the case of each of the principal churches among us.

It should be observed that by the phrase "*sole foundation*" is not meant all that any church declares to be fundamental truth; but only that one position which, if it were taken away, would take away the necessity of a distinct, separate existence from the church which is resting upon it. That is all that we mean here by the "*sole foundation*."

Taking the churches in alphabetical order, then, we say:—The *sole foundation* of the Baptist Church is the theory that Christ requires every person who would be a member of his church to be immersed in water by some person who has himself been immersed.

The *sole foundation* of the Congregational Church is the theory that Christ has given to all Christians an equal right to vote and act in the government of the church.

The *sole foundation* of the Episcopal Church is the theory that Christ enables bishops to communicate to other persons, by laying hands on their heads, the power to give a peculiar spiritual efficiency to language, water, bread and wine.

The *sole foundation* of the Methodist Church is the theory that every Christian receives a special revelation to the effect that his sins are forgiven.

The *sole foundation* of the Presbyterian Church is the theory that a representative of church government is most agreeable to the teachings of Christ and the example of the apostles.

The *sole foundation* of the Roman Catholic Church is the theory that Christ appoints each successive bishop of Rome lieutenant governor of the universe.

The *sole foundation* of the Swedenborgian Church is the theory that supernatural revelations, in addition to those contained in the Scriptures, were made to Emanuel Swedenborg.

The *sole foundation* of the Unitarian Church is the theory that a man need not believe the doctrine of the Trinity in order to be a Christian.

The *sole foundation* of the Universalist Church is the theory that men will not be punished to all eternity for the sins they commit in the present life.

By carefully studying the above, it will be seen that there is no church named which might not instantly coalesce with some other church on the list. If the theory stated as its "*sole foundation*" should be laid aside as being either untruthful or unimportant; and so we have here, as materials to be used in the study of things that make for peace, the actual points that divide the Christian world.

We concluded, after reading the foregoing, that we would carefully reconsider the peculiarities of the movement in which we are engaged, and see whether we must cry, with those above enumerated—"My leanness! my leanness! woe unto me!" Of course we hold much in common with all the religious bodies mentioned above—but what do we hold that they do not hold? Excluding all that is held by others and ourselves in common, we mention the following particulars in which we are unlike them all.

1. The exclusion of all names for the church but such as are given in the New Testament.

2. The presentation of one article of faith to such as desire to unite with us to serve the Lord—namely, That Jesus is the Christ, the Son of the living God.

3. The immediate admission to baptism of all who voluntarily confess that, with all the heart, they accept this confession of faith.

4. The immersion of believers, and believers only, for the remission of sins.

5. The admission of all such immersed believers to church fellowship without assent to any article of faith, merely enjoining on them to walk in the light of New Testament teaching.

6. Nothing binding in the church but faith in the Christ, and obedience to his will as revealed by the apostles. All outside of this is private property, no one being responsible to another for his opinions, and no one being allowed to force his opinions on others.

7. The weekly observance of the Lord's Supper.

8. The rejection alike of the doctrines and practices which cause division, retaining and insisting on those which all believers in the divinity of Christ admit. The Bible only as the book of authority; in all matters of expediency in which the Bible gives us no explicit directions, a general agreement in such measures as may be deemed most advisable; and the law of love to regulate us in the exercise of Christian liberty. Faith in the Son of God as our Prophet, Priest and King, to the ignoring of all other faiths. Repentance towards God. Immersion as that which all can accept, and the rejection of sprinkling and pouring, which are but partially accepted. The immersion of believers, which all admit, and the rejection of infant baptism, which but part approve.

That will do for one sitting.

A WORD IN SELF-DEFENCE.

[From the Christian Radical.]

Here, now, are lying in our drawer a number of manuscripts unprinted. Some of them have been lying in that drawer for months. Their authors wonder why they do not put in their appearance. Still they lie there. Perhaps we are suspected, if not openly charged with a want of appreciation. Well, now, we do not desire to suffer even the suspicion of censure, and therefore must make a defence.

And first—a number of these manuscripts are well written, but are not authorized by any responsible name. These we cannot publish, simply for this reason, even if they had been written by Paul or Gabriel. It is required of all newspapers that contributors furnish their real names, which will be published or not, as the writers desire. That an editor should have such guarantee is most reasonable. This rule is so common that it has become law.

And second—there are a number of manuscripts in the drawer that have merit, and are filled in with excellent thoughts and clear common sense, but are slovenly written, carelessly constructed and run down at the heels. The writers of these generally say to us that "this article was written in great haste, and the punctuation and spelling are not the best; you will please make corrections."

Well, we are inclined to do this whenever we discover a rich vein of solid sense buried underneath the rubbish of bad grammar; but we have so much else to do that our time and strength will not allow us to execute our good wishes to this class of writers. Better take a little more time. Better heed the old Latin proverb, *festina lente*, hasten slowly, when you write for the paper, friends. It is not fair that the editor should do his work and yours too, and besides you do not thus get the profit that a thorough doing of your work would bring you. These manuscripts are not likely to hear the voice of resurrection soon.

Third—there is another class of manuscripts that are unfit for our columns. They are void of brains, and show no touch of culture. To print them would do us harm, and do their writers no good. If published, they would not be read, and not to have one's article in the newspaper read is worse than to be noticed by the preacher when he visits the home-stead. These we cannot publish.

We desire contributions; we plead for them; we beseech all who have a ringing and convincing word to utter, to utter it in the name of the infinite Christ whom we exalt; but do not, friends, burden us with the labor of fitting your manuscripts for the press. We cannot do this—it will kill us to do it.

London papers relate curious stories of the blunders made by Oxford undergraduates in the Scripture examination which they have to pass before taking their degrees. It is told of one that when asked to mention "the two instances recorded in Scripture of the lower animals speaking," the undergraduate thought for a moment, and then replied, "Balaam's ass." "This is one, sir. What is the other?" Undergraduate paused in earnest thought. At last a gleam of recollection lit up his face as he replied:—"The whale! The whale said unto Jonah, 'Almost thou persuadest me to be a Christian!'"

J—, the other day, was describing a soldier-craft to his mother, he being much interested in natural history, and endeavoring to give as strong an idea as possible of its warlike characteristics, and power to harm those who molest it. Little R—sat by, quietly listening and sewing, and at last, lifting her head, she remarked, "I hope God did not hurt himself when he was making him!"—*Emuthorne*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I like the paper much, and have sent you several new subscribers from this office, and expect to send more, and were I out of debt, I would take one or more shares of your capital stock. You have my earnest wishes for success; and if I had a few specimen copies and also a few tracts, I think I could scatter them in a manner that might be productive of good results to your enterprise. I think your views and teachings embody the sentiment and feeling of a vast body of nominal Christians, however unwilling at present they may be to admit it. The old idea of the 'bloody atonement' to effect a reconciliation between God and his children is fast assuming among people who allow themselves to think the proportions of a horrible and ridiculous absurdity; and I hope to live to see the day when all men will feel at liberty to come out and express their views on all of the great moral and social questions, without the fear of Orthodoxy before their eyes, to make them tremble for their social position."

"Although we have probably never met, yet I feel that we are quite closely allied in sympathy on what people generally call religious subjects. Having had a birth-right in the Orthodox society of Quakers, I have passed through the Evangelical ordeal, and, although still in membership with the Hicksite or Unitarian portion of the Society, I am convinced a new era must dawn upon the human mind; and THE INDEX seems to point more clearly to the advent of Free Religion, untrammelled by clergy, Bible, or sect, than any other instrumentality I can find. It has been my purpose for some time past to add one to the subscription list. Please find two dollars enclosed. I would like to have it from commencement of volume 2, if you can send it."

"I think THE INDEX just the right size now. One can afford the time to read it through—not skip half of it, as a busy person must the mammoth *Independent*. We as a nation ought to read less and digest more."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held in the ODEON, in the NEW EXCHANGE BUILDING on St. Clair Street, opposite the WINKLER OPERA HOUSE, on Sunday mornings, at 10½ o'clock. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending June 22d.—Henry Miller, \$1; W. C. Sheldon, \$1; John Gregg, \$2; N. E. Armstrong, \$2; P. Jericho, \$1; Chas. Price, \$2; W. S. Murphy, \$1; W. H. Schlep, \$2; Dr. Pearson, \$2; Rev. E. C. S. Brown, \$2; S. M. Archer, \$2; Mrs. Fred Sims, \$10; Chas. Kahlo, \$2; Geo. Coburn, \$2; Casper Dressel, \$1; Theo. Myers, \$1; Mary C. Davis, \$2; M. M. Becor, \$2; D. Roggenbush, \$2; E. McSherry, \$1; F. Schneider, \$1; Samuel Ritchie, \$1; Antony Krump, \$1; Samuel Bauman, \$1; B. Lichtenfeld, \$1; J. Barocky, \$1; James Beaupre, \$1; Jno. C. Caven, \$1; Chas. Ordway, \$1; J. C. Lukes, \$2; Thomas Dickinson, \$2; Ch. Heck, \$2; J. O. Paddock, \$2; Charles H. Lee, \$2; Henry Guenther, \$1; Dr. A. H. Hoy, \$1; Edmund Brunsen, \$2; Ernest Pruegel, \$1; Mrs. Julia J. Perkins, \$2; D. Lyman, \$2; A. Williams & Co., \$3.17; A. J. Grover, \$20; J. F. Higgins, \$2; R. H. Day, \$2; A. R. Mott, \$2; Joseph Dickson, \$2; D. H. Doss, \$2; H. Mathos, \$2; Thos. E. Ash, \$2; Henry Zimmer, \$2; Jno. J. Graner, \$2; Calvin Griswold, \$2; C. N. Overbaugh, \$2; Jno. Alexandre, \$2; Parker Pillsbury, \$2; Jno. S. Gilliland, \$2; Rev. T. F. Stevenson, \$1; E. M. Hendrick, \$2; Jno. N. Lyman, \$2; G. B. Stebbins, \$2; George Lieberknecht, \$1; G. Bruchmans, \$2; Geo. T. Mott, \$2; William Youngblood, \$1.50; A. B. Gibbs, \$2; Ely Upton, \$2; James Tinker, \$2; F. H. Lee, \$2; James Ford, \$2; Samuel Leonard, \$1; J. B. Nesbitt, \$2; M. Brandes, \$2; Henry Pearson, \$2; Jacob Miller, \$1; H. H. Everts, \$1; Geo. P. Delaplaine, \$1; James G. Richardson, \$2; James Aron, \$1.50; Lyman Cross, \$2; Jas. Riddle, \$2; J. T. Harrell, \$2.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

THE LIFE OF ABRAHAM LINCOLN; FROM HIS BIRTH TO HIS IN-AUGURATION AS PRESIDENT. BY WARD H. LAMON. With Illustrations. BOSTON: JAMES H. OSGOOD & CO. (late Ticknor & Fields, and Fields, Osgood & Co.) 1872. 8vo. pp. 347.

THREE BOOKS OF SONGS. BY HENRY WADSWORTH LONGFELLOW. BOSTON: JAMES H. OSGOOD & CO. 1872. 16mo. pp. 304.

HEBREW MEN AND TIMES. FROM THE PATRIARCHS TO THE MESSIAH. BY JOSEPH HENRY ALLEN. Second Edition, with an Introduction. BOSTON: HORACE B. FULMER, 14 Bromfield St. 1872. 12mo. pp. 448.

ANCIENT YORK AND LONDON GRAND LODGES: A Review of Freemasonry in England from 1267 to 1812. BY LEON STEVENSON. Philadelphia: Office Mrs. WILLIAM CURTIS, Manassas Furnishing Depot, 146 N. Sixth St. 1872. 16mo. pp. 122.

REMARKS OF THE TIMES AND OTHER CHIEFS. BY C. BRUGH-SAVERN. New York. 1872. 12mo. pp. 310.

THE ALBION for July, 1872. JAMES SUTTON & CO., 25 Liberty Street, New York, \$5.00 a year (including Oil Chromo Premium).

THE DRAMA IN COLLEGE. BY JAMES K. HOGKES, Professor of Rhetoric and English Literature in Antioch College. [From *The Atlantic Monthly* for July.]

AMONG DIVINES; OR, LOVE-SCENES IN THE ORIENT. I. Mary Magdalene. II. Salome. III. Martha and Mary. IV. Joanna. New York: W. E. HILTON. Publisher's Agent, 125 Nassau Street. 1872. Paper. pp. 67.

FIRST ANNUAL ANNOUNCEMENT OF THE FULTS MEDICAL COLLEGE, OF CINCINNATI, Session of 1872-73. June, 1872. Press of BRADLEY & POWELL, Cincinnati.

Poetry.

SONG
OF THE COBBLER OF HAGENAU.

Our ingress into the world
Was naked and bare;
Our progress through the world
Is trouble and care;
Our egress from the world
Will be nobody knows where;
And I could tell you no more,
Should I preach a whole year!

LONGFELLOW'S "THREE BOOKS OF SONG."

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH, \$100.

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The Index.

JUNE 29, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

"THOU SHALT NOT STEAL."

"These three great Christian ideas of the Father, hood of God, the progress of the race towards final good, and the brotherhood of all men, are, like the idea out of which they are born [i. e. the doctrine of the Incarnation], underived from any other teaching, and original to Christianity. No Eastern or Western religion taught them, no Jewish sages conceived them in anything like a practical form, in anything like their full extent. We find, as it were, filmy phantoms of them here and there; we do not find their substance. Christ sent them forth to run as living fire through the world, and their life is derived from the fact of the union in him of God and Man" [Christ in Modern Life, by Rev. Stopford A. Brooke, p. 87.] In the light of this passage should be read the following also [Ibid. p. 177]:—"It is the business of Christian teachers, while setting aside the negotiations [of infidelity], to claim as their own those positive ideas which, though developed in a foreign soil, are yet derived from Christian seeds. They will say, 'We have learned from our enemies; they have told us what the age desires. In answer to that desire they have unwittingly fallen back upon Christian ideas and expanded them, led unconsciously thereto by the ever-working spirit of God. Those expansions are ours; we did not see them before, but we claim them now.' If we do that, the infidelity of the infidel, that is, his negations, will slowly share the fate of all negations; and the scattered truths he teaches, taken into Christianity, find in it their vital union with all its past, and form stepping-stones for its future growth."

It is on this principle that Christian clergymen generally claim for Christianity all the credit of civilization; but we never before saw it so brazenly stated. We cannot use a milder term. Defining what he means by the "positive ideas" taught by "infidelity," Mr. Brooke thus describes the affirmative aspect of Secularism, as presented by the "conscientious Secularist":—"He believes that Nature contains all things necessary for the guidance of mankind, that duty consists in a steadfast pursuit, according to the laws of Nature, of results tending to the happiness of the race, and that in doing that duty he becomes happy. His God is duty, his Bible is Nature, his heaven is in the happiness of man and the progress of mankind to perfection. His sin is in violating natural laws, because such a violation is sure to bring evil on man."

These, then, are the "positive ideas" which Mr. Brooke claims for Christianity as its peculiar property! Duty, Nature, Law, Happiness, Progress, Perfection—these are to be appropriated as the special products of the Incarnation doctrine! Why, long centuries before the Christ was heard of or even dreamed of by the prophets, these ideas were ancient truisms in the world. Confucius preached them as the teaching of sages even in his day venerated as belonging to hoar antiquity. The Brahmins taught them; Zoroaster taught them; Buddha taught them; the Greeks taught them. What insanity of egotism for a Christian minister to claim them for his *parvenu* religion! "Practical form?" Are they practised to-day in Christendom? "Full extent?" Are they co-extensive to-day with human society? So far as clearness of thought and explicitness of statement are concerned, the Bible adds nothing whatever to these simple, great truths of Paganism; and so far as practical application is concerned, one searching glance at "Christian" lands, nay, at the Christian Church itself, is sufficient to dissipate the proud and arrogant pretence. No—not to Christianity belongs the glory of truths that well up from the very depths of humanity itself; and if the avowed "business of Christian teachers" is to steal from Man in order to aggrandize the Church, they have themselves alone to thank if they are at last called to face the felon's doom.

ESCAPED PRIVATEERS.

In a report by the London *Inquirer* of the forty-seventh anniversary of the "British and Foreign Unitarian Association," Rev. James Martineau makes the following remarks in the course of his speech:—

Next, what were the obligations of English Unitarianism to America, which was this day represented by the late Secretary of the American Unitarian Association, Mr. Lowe? No doubt some persons thought there was a drawback to these obligations, and that some of the later spirits that had gone forth from Boston had in some degree compromised the honor of the sect from which they arose; but for his part he never confessed that. He never confessed it in regard to Parker (applause), and, when his books first came to England, he felt that, however much he might differ from him, or regret the strength with which his convictions were on some points expressed, he was yet a true prophet of the future, and that the positive and creative power which was in that man would survive when all that would be regretted in the vehemence of his expression had entirely disappeared. He was not ashamed to say the same of the Radical party which had gone out from the Unitarians, for though he did not agree with them, it was impossible to look at the spirit which animated them, and not feel sure that whatever was false would drop away, while that which was good in their teaching would be permanent. If, therefore, any rigid English Unitarian thought that England had a claim for indirect damages which these Radicals had caused, and that American Unitarians ought to have watched their religious ports, and not allow such men as Frothingham, well armed and equipped for many an inroad upon hostile armies, to have gone out; if they said that Samuel Johnson and Abbot, and other such men, ought to have been kept at home, and even Mr. Conway, he, for his part, greatly as he differed from these men, regarded the high seas of God as open to every one. Let all men have their sail across them, and let no claim for indirect damages be made in consequence." (Applause.)

There is something irresistibly funny in this oblique comparison. Perhaps we ought to feel grateful to Mr. Martineau for the liberality which thus forbears to bring in a big bill for indirect damages against American Unitarians on our account. That, however, would have been distressingly unfair to them. They might have "watched their religious ports" till doomsday; but they could not have "kept us at home," unless they had first established some show of authority for meddling with our movements. We neither skulked out of port like the Alabama, nor yet took out sailing-papers at the Unitarian custom-house. On the contrary, we minded our own business, and the Unitarians minded theirs. If THE INDEX is indeed a religious Alabama, the Unitarians at least are not responsible for its ravages. Mr. Martineau evidently made his allusion in a sportive mood; yet it shows how, even unconsciously to themselves, the most liberal of Christians think of all thorough radicals as somehow belonging in the same category with rebels and pirates.

To "B. E. J."—The remark about "illegible scrawls," in THE INDEX for June 15, was not intended for you, as your letter was not illegible, but was immediately suggested by a complaint sent us because we did not publish an article so badly and faintly written in pencil that we gave up in despair the attempt to read it. No person should send to an editor, whose time is necessarily precious, any manuscript that cannot be readily deciphered. When almost every moment is required for work that must be done promptly, excuses are no substitute for legibility. "If it is uncivil to send such letters," you say, "it is equally so not to read them." If you had our work to do, you would think quite otherwise. Such neglect is simply a necessity of self-preservation. We are willing to spend and be spent, but not in the cause of other people's laziness. Your letter is quite friendly in tone, and we thank you for taking so good-humoredly a whipping by no means intended for your back. It is too bad that the innocent should always suffer for the guilty!

In some of the copies of our last issue the saying of Professor Newman quoted at the bottom of p. 190 was erroneously printed. It should have read—"Peace without justice is not peace, but a truce of war." The compositor's substitution of "justice" for "peace" in the sixth word was not discovered till quite a number of copies had been struck off.

Our attempts to accommodate all our contributors are as abortive as those of a candidate for Congress who should endeavor to seat a torchlight procession on a three-legged stool, a trunk, and a coal-scuttle.

ENGLISH UNITARIANISM.

TO THE EDITOR OF THE INDEX:

Sir,—The Unitarians have lately been celebrating their anniversaries, and the various sermons and speeches delivered on the occasion are very instructive. Nothing is more certain than that the body as a church is rapidly following in the steps of all other churches in the world. It shows its vitality by the very divergence of opinion among its members and ministers. There are two or three strongly marked sections already engaged in a friendly antagonism; and it is worthy of notice that hitherto the acrimony so commonly exhibited by theological disputants is nowhere to be found in the speeches to which I have referred. Those who regard Christ from that peculiarly illogical position called Arianism, and those who hold to the humanitarian views of Theodore Parker, alike recognize each other as lawful and honest ministers of the same church. There is of course a deep undercurrent of vexation on the part of the more Orthodox, that such a rejection of the old Unitarian views should have been proclaimed from Unitarian pulpits; but there is no abuse, no cruel insinuation, no declaration of war in consequence.

I feel the greatest pleasure in calling attention to this feature among the present generation of Unitarians, because it is a rare thing in the history of the churches.

But I observe with almost equal pleasure that the new view of the nature of Christ is spreading fast and widely among the Unitarians. Theodore Parker is no longer a dreaded or suspected name. Ministers do not hesitate to express their sorrow that he was ever exposed to annoyance or persecution at the hands of Unitarians. It is very significant too, that, so well known as my own views were, they did not prevent my being invited to preach in Unitarian pulpits many more times than I was able to accept.

In almost every instance, I found a small minority who complained that I went too far; the majority were entirely on my side.

I was present at a meeting not long ago, in which two speakers, Unitarian ministers, declared again and again that there could be no religion without Christ, without a personal relation to him (whatever that may mean). Being permitted to reply to this, I protested against it as contrary to fact, saying that for five and twenty years I had been a religious man, in the sense of having an abiding confidence in my Creator, a grateful love towards him, and a perfect repose in his good purposes; that all those years I had never named the name of Christ in my private prayers, never once turned to him as to a superhuman being, much less as to a God, for help in trouble or guidance in duty; that God alone had been my refuge and my faithful friend in a life of many cares, anxieties and distresses; that I had lived without Christ, and I would die without Christ.

I will not pretend to say that no one present was shocked. I feel sure that three or four at most, out of about sixteen who were present, were pained by what I said; but the faces of many of the rest showed that I had been speaking for them as well as for myself, and that the day would soon arrive, through the decay of the old foundations of New Testament authority, when God alone will be recognized as the true, invisible, but ever-present friend of man; and the world will wonder that we ever needed the help of any departed saint or hero to supplement his own.

But this is the question of the day—the question which is to divide all Christendom into two great armies—"What think ye of Christ?" And for my part, without wishing to wound tender feelings, I shall nevertheless be ready, whenever I am challenged, to give a plain, straightforward answer: Jesus Christ was only a man, albeit a very noble man; he is not in any sense the author or the finisher of my faith; he is of no use whatever to me in my theology or my devotions. My theology I have learned for myself; and into my devotions no human name shall ever dare to intrude—no human face shall ever cast its shadow between me and my God.

No doubt this great plainness of speech drives some away who might have been retained by a compromise. But at what cost hereafter? Sooner or later this vital question must have come to the front, and then the rupture and the schism would be only ten times more violent and ruinous.

I hope you will not think the time has been wasted in giving my impressions about the Unitarians in England. In America you are surrounded by them too, and this chance-shot of mine may fan into a

flame the smouldering sparks of the great controversy.

When Christ has ceased to be regarded as *essential* to religious life, he will fall back into his proper rank among the most illustrious of our departed brethren.

I am, sir,

Very truly yours,

CAMDEN HOUSE,
Dulwich, June 1, 1872.

JOSEPH MAZZINI.

The friends of the Religion of Humanity should know something of its high priests; and of one of the chief among them, Joseph Mazzini, they may now know something authentic through the book just published by Hurd & Houghton, of New York. The volume consists of an autobiography containing an account of his public career, and his aims, purposes, beliefs and principles, as bearing thereon. This is preceded by an interesting introduction by Wm. Lloyd Garrison, who knew him, and who gives a sincere report of the impressions that personal intercourse made on his mind; and it is followed by a concluding chapter by the editor, presenting the wonderful Italian in his personal aspect and in his more familiar social relations. A portrait in photograph adds the one thing needful to a very simple but very complete picture of one of the most extraordinary men of the century—a picture certainly not exaggerated or over-colored, and therefore the more trustworthy.

Mazzini was in all respects a unique and singularly interesting man; but the aspect of him that should chiefly attract the readers of THE INDEX is that of the religious believer and reformer. Religious reform was with him the basis of all reform. His faith was first of all in the principles of religion. He was primarily a man of aspiration and faith; a splendid idealist; free, bold, lofty in his disdain of spiritual authority, from that of the pope to that of the preacher; a proud defier of sectarian insolence, but a meek and enthusiastic worshipper of intellectual principles. The one thing he could not tolerate was selfishness, individualism, low-mindedness, moral indifference and scepticism, sordidness of aim and narrowness of spirit, to which he gave the comprehensive name of materialism. The passage of his biography in which, lonely, poor, baffled, an exile, he solemnly reviews his philosophy, and judges his own soul in the presence of his martyred friends whose shades stand around him as witnesses, is one of the most affecting in literature. Then he rebuilds his entire edifice of moral philosophy.

"The ancient religion of India had defined life as contemplation; and hence the inertia, the immobility and submerging of self in God, of the Aryan families. Christianity had defined life as expiation; and hence earthly sorrows were regarded as trials to be endured with resignation, even with gladness, and without any duty of struggling against them. Hence the earth was viewed as an abode of suffering, and the emancipation of the soul was to be achieved through indifference and contempt for earthly things. The materialism of the eighteenth century has gone back two thousand years to repeat the pagan definition of life as a search after happiness; and hence the spirit of egotism it instilled into the souls of men under various disguises; hence the setting up of material interests above principles." "Every instinct of my soul rebelled against that fatal and ignoble definition of life." "The religious idea is the very breath of humanity—its life, soul, conscience and manifestation. Humanity only exists in the consciousness of its origin and the presentiment of its destiny." Mazzini was a theist, but in the finest spiritual sense. He saw God manifest in humanity alone. "From the idea of God I descended to the conception of progress; from the conception of progress to a true conception of life, to faith in a mission and its logical consequence—duty the supreme rule of life; and having reached that faith, I swore to myself that nothing in this world should again make me doubt or forsake it." He believed in the "immortality of life, and in a progressive series of existences, which, in the eyes of the believer, transforms our sufferings here into the trials and difficulties of one who ascends a steep mountain at the summit of which is God."

These are very noble words, and the best of all is that they were backed by one of the purest, bravest, most consecrated lives of which we have record. Mazzini was a brilliant example of what a believer in the religion of humanity, a genuine "Free Reli-

gionist" of the extreme description, may become and may accomplish. The faith of the Romanist could not be more explicit or more ardent, the spiritual freedom of the Progressive Friend could not be more absolute. Such testimonies are precious. When the ancient religion points to its long line of saints and challenges the rationalist and the radical to show anything like them, it is encouraging and consoling to point to such instances of heroism and consecration as this.

O. B. F.

RELIGION AND MORALITY.

II.

In an article in THE INDEX last week I noted the fact, that all the great religious faiths of mankind, in their highest and purest teaching, have declared morality to be a vital and necessary part of religion. Yet it is a fact quite as universal that, when religious faith has been organized into institutions and has developed a history, there has been a strong tendency to a practical separation of religion from morality. Religion has come popularly to be connected with beliefs and ceremonies rather than with matters of justice and mercy. No historical religion has escaped this peril. The very exigencies of an instituted religion develop a tendency towards the substitution of formalistic service for virtuous deeds, ritual for reality, noisy demonstrations of emotions and pious professions of belief for the harder tests of true aspiration and true living. Evidence need hardly be adduced for this statement. The history of every religion is full of the evidence. That very teaching of the great prophets and sages quoted in the article last week is proof of the wide-spread danger. In Christendom nothing is more common than to find the religious sentiment apparently active, but satisfying itself with ecclesiastical confessions and observances, without seeming to stimulate to a higher virtue in every day life. Sometimes the separation becomes painfully sad, as when in the excitement of a "revival" season the emotional part of religion may become very demonstrative, and at the same time conscience so weak as not to forbid gross immoralities.

On account of this state of things, and since it is admitted, in accordance with the best teaching of all faiths, that there can be no true religion without morality, many excellent people ask, Why make a distinction between the religious sentiment and the moral sentiment? Or, if there be a distinction, is there anything in the religious sentiment, when it is developed by itself apart from morality, that is worthy of preservation? Is religion separated from ethics anything but a mass of bigotry and superstition? At least, if it be admitted that practical virtue is such an essential part of religion as to be its best evidence and fruit, is it not better, saying nothing of the culture of the religious sentiment, to work directly for this practical result of moral goodness?

Now there is a truth implied in these questions which ought to be recognized in the institutions and practical efforts of religion. But at the same time it can hardly be admitted that a correct philosophy of human nature or of religious history will absolutely identify religion with morality, and, much less, confound the religious sentiment with the moral sentiment. Nor, however much of bigotry and superstition has been developed from the religious sentiment, does it seem probable that such a philosophy will pronounce the religious sentiment itself at its root to be false and worthless. Religion, in its true significance, necessarily includes and covers morality, yet is more than morality. The ethical sentiment is one of the vital elements of the religious sentiment, but the religious sentiment has other constituent elements, of which the ethical sentiment knows nothing. The ethical sentiment may be defined as man's consciousness of obligation to serve the right; and morality is the conduct that results from acting upon this sense of obligation. But religion is something more than this. Matthew Arnold says—"Religion is morality suffused with emotion." This indicates the distinction, but does not seem wholly adequate. No definition of religion, I think, will satisfy the philosophy of the subject which does not in some way denote the contact which the finite mind has with the sustaining and vitalizing Energy of the universe. It is not necessary that the definition should embrace the idea of a personal Deity; not necessary that it should attempt the impossible problem, which most theological systems do attempt, of defining the Infinite; but in order to cover all the facts of religious history and experience, it must in

some way recognize the Infinite,—in other words, that the human soul is conscious of a life that is not bounded by any limits which itself can measure, but opens outward into the whole infinity of things and is a natural, inherent part of the universal order. The religious sentiment may be defined as man's feeling of his connection with the Infinite Life and Order,—not necessarily in any supernatural way, but by the organic laws of his being. And religion may be defined as the effort of man to bring his own life into harmony with what he conceives to be the law of this higher and larger Life of which he is a part.

In this statement of man's connection with a sphere of things outside of himself, nothing is intended to be implied which reason will not recognize, though it may not fully comprehend, and of which science might not take account, though it may not yet understand the whole process. The fact of man's organic connection with the sphere of the universe and the feeling of the fact—a sphere of life, as it were, within a larger sphere and related to that larger sphere at every point—will not be denied. Yet it is evident that the religious sentiment, when thus defined, is not a simple but a composite sentiment. There enter into it several elements,—as the sense of truth, the sense of right and goodness, the sense of beauty, order, perfection, the sense of causality bringing that wondering inquiry with which the human mind has always searched into the primal source and permanent sustenance of things and into man's relation thereto. Without adopting the view that these ideas are innate or assuming any theory as to their origin, it is certain that through them the human mind finds itself confessing allegiance to a law of mental and moral life that is not of its own creation and not bounded by the sphere of its own existence,—just as the human body is connected by organic law with the outer material universe. These ideas and perceptions man learns to interpret as indicating the purpose and law of the Infinite Life of which he is a part. And when he yields himself to them in a joyful endeavor not only to attain the highest and purest good for himself but to serve the universal end, then he becomes religious. Rational religion—to adopt a thought floating in my mind from Emerson, which I do not remember so as to quote exactly—is to do by intelligent choice what the plants and stones do by their structure: it is to furnish a channel, an organism, through which the ceaseless, eternal Energy may work to its end.

But these perceptions are accompanied by emotions, which also enter as essential elements into the religious sentiment,—as the emotions of reverence, of wonder, of awe, of aspiration, of expectancy, of hope and fear, of solicitude and joy. It is impossible that these perceptions whereby we peer out of our little sphere of existence into the world's infinity and are put into relations with things that are illimitable, these perceptions that necessarily stretch back to the sources of all mental and material power, and downwards or upwards to the primal cause of things, should not be attended by such emotions. And these emotions will vary in intensity and manner of combination according as one or another of the perceptions may be in excess or deficiency, or, in general, according to their culture. And from the union of the perceptions and accompanying emotions, variously combined, and moulded by the intelligence and culture of a people, come the various theologies, mythologies, beliefs and ceremonies of instituted religion.

Two or three other thoughts connected with the aspects of the subject here considered must be left till another number.

W. J. P.

Gruffly acknowledging the receipt of some INDEX Tracts, *Zion's Herald*, of Boston, whose editor has been promoted to a Bishopric by the late Methodist General Conference, explodes as follows:—"As neither Mr. Abbot nor his precious INDEX would ever be heard of half a mile from home, unless quoted and commented on by the Evangelical journals, we simply inform that gentleman that *Zion's Herald* does not advertise for nothing, and then only what it approves." Considering that the editor of the *Herald* had just previously sent to THE INDEX for review a copy of his "Life of Father Taylor," which we did "advertise for nothing," we conclude the new Bishop has the manners of a wild boar. We knew already that he had the theology of a tame one.

EDITORIAL BOOK NOTICES.

PRACTICAL HORSESHOEING, by G. Fleming, F.R.G.S. D. Appleton & Co., 1873. This little treatise of about one hundred pages received the first prize for the best essay on the subject, offered in July, 1869, by the Scottish Society for the Prevention of Cruelty to Animals. The award was made by high authorities in veterinary science; and such attention as we have been able to bestow upon it satisfies us that it will be a very useful book to all who have the care of horses and wish to treat them with humanity.—For sale by H. S. Stebbins, Toledo.

PASSAGES FROM THE FRENCH AND ITALIAN NOTE-BOOKS OF NATHANIEL HAWTHORNE, published by James R. Osgood & Co., Boston, 1873. These are charming volumes, as would be expected by every one who has ever tasted the fine flavor of Hawthorne's style. They are full of fresh impressions of art and artists—not only the old, but the new, which are discussed about in a very modest and unpretentious manner, and yet so as to create no little confidence in the critic's natural good taste. Many Americans known to fame, such as Powers, Story, Miss Hosmer (whose name it is easy to read under the blank put in place of the letters that might just as well have been used), and many foreigners of distinction, such as the Brownings, Miss Bremer, Mrs. Jameson, and others, figure in Mr. Hawthorne's pages, and are sketched so vividly that the reader will long retain remembrance of their features and personalities. The artist's eye and hand appear also in the delightful little descriptions of incidents and adventures that befell the traveller, as for instance in the following passage (Vol. I, p. 188):—"I sat down on a bench near one of the chapels, and a woman immediately came up to me to beg. I at first refused, but she knelt down by my side,—instead of praying to the saint, prayed to me; and being thus treated as a canonized personage, I thought it incumbent on me to be gracious to the extent of half a pail. My wife, some time ago, came in contact with a pickpocket at the entrance of a church; and, falling in his enterprise upon her purse, he passed in, dipped his thieving fingers in the holy water, and paid his devotions at an shrine. Missing his purse, he said his prayers, in the hope, perhaps, that the saint would send him better luck another time." Could any indignant denunciation be half so effective as this humorous and satirical narrative, in exposing the hollowness of all religion that is divorced from morality? The same point is also illustrated elsewhere, as follows (vol. II, p. 33):—"As one instance of the little influence the religion of the Italians has upon their morals, he [Mr. Powers, the sculptor,] told a story of one of his servants, who desired leave to set up a small shrine of the Virgin in their room—a cheap print, or bas-relief, or image, such as are sold everywhere at the shops—and to burn a lamp before it; she engaging, of course, to supply the oil at her own expense. By and by her oil-lamp appeared to possess a remarkable property of replenishing itself, and Mr. Powers took measures to ascertain where the oil came from. It turned out that the servant had all the time been stealing the oil from them, and keeping up her daily sacrifice and worship to the Virgin by this constant theft." The reflective tone of Mr. Hawthorne's mind, and the delicacy and refinement of his genius, betray themselves on almost every one of these fascinating pages, and make these two volumes not only minister to momentary amusement, but also to permanent instruction and a fine culture of mind and heart. No man lives in vain who leaves behind him such pure and noble writings to perpetuate his influence. To read these note-books of Hawthorne is like straying beside his own loved Concord River. The quiet beauty of his thought and style fully justifies Longfellow's fine tribute to his genius:—

"Ah! who shall lift that wand of magic power,
And the lost clow regain?
The unfinished window in Aladdin's tower
Unfinished must remain."

—Price \$4.00 for the two volumes; sold by H. S. Stebbins, Toledo.

CHRIST IN MODERN LIFE (D. Appleton & Co.), is written by the Rev. Stopford A. Brooke, who will be remembered by many as the friend and biographer of F. W. Robertson, one of the noblest and (during his lifetime) least appreciated men that ever occupied an English pulpit. This book contains twenty-seven sermons by Mr. Brooke, who is "Honorary Chaplain-in-Ordinary to the Queen;" and it shows that the English Church is not yet depleted of earnest thought and generous sentiment. There is a great deal in these discourses to command the respect and sympathy of the freest minds of the age; and while we cannot be blind to the limitations of his horizon, and his consequent failure to understand much that he dares to denounce, we yet bear cheerful witness to the general elevation of his spirit, the honorable frequency of his outbreaks of true liberality, the fine-grained character of his thought, the charm of his rhetoric, and the virile force with which he seeks to solve the great problems of human life and destiny. For instance (page 77), he rejoices in being "freed from the dreadful burden of condemning the Theist and unchristianizing the Unitarian." But there is a limit to the liberality of this progressive Churchman, as there is and must be to that of every Christian, however liberal:—"Mankind will bear a great deal, but it will not long bear the denial of a God of love, the attempt to throw away the hope of being perfect and our divine faith in immortality. These things are more precious than all physical discoveries. The efforts made to rob us of them, when they are made, and they are but rarely made, are not to be patiently endured. They are far less tolerable than the ill-advised attempts of Christian men to dominate over science. These latter efforts are absurd, but the former are degrading to human nature" (page 28). With all seriousness we say that the world will have to "bear the denial of a God of love," so long as it sees nothing but "thievery" and "robbery" in the men who do deny him. It is this very intolerance and bitter injustice which makes men deny him. Far as we are from sympathizing with the denial itself, we yet see that the one-sidedness of the honest denier of God (and there is no presumption whatever against his honesty) is a far less evil to "endure" than the narrowness and bigotry that dare to stigmatize him as a "thief" and a "robber." Mr. Brooke has yet much to learn,

of the tone and temper of those whom he characterizes as "infidels." The general position assumed in this volume is that Christianity is not a system,—is indeed incompatible with system; that it is a vital force in the world, ever creating systems and ever outgrowing them. Mr. Brooke directly identifies Christianity with "the life of a perfect man" (page 8); and this life he supposes to embody all that is or ever will be needful to supply the religious wants of the race. In the doctrine of the Incarnation of Christ, therefore, he finds the essence of Christianity; and he straightway proceeds, notwithstanding his protest against system, to make one of his own, and to defend "the natural development of the great religious ideas from the doctrine of the Incarnation" (page 79). So futile and insane it is for any thinker to attempt to dispense with system! The whole pretence of getting rid of system is simply a confession of mental bewilderment—a positive inability to grasp the many as one, or to comprehend the intricate relationships which bind all truths into a harmonious whole. And the moment the mind begins to think, it sees these relationships and begins to—systemize! This is what Mr. Brooke has done. But his synthesis is practically valueless, because his prior analysis is the same; and instead of getting rid logically of the worst dogmas of Christian theology, he has to fling them overboard by an act of violence, in defiance of all logic. In short, his book is one more of the uncounted failures to reconcile Christianity with modern thought; and while we admire most heartily a great deal that it contains, and conceive a high idea of the writer's manliness and love of truth, we find no approximation, even, to a successful reconciliation of the two.—Sold by H. S. Stebbins, Toledo.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TO "A. C."

1. "Not a word of logic." The article replied to by myself was but a catalogue of assertions. Hence the aforesaid charge lies as much against the "Impeachment" as against my reply. Besides, when a man makes an unsupported statement, it is "logical" to deny and challenge proof. [Mr. Howard thinks otherwise when the *Bible* makes such statements.—Ed.]

2. "A sneer in brackets—that is all." I beg leave to inform Mr. "A. C." that very important and significant facts can be stated in "brackets."

3. "That is all." Indeed! Mr. Abbot, I regret to notice, doubtless unintentionally, omitted several brief rebutting statements, which give one important portion of the article reviewed the appearance of having received no attention. But if "A. C." will please traverse ever so small a portion of my article, even as published, and "show the folly of it"—indicate its utter lack of logic and reason, I shall be extremely obliged to him.

R. H. HOWARD.

MILFORD, MASS., June 11, 1873.

[We were not aware of any omissions in Mr. Howard's article, as reprinted in THE INDEX. If he will specify them, we will cheerfully make amends for the compositor's carelessness by publishing them. It was our intention to give the article entire.—Ed.]

DEATH-BEDS.

BETHEL COLLEGE,
PALMYRA, MO., June 17, 1873.

MR. ABBOT:

Dear Sir,—I cannot afford to give you \$100.00 as Mr. Eastman of our town has done; but now answer me candidly and honestly a query or two,—I hardly expect any answer in THE INDEX, for you will feel I am right and you are wrong.

Did Atheism, Spiritualism, or Infidelity ever shut up a grog-shop, or restore to her friends a fallen woman, or cheer a dying bed?

I know that Christianity has accomplished all these results. Can you or Mr. Frothingham give me anything better to take its place? If you can, let me know what it is, and how it can rob death of its sting and the grave of its victory. You may blind and befool the living; but to the dying nothing is more precious than "Christ Jesus and him crucified."

Respectfully,

ROBERT H. WALKER, M.A.

[Men do humane deeds in proportion to the amount and energy of their practical humanity; and this is independent of their "Atheism," "Spiritualism," "Infidelity"—or "Christianity." To no theological opinions whatever do we attribute the actual good they do. Relatively to their numbers, Atheists, Spiritualists, and Infidels do quite as much good as Christians, so far as our observation goes.

As to the influence of theological opinions in "cheering dying beds," we have had no large experience; but what we have had convinces us that Free Religion is the best death-bed friend, because it is the best friend of intelligence, virtue and happiness during life. We consider it a great deal "better"

than Christianity in its influence on individual character and social welfare, because it aims directly rather than indirectly at these. Whatever makes men and women noblest as individuals, best fits them to die with dignity and peaceful composure; and we pity any one who has no higher object in life than to die with a "hallelujah" on his lips. That religion is worse than useless which makes the last few hours of life more important than its threescore years and ten.

What we consider as "better" than "Jesus Christ and him crucified," and how we believe it will "rob death of its sting," Mr. Walker can easily find out, if he chooses, by reading *THE INDEX* with a candid mind. A free and enlightened intellect, a pure conscience, a loving heart, and the memory of a faithful life, are worth more than all the "faith" in Christendom.—Ed.]

"MORE LIGHT."

258 W. 25TH ST., NEW YORK, JUNE 11, 1872.

MR. F. E. ABBOT:

Dear Sir,—I like your little paper for its radicalism, and bid you God-speed in a very necessary work; but allow me to say that there are some things that you have not searched out, and others that have not been revealed to you.

Though Herod slew all the babies "in Bethlehem and in all the coasts thereof," yet he did not extinguish the light then shining; and though the world's conservators from that day to this have sought to repress truths in their early dawn upon the race by a wholesale slaughter of innocents, yet by some good providence their purposes have failed, and the light still shines.

Now permit me kindly to add—do not attempt to repress this light, *not one ray of it. It is all needed.* If Spiritualism is not a truth to you, yet it is to me and to ten thousand other minds—a reality as potential as the sun-light, accumulating intensity day by day. More is being done to unfetter men from their religious thralldom by this new instrumentality than all others combined.

Do not "fight against God," nor contend with the inevitable.

"More light!"

Sincerely yours,

L. H. WATERS.

CLAIRVOYANCE.

282 MAIN ST., CINCINNATI, JUNE 17, 1872.

MR. F. E. ABBOT:

Sir,—You say that "the hypothesis of Spiritualism is a legitimate one, provided the phenomena can be proved to have an extra-human origin." Aside from the question of their truthfulness, what could be made out of the following facts? Could anything be predicated upon them looking towards the establishment of spiritual existences? The very faint hope that something good might come from presenting them to your consideration would not have induced me to trouble you, were it not for the great (I may say inexhaustible, though almost hopeless) desire I have that Spiritualism should prove true.

One word more before I proceed with the facts. I am exactly in accordance with you and Professor Tyndall on this whole subject, except that possibly we may differ as to your hypothesis above quoted, though I think not. I have experienced again and again just such treatment as the Professor relates; but mark well—I never met with any difficulty while Spiritualism was in the embryonic state under the name of clairvoyance, mesmerism, magnetism, biology, etc. I have not been able to establish any *new facts* since it passed this stage and took on the more startling title of Spiritualism.

Imagine yourself, if you please, in my place. I wrapped up three printed words in three separate papers, four thicknesses each—no one knowing the contents but myself. A clairvoyant read them as freely and correctly as though she had had the papers open before her natural eyes.

A deceased relative was described as follows:—"I see a tall, stout, healthy-looking female of middle age; stands straight and firm; blue eyes; fine brown hair; eye-brows moderately arched; the hair rather thin; forehead high; nose straight and rather long; mouth of medium size; the lips rather thin and pale; chin and whole face longer than usual; complexion fair; cheeks a little fresh but not ruddy." After a half-minute's pause, she added:—"I see a little child—a boy." This description was precisely, in every single particular, as it would have been had the deceased been alive and standing before us.

Now what can you make of such facts? "Not true?" "Only one more added to the thousands afloat?" Well, that is just the way it would fall upon my ear from a stranger's lips or pen, though I might think never so well of his honesty of character and convictions. Only he is credulous—*marvellously credulous*—that's all! So I will not ask you to believe; belief on hearsay evidence as to supernaturals! It would not be respectful to a true scientist or philosophic mind. He would say—"Why ask me to believe on secondary evidence while ocular and auricular demonstration can be made to me, as you say it has been to you?"

I will not ask you just now to believe the facts

above stated; that is not now my object. But I will ask you and all persons concerned to suppose (if you can) these facts established beyond all controversy; what should be inferred from them? How accounted for? What explanation? Do they afford any evidence, and if so, of how much weight, as to the existence of disembodied spirits?

Upon the supposition of the truth of the facts, then, it would seem that the clairvoyant must have had an image in her mind such as she so exactly described. Her language and whole manner corresponded to this hypothesis. "I see—I see a little child—a boy!" If she had a picture in her mind, how did she obtain it? There was no such person or body in existence—no sitter, dead or alive, to paint from or take likeness from. If she spoke without such picture, what then? Were her lips moved by superhuman power? Can any logical inference be drawn thence for or against the existence of spirits? Can such facts be said to have a human origin?

Is it to be admitted that some human beings can perceive material objects, not merely while such objects are still in being, but after they have been dissolved and gone back to earth?

Very respectfully yours,

E. W.

THE GENEALOGY OF JESUS.

F. E. ABBOT:

Dear Sir,—Not long since, in reading the first chapter of Matthew's Gospel, I discovered that the two statements made by Matthew in reference to the lineage of Jesus are contradictory. I can hardly think it possible that they have not been noticed and perhaps harmonized by Biblical commentators, still I have never seen them referred to as contradictory. What I allude to is the genealogy of Jesus which affirms that he was the son of David, and the assertion that he was begotten of the Holy Ghost.

The chapter begins as follows:—"The Book of the generations of Jesus Christ, the son of David, the son of Abraham"—and continues giving a genealogical account from Abraham through David down to Joseph (the husband of Mary) and Jesus.

Now Matthew asserts that Jesus was the son of David, and produces as evidence the names of the descendants of David down to Jesus, and then says concerning his birth that it was in this wise:—"When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Then further on he says:—"And he (Joseph) knew her not until she had brought forth her first-born son; and he called his name Jesus." As Matthew does not rest the relationship of Jesus to David either upon Mary or the Holy Ghost, but upon Joseph, one of these two statements must be false.

If Jesus was conceived and brought forth before Mary knew Joseph, how then can he be the son of David? If the genealogy is true, then the assertion that Mary conceived and brought forth Jesus before she and Joseph came together, cannot be true.

Then again, if certain prophecies were fulfilled by a "Righteous Branch being reared to David" in the birth of Jesus (see Jer. xxv), how can the Jesus who was conceived by the Holy Ghost be the Jesus whose birth fulfilled these prophecies?

Yours truly,

HENRY APTHORP.

ASHTABULA, O., April 14, 1872.

AN UNBELIEVER'S BELIEF.

EVANSVILLE, Ind., May 30, 1872.

EDITOR OF INDEX:

Yesterday a friend passed me, for perusal, *THE INDEX*, and to-day your "Impeachment of Christianity." From youth up I have been an unbeliever (so-called); and being raised by strictly pious and consistently Christian parents, I have always felt the "cramping" power of religious creeds. My unbelief (in the doctrine of divine revelation) was put down to the score of hard-headed contrariness, even by those who thought as I did but didn't have the pluck to say so. I believe Christianity has done good, at least to some. If not, a sudden change from bad to good is sometimes injurious; and hence, although to some I would give my views, yet I never attempt to argue the point with old and consistent Christians, believing that, if they are happy in their present faith, it is best that they should not be undisturbed. If self-respect is one of the chief foundations of peace and order (and I argue it is), why, let us never attempt to make any one feel less happy or less regard for his own judgment by deriding his particular opinion. I would amend the above by the proviso—"unless they tread on my toes." Although Christianity may have done some good, yet I am of those who believe it to be a worn-out system, and, like all other effete systems, soon to give way to more independent thought—to a more enlightened judgment. Now, holding the belief I do, I am exceedingly rejoiced to find some who are ready to speak up for the *silent millions* who look from "Nature up to Nature's God."

My particular belief is—

1. In one true and only God, the creator and controller of all things—the *causa causarum*, the *causa finalis*, a Being "without variableness or shadow of a turn," but doing everything rightly and for the good of all.

2. Whatever is, is right.

3. In Nature as God's Bible, read and understood by all nations and tongues if let alone by creed-worshippers.

4. That all things present and to come are just as God intends and daily superintends, and that consequently "there is a destiny that shapes our ends, rough hew them as we will."

5. That our belief in an over-ruling Providence is not inconsistent with a man's endeavors to earn a decent living in an honest way; and besides, that Jesus never taught that he was the Son of God any more than all men are sons of God.

6. "He is happy that knoweth the causes of things."

7. That none knoweth all the causes here, and hence no one is ever happy; but that the time will come when we shall all know the causes and all be happy.

8. That true religion will not be found until all the causes are known, because, until we know God thoroughly, we shall not rightly adore him; and to be truly religious, we must rightly adore him.

Yours, etc.,

B. JEWETT.

SELF-RESPECT.

EDITOR INDEX:—

It is a chronic habit of mankind to disparage themselves. Whether this low-esteeming-of-self spirit is inborn, or whether it can be traced to the influence of the Biblical fable of Eden, I know not. Be that as it may, an actual, morbid propensity of that sort exists. Preachers ceaselessly proclaim man's debasement, and poor listening humanity enwraps itself in the robe of false humility. The results of this habit, however, since it tends to eliminate self-respect, to breed despair, to paralyze effort and thus to clog the wheels of progress, must be disastrous. For there is no elevation apart from the courage which springs from the thought of a higher than all past possibilities.

Bearing the above in mind, we see why men have been so weakly zealous to exalt and worship an unsullied character. A man hopelessly bemired fancies his better-favored fellows to be on a plane to himself inaccessible. The spark of manhood, however, is unquenchable, and can readily be fanned into a salutary flame. On proper stimulus many a son of degradation has risen from the slough of despond, to win fair laurels of integrity and fame. There lies in human nature a possibility of improvement beyond our boldest dreams. The Orthodox elevate their Head to the viceroyalty of the universe; and Jesus may have been perfect and stainless. Is he therefore heaven-high above his fellow-men? No. Whatever obscure significance of divinity he may have possessed, the level of his manhood is attainable by man. Did right ideas prevail, all would behold in Christ perhaps the grandest production hitherto, though not necessarily the grandest of the destined productions of humanity. Though he spoke and acted as none other ever spoke and acted, this is explicable by the fact, that he was a glorious, yet natural outgrowth of the race; worthy of earnest emulation, yet liable to be equalled. To dignify him as an example, it is not needful to ascribe to him super-human virtues. Far more effectual would be his influence were men taught that by striving they might compass his attainments, than if forever urged to adore him as a being of infinite powers. His was indeed a high-lowering greatness. But who may rightfully specify the limits of human development, or designate the earth-born partakers of Godhood?

As there are singular examples of great gifts in many departments of life—a Shakespeare among dramatists, a Newton among men of science, so among the founders of religions, by an inevitable analogy, a genius must arise, a sort of religious King Saul, overtopping his compeers by a head and shoulders. Perfection in the system of such a teacher would be expected, even as the works of most great masters are elaborate and flawless. If the world defies the Hebrew Christ, why does it ignore the celestial claims of Milton, or of Mozart? If unusual excellence deserves apotheosis, the lists of fame but poorly recognize the deserts of illustrious names. All honor to Jesus which the sublimity of his character may evoke from a rational mind. But let us not so scorn the endowments of humanity, as to deem its worthiest exponent the fit recipient of that homage due only to God.

T. W.

Moncure D. Conway gives the following account in the *New York World* of a Communist, a woman, who was recently shot in Paris. Mr. Conway vouches for the truth of the touching story:—

During the Commune an eminent surgeon in Paris, who had no sympathy with it, employed himself in aiding the wounded who were brought to his hospital. His chief assistant was a woman—a Communist—who, day and night, nursed the wounded, and was the most valuable assistant the surgeon had. When the Commune fell, the surgeon was arrested and marched to the drum-head court-martial. He supposed he would be shot. As he approached the door of the tribunal, he met his late female assistant coming out between two soldiers. "Why, Adèle!" he exclaimed, "how came you here?" The woman fixed hard eyes on him, and said—"I don't know you, sir." The surgeon concluded that his case must indeed be hopeless, as this woman declined to acknowledge his acquaintance. Nevertheless, he got off somehow, and then learned that at the moment when Adèle said—"I don't know you, sir," she was on her way to be shot, and was shot. For fear of prejudicing his case she had repressed any disposition to cry to him for aid—she had denied herself the last word of sympathy proffered on her way to death!—*Nat. Standard*.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PA-
PERS FROM THE INDEX, contains the "Fifty Affirmations"
and "Modern Principles." It gives a bird's-eye view of
Free Religion as conceived by the Editor of THE INDEX, and
states the "irrepressible conflict" between it and Christ-
ianity. Mr. CHARLES DARWIN, author of "The Origin
of Species," says, in a letter to the Editor not originally in-
tended for publication, but subsequently authorized to be
used:—"I have now read 'Truths for the Times,'
and I admire them from my inmost heart; and I agree to
almost every word." PRICE—Ten Cents (*New Edition*).

No. 2.—*Fear of the Living God*, an eloquent and beau-
tiful discourse by O. B. FROTHINGHAM, exposes the
debasing character of the popular notions of God, and pre-
sents concepts of him that are worthy of the nineteenth
century. PRICE—Single copies Five Cents; Twelve copies
Fifty Cents.

No. 3.—*Lecture on the Bible*, by the Rev. CHARLES
VOYSEY, of England, who has recently been deprived of
his benefice by the ecclesiastical courts on account of his
bold and outspoken heresies, is an overwhelming demonstra-
tion of the imperfections and errors of the Bible, both in the
Old and the New Testament. Passages sustaining the argu-
ment are copiously quoted, with references to chapter
and verse in every instance; and no abler, fairer, or more
high-toned treatise on the subject can be found in the Eng-
lish language. PRICE—Single copies Ten Cents; Six
copies Fifty Cents; Twelve copies One Dollar.

No. 4.—*Christian Propagandism*, by F. E. ABBOT, is a
complete exposure of the weakness, costliness, and in-
efficiency of the system of Foreign Missions. *Fall of Fig-
ures, Facts, and Interesting Extracts*. Also, a very remark-
able article by a Siamese Buddhist is appended, giving
an account of a spicy conversation between himself and a
missionary. PRICE—Single copies Ten Cents; Six copies
Fifty Cents; Twelve copies One Dollar.

No. 5.—*God in the Constitution?* "Would it be
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[FOR THE INDEX.]

Jesus and the Future Life.

A SERMON BY THE REV. CHARLES VOYSEY, PREACHED AT ST. GEORGE'S HALL, LONDON, DECEMBER 10, 1871.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able."

LUKE xiii. 28, 30.

Two branches of our inquiry remain now to be examined—namely, what did Jesus teach concerning the future life, and what did he teach about the devil? I will endeavor to reply to both of these questions this morning.

I shall not be sorry to close for the present a discussion on which I could not enter without reluctance, and which I could not pursue without pain. If people think there is any amusement or gratification to be derived from making an attack on the most cherished belief of one's countrymen, it is because they have never been called upon to discharge a duty so repugnant. There are numbers of really excellent, kind-hearted, and intelligent persons—far removed indeed from the extravagant superstitions of Orthodoxy—who yet retain opinions or sentiments about Jesus which are utterly unsupported by the facts of his history. The name "Christ" has been associated in their minds, from earliest childhood, with all that is purest and most beautiful in human nature; it has been the synonym for moral perfection and the finest spiritual insight. The pity is not that people should have had such an ideal to dwell upon and admire, but that it should have been associated with an historical personage like Jesus, whose biographies represent him as being far from perfect either in wisdom or humanity. Jesus may or may not have been morally perfect—no one can possibly decide such a question now with anything like certainty; but what tells most heavily against the theory of his perfection is the fact that the very records of his life, character, and sayings prove that he was imperfect. These, when examined, dispel the illusion, and leave us convinced that they afford no ground for it whatever. It has been asked, Why disturb this graceful, this harmless belief in an ideal Christ? My answer is, because it is *not* harmless, because its attractiveness is only a garment hiding a falsehood, because it does really decoy our hearts' love and adoration from a still higher and more legitimate object of our contemplation. It comes between us and God; it leads us to think more of the creature than of the Creator; and, in any case, if it be untenable, if Jesus were not really or nearly perfect man, it must do harm to believe a falsehood. He either was this perfect man or he was not. If he was, let us have the grounds for believing it; let the true outlines of that perfection be also constantly set before us, for our imitation. But if he was not perfect, if he really had human infirmity, was guilty of human faults, or failed anywhere in human duty,

let us, in the name of God and truth, know that also; let us, at all cost of sentiment and feeling, get at the truth of things if we can, and bravely cast from us the idol which we have ignorantly cherished, trusting God to compensate our hearts for their bitterest loss, and being very sure that whatever sacrifice we make for the truth's sake we are making for him, and in the very act of self-surrender we are enriching and elevating our souls.

To turn now to our more immediate subject, I find that in the first three Gospels there is a great deal of confusion of thought on the subject of the Future Life. We have first the proclamation of the Kingdom of God, or Kingdom of Heaven, many of the features of which are grossly materialistic, and were evidently intended as literal representations of an earthly condition. In some of the parables, e.g., that of the leaven and the three measures of meal, and the grain of mustard-seed, it would seem that the kingdom was to be begun then and there in the lifetime of Jesus and his followers, and to be gradually spread over all the world. But in other and plainer teachings of Jesus, it was not to be inaugurated till after his death and his return to glory. Even then, the twelve apostles (including Judas and excluding Paul and Matthias, I suppose) were to sit on twelve thrones, judging the twelve tribes of Israel.

Then, again, we find quite another view of the kingdom. It was to be a purely spiritual one; they who enter into it were "neither to marry nor to be given in marriage, but were to be as the angels of God." The saints were to rise from the earth, i. e., from some spot in Syria, and to meet the Lord in the air, while the dead were to come forth out of their graves, with their bodies, and assemble for the final judgment.

The whole subject is such a hopeless tangle, that we can only infer from the recorded sayings of Jesus two leading ideas, namely, that he taught that there was a life beyond the grave, and that there would be a bodily resurrection. Science has, of course, disposed of the latter theory as impossible and even absurd. No scientific light has yet been thrown on the future life, in which, nevertheless, we entirely believe, and which we hope for on grounds never hinted at by Jesus. We gather further, from two passages, that Jesus believed in an existence apart from the body. The last words to the thief on the cross, "To-day shalt thou be with me in Paradise," and the parable of the rich man and Lazarus show that Jesus recognized the continued existence of a soul or spirit between the death and the supposed resurrection of the body.

All this is profoundly uninteresting and utterly valueless. I only allude to it because I could not well ignore it under this division. All the interest of this subject turns upon what Jesus taught about the ultimate destiny of mankind. And this, I fear, we shall find very unsatisfactory, and very strongly supporting the darkest features of Orthodox belief. My text sums up the opinion of Jesus in the most emphatic way. One came and said to him, "Lord, are there few that be saved?" No new question, alas! on the lips of men weighed down by the memory of the past, the burden of the present, and the omens of the future. Some poor tender soul who had been living, perhaps, among very degraded people, or who had guilty sons and daughters, and for whom the thought of eternal woe sat like a nightmare upon his spirit—one who had, perhaps, been scared by a flash from the bottomless pit, and who trembled at the peril of standing on its brink, hoping against hope that he might be rescued among the crowd that were no better, no worse, than himself—"Lord, are there few that be saved?"—Can it be true that only a few out of these miserable dupes who have been brought into the world of sin and temptation without being asked whether they would accept the awful risk or not,—can it be true that only a few of all these will escape the impending doom? And Jesus answered in words still more dismal and perplexing, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." A very curious reason, indeed, for striving at all. I do not speak for others, but for myself I should call this the most discouraging answer that could possibly be given. The natural rejoinder would rise to my lips, "What is the use of striving, then, if some, nay, many, who seek to enter in, will not be able? What an inexpressibly infamous thing it seems, that those who want to be saved shall not be saved! I would rather take my chance with the crowd than strive on such conditions."

These words of Jesus are followed by one of those allegories in which he frequently indulged, in order to describe the utter hopelessness of the condition of

the condemned. In the same strain he describes Abraham speaking to the rich man in hell: "Besides all this, there is a great gulf fixed, so that they who would pass from us to you cannot, neither can they pass to us who would come from thence." Not a gleam of hope is left after the sentence is pronounced. Three times in the 35th chapter of Matthew is this awful picture of final condemnation put before us, and in many other places as well. We cannot, on this point, censure Orthodox people for not following the teachings of the master. They are fully justified by the sayings of Jesus, over and over again, for teaching that only few will be saved, and that for the large majority of men and women there will be weeping and wailing and gnashing of teeth, and everlasting fire prepared for the devil and his angels.

But mark what is taking place around us at this moment. Even the Orthodox have begun to shudder at this cardinal doctrine of their belief, and so some among them have risen up to try to prove that the Bible does not teach everlasting punishment; that the words of Jesus do not convey that idea, although he says, in answer to the question, "Are there few that be saved?" "Many, I say unto you, shall seek to enter in, and shall not be able;" although he says that he will say on the judgment seat, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

What will not people do and say to save their idols? When it was fairly established that the earth was moving round the sun, then the priests discovered all at once that the Bible never said that it did not. When it was discovered that the world was many, many long cycles in assuming its present aspect, the priests suddenly discovered that the Bible did not say the world was made in six days. And now that the doctrine of everlasting punishment for the majority of our race is utterly disbelieved, the priests are discovering that the Bible never sanctioned any such awful doctrine.

My friends, let me urge it upon you as a duty: do not spare these shifting, shuffling advocates of Christianity when you can effectually expose them. It is an absolute duty binding upon us as men and brethren, to show up these wretched attempts to sustain and uphold a tottering idol. No doubt the next thing we shall hear of is, that Jesus did not believe in the existence of a Devil, or his angels, as this too is a belief that is beginning to die.

And this brings us to our second question.

It is generally known and acknowledged that the source from whence the Jews derived their belief in the Devil was Persia; and that all allusions to the devil in their historical books were either interpolations by some post-Babylonian editor, or that they prove the late composition of the books in which they occur. The Book of Job, e.g., is a poem which opens with a colloquy between Ormuzd and Ahri-man, or Jehovah and Satan, in which they are represented as speaking to each other almost on equal terms. In the First Book of Chronicles an act is ascribed to Satan which in the Second Book of Samuel had been ascribed to Jehovah.

This dualism or the personification of the Powers of Good and Evil, as rival Deities, was quite a foreign element in the Jewish theology, and was, as I said, the result of their contact with the Babylonians. After the captivity it spread very much, and demonology was at its triumph in the days of Jesus of Nazareth. The story of his temptation in the wilderness was either a pure fabrication, or reported from his own lips, because no one but himself was present at the scene. If the story came originally from him, we want no further evidence that he shared in the delusion of the age about the personality of Satan. But you can hardly find a case of his curing diseases, excepting leprosy, in which the disease is not attributed to some devil, not merely to the agency of a Satan, but to the actual possession of men and women by evil spirits. These occasions, too, often gave rise to angry discussions between Jesus and the Pharisees, in which it is invariably represented that Jesus shared the common belief of his time. He speaks of a woman who had a natural disease as having been "bound eighteen years" by Satan. He constantly rebukes the evil spirits, and casts them out of their unhappy victims, and when they are about to confess that he is the Messiah, he suffers not the devils to speak, but commands them to hold their peace. On one occasion he pretends to send a whole legion of devils into a herd of swine, the property of a Gentile tribe on the shores of Genesareth, upon which the inhabitants very naturally besought him to depart out of their coasts. He speaks of Satan's Kingdom being divided against itself. He recognizes Beelzebub as being the prince of the devils, and distinguishes

one sort of devil from another by saying, "This kind goeth not out but by prayer and fasting."

Finally there is the collection of passages already quoted about the "everlasting fire prepared for the Devil and his angels," which express most painfully his own conviction that men were exposed to the constant evil influence of unseen spirits, who tempted them to sin, and afflicted them with bodily pain, and who were destined in consequence to everlasting torment as soon as the Kingdom of Christ should be established. Of course one is not surprised to find his own followers, Peter, James, and John, in their Epistles, taking up the same terrible strain, "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour."

It may be asked why this belief in a devil should be made the subject of censure in treating of the teachings of Jesus. I would answer, because the belief in a devil or devils implies not only the limitation of God's power and rule in the world, but that He has a formidable rival in the person of Satan, who has disturbed all the Divine plans, and with whom the Almighty is in perpetual warfare, but who will at length so triumph over God's goodness, as to wrest from him ninety nine out of every hundred of the family of man, and to drag them down with him into everlasting sin and woe.

This belief in a devil makes God's empire ghastly, chaotic, and his sovereignty nearly contemptible. It establishes a conviction of the ultimate triumph of evil over good, quite as dishonoring to God as open blasphemy. It reduces men and women to the miserable condition of irresponsible beings, who are little better than the pawns and puppets in a drama of inconceivable horror and duration, in which we may have just one chance in one hundred of escaping endless perdition.

But there are higher grounds still for rejecting this belief, and it would be well if not only the Orthodox, but also many heretics and atheists, would consider and examine them. The belief in a devil arose out of a false estimate of the sufferings and ills of this life. When the atheist says he denies God because a good God would not allow any suffering to take place in his empire, he is taking the same ground precisely as those who attribute all our suffering to the devil. It is extremely short-sighted in us to pronounce such a verdict upon human and other suffering, among other reasons because we have not seen and cannot see how things will end; and this folly is further aggravated when we have already unmistakable proofs that some sufferings are productive of so much good as to make the appointment of them perfectly justifiable, and that some of the highest virtues known to man could never have had birth without suffering and even sin. I conceive then that I am fully justified in saying that the teaching of Jesus was signally defective and erroneous on this point; that he misconceived entirely the nature and purport of human sufferings, and that, in attributing these to the devil, he to that extent undermined the very faith in a loving and omnipotent Father which at other times he so eloquently taught. Moreover, when he went still further and taught not only that few were to be saved, but also that many would seek to enter the Kingdom of Heaven and yet would not be able, he contradicted deeply and irremediably the highest teachings of his own Sermon on the Mount, and drowned the little faith which his simple words had inspired in a flood of horrible and hopeless despair.

It was, I believe, chiefly because he was no parent himself and had not warm affections as a son that he absolutely failed to enter into all the comfort and tenderness and universal security which is pledged to us in that blessed name "Our Father in Heaven." Had he known more of fatherhood on earth, he would never have found room in his Father's boundless realms either for the devil and his angels, or for the unspeakable horrors of an everlasting fire into which not only fiends, but all their wretched victims among mankind would be mercilessly hurled.

But his gracious words, "Our Father in Heaven, hallowed be thy name," still live; and many and many a generation will pass away before all the sweetness, and hope, and bliss which they convey have died out of them.

We too will take up his Gospel of a Father's love to an infantile and struggling world, but will enrich it with our own deeper insight and wider experience, thanking God more and more for all the discipline and sorrow of life through which we learn our highest lessons of hope, and trust, and love.

The *Postal Record* says that during the last year there were sent to the Dead Letter office nearly three million letters. Sixty-eight thousand of these letters could not be forwarded owing to the carelessness of the writers omitting to give the county or State; four hundred thousand failed to be sent because the writers forgot to put on stamps, and over three thousand letters were put in the Post-office without any address whatever. In the letters above named was found over \$92,000 in cash, drafts, checks, &c., to the value of \$3,000,000. There were 39,089 photographs contained in the above letters. Of course nearly all the money and valuables were returned to the owners, but much needless delay, many charges of dishonesty, &c., might have been saved if the writers of the letters could have been a little more careful, and taken the precaution to see that their letters were in a mailable condition before depositing them in the Post-office. It is more than probable that nine-tenths of all the complaints, losses and delays which are laid to the Post-office Department are in reality due to the carelessness of their writers.

LIBERALISM VERSUS THE FORMS OF CHRISTIANITY.

BY NORWOOD DAMON.

(The following was the opening Essay at "The People's Sunday Free Discussion Meeting" at Hospitaler Hall, Boston, Mass., May 26th, 1872, on this resolution:—"Resolved, That Liberalism so-called is better than any form of Christianity.")

By "Liberalism" in the Resolution I understand "Free Religion" as supposed to be entertained and promulgated by Francis E. Abbot, editor of *THE INDEX*, and his coadjutors,—a body that seems tending towards crystallization, though still nebulous as compared with the old pole-star Catholicism, or even the lesser lights of modern religious constellations. What, then, is "Free Religion," and how is it proved better than any form of Christianity?

God's first revelation to man is found in himself, in his reason. This is the touchstone that tests all other revelations as acids test gold. This man applies to prophet, priest, seer, Messiah, and sacred book, or he knows nothing of them at all.

If unenlightened, his reason cannot serve him well; if grossly ignorant, scarcely at all,—he knows nothing and has no data even for belief. If he gives adhesion to a creed or sect, he draws a bow at a venture. If honest, he selects what seems to him most reasonable—what he hopes is saving truth. If dishonest, he chooses from caprice or what he thinks will subserve some present selfish end.

If enlightened, he is more assured. Some things he assumes to know, more he believes, and much more he hopes. His reason acts intelligently on evidence. If honest and conscientious, he chooses, with a view to truth and righteousness, the highest good of all, willing to abide all present sacrifices or crosses involved in the choice. If dishonest, he belittles and belies his reason, libels his real judgment, scorns and sears his conscience, for some paltry craving beneath his manhood's dignity; and all this because of a strange anomaly in his composition through which consciously, deliberately, voluntarily, he sometimes puts evil for good, does the unjust and unclean thing, and thus by his own act and choice constitutes himself a sinner.

Genuine "Free Religion," as I apprehend it, is strict fidelity to reason, God's first revelation to man,—strict fidelity in its exercise to the behests of conscience; and what reason decides, conscience always commands to obey.

One comes to you and says,—"Sir, the Pope is God's vicegerent, the link that couples heaven with earth; he and he only has for you God's infallible word. Accept him and be saved; reject him and you are lost."

Your reason (cultivated or uncultivated, it matters not which as regards this point) instantly steps to the front—you could not check it if you would—and inquires, "Is this statement true?" It uses what evidence it can command, and answers, if possible, *yes* or *no*. If it cannot decide, there can be no decision, and you can intelligently neither accept nor reject. If reason decide, the true "Free Religionist" accepts and obeys the verdict as an act of sacred duty. So of the Bible; if it cannot be certified as the Word of God to my reason, it is no Word of God to me; if it can, it is. And so of every other thing or proposition, let it lead where it may.

Behind all other real or supposed revelations, then, stands REASON, trying to tell us if they are true; and if she cannot tell us, nothing can. We cannot help respecting what she says, whether we live up to it or not, for she never is dishonest, though she may be mistaken. How important, then, that we cultivate and strengthen a faculty upon which almost our entire welfare depends!

If even God's spirit makes a man believe, it is by convincing his reason. If truth will show itself to the earnest seeker, it must bring the satisfactory proofs and lay them at the feet of reason. The reason only has convictions and power to believe; if not convinced, there can be no belief,—if convinced, and we must believe, we cannot doubt.

Belief is not an arbitrary act of the will. No man can will to believe and so cause belief, or will not to believe and thus prevent belief. You may will till doomsday to believe that the moon is made of green cheese, yet never get faith enough to take it at the market value. You may will not to believe that Dr. Shurtleff was ever Mayor of Boston, and yet forever have a lingering doubt if he has not had practice somehow with the city. The reason must have its pound of evidence, or there can be no decision; it is so nominated in the bond, and the real "Free Religionist" does not dispute the bond.

Measured by the above standard, how small a fraction of humanity is possessed of "Free Religion!"

Israelites indeed without guile are "like angels' visits, few and far between"—if that be the correct rendering of the poet. Men that follow truth when it brings darkness, woe, false estimation, crucifixes hope and even life—follow as cheerfully, as unflinchingly as when it brings the prelate's purple and the crowd's huzzas—where shall we find them? No wonder that the marvellous Nazarene graced his mark so deep on the ages that time nor eternity can wash it out.

What are the instincts that presume to desecrate reason's throne and take charge of our religion? Their name is legion. Narrow selfishness, groveling prejudices, morbid stubbornness, local discords, sectional animosities, personal enmities, antipathies and feuds. "He goes to that church—so I go to this, I will run down his choir, silence his organ, smash

his chandelier, ridicule his minister and his dogmas, empty and desecrate his pews, and bring him down so low that everybody shall trade with me—come to my shop. My office, my church shall be the rage, and sweep all before them."

Avarice, of the earth earthy, the almighty dollar, business interests, political ambition, sectarian zeal, bigotry,—these all feel quite interested in the subject of religion, and often obtain at least a "hope,"—whether of salvation or of taking some one in, I will not say.

Sheer imbecility or cowardice brings in her contribution and does her little utmost. There must be stamina and persistence to resist pernicious doctrines that put forth the claims of centuries—perhaps in behalf of some divine ambassador who never made such pretensions for himself. The irresolute falter at the sound of battle, and capitulate unconditionally to the nearest or most powerful church.

Then comes indifference, want of all proper consciousness or appreciation of the subject. Ask a handsome, well-dressed youth, with cigar just extinguished, hurrying into the Church of the Unity,—"Why are you a Unitarian?" If candid, the chances are that he will say,—"Father is a Unitarian, owns a pew here; our folks were *always* Unitarians." Ask another—and he likes the organ and the choir, or the minister has a good voice and he likes to see him handle himself in the pulpit. Ask a third,—"Why, my girl goes there, Flora McFlimsey." "Yes, but what are the doctrines?" "Oh, I don't know nor care; I never trouble myself about such things. Schernerhorn or Hepworth can probably tell you; though I don't know about Hepworth, now that he has turned Orthodox. We always go to this meeting, and that's all I know or care about it."

How many young people would improve upon these replies, either in civility or intelligence, if you were to visit other sects and churches?

True, some self-opinionated *ancient* file might attempt to explain to you old Adam's fall, and death, and the restitution and rejuvenation through the new Adam. But you would see at a glance that he was only showing you an heirloom given him by his grandpapa, and that he was speaking his piece precisely as trained to it by that venerable relative.

The truth is that ninety-nine one-hundredths of your "religious people" are like the gray idolaters of Athens in the days of St. Paul. No intelligent man believed in it, but everybody gave way before it, for it was the immemorial fashion and custom, the dominant fixture-institution of the land; it must be submitted to; it was the only way to keep the peace and make things comfortable and tolerable.

But higher instincts join the train, become officious, and yet have no business on reason's throne.

I have intimated that *heir-looms* are sacred. Men love the old paths in which their fathers trod, meander where they may. There is fascination in the scenery and the associations; the imagination and feelings are aroused and enchanted, while sorrowing reason stands aside and uncertain impulse sways the sceptre.

Many a weary pilgrim still takes on his pack, filled with creeds, articles of faith, essential doctrines, forms, platforms, decrees of synods and councils, customary observances, usual services, time-honored ceremonies, rituals, rosaries, crucifixes, missals, allocutions, primers, prayer-books, psalm-books, catechisms, commentaries, annotations, expositions, marginals, bibles,—and a hundred promiscuous sacred articles, some of some value, but mostly rubbish,—a fearful load! Many a devoted pilgrim shoulders a burden such as this, and day after day sweats and journeys on for heaven, although he has seen the new celestial railroad, with free passes, through trains, and every accommodation except for *baggage*—and knows that it directly crosses his path, and that he has but to jump on, and in a twinkling begin to see the snowy sparkle of angels' wings, hear the annunciations echoes through the eternal archway, and be preparing for the flood of noontide glory that awaits to burst upon him the instant he emerges in the city of the golden streets. Yet he will not lay his burden down, or even look at the depot, nor stop one moment at the crossing.

Ab, how men's affections, like ivy on a ruined wall, cling to what their aires held dear! So our pilgrim travels and struggles on and on, now sleeping by a solitary desert-grave under the lonely stars, and now in ancient cities within cathedral walls.

He treads those dim religious aisles as in the bush of another world. A solitary sunbeam, pale and holy, like a golden harp-string, stretches across the transept and unites the nave and choir; peripatetic martyrs and apostles shrouded in particolored halos stand out and gaze at him from the chancel windows. From above the altar Christ and Moses and Elias look down upon him from the Mount of Transfiguration; beneath him sleep the cloistered dead, while high above among the starred vaults, columns and architraves, his eye wanders in a restless endeavor to find the local habitation of the infinite "I AM." Surely, to him, "This is none other than the house of God, and this the gate of heaven."

And when again he takes up his burden and resumes his weary way; when spire and dome have faded in the distance, the highest turret sunk away, and the great cathedral tower and bell are seen and heard no more,—Christ and the apostles, Moses, Elias and the Martyrs, and the divine sunbeam, still journey with him, cheer and inspire his heart, light up his pathway through the wilderness, and point him to the saint's immortal rest.

We have seen an infinite variety of things that *should not*—both ignoble and noble—urp the throne of reason, and make and mould our religion, and

why so little religious liberty is found in all our sects.

But how is it with the alleged special interpreters and defenders of "Free Religion" to-day—Mr. Abbot and his friends?

That they write and say excellent things cannot be denied. Doubtless they utter foolish things also. But they certainly give the fullest scope to reason and conscience—their perfect freedom—and they extend fraternity and fellowship to men wholly irrespective of their beliefs.

This is what no "form of Christianity" does—no present form, unless we consider "Free Religion" itself a form of Christianity. Your reason may judge and decide with perfect independence and impunity so long as it harmonizes with the creed and form; but the moment it differs, you are church-mauled, or excommunicated, or, if a Unitarian, you lose caste to some extent at least, which amounts to about the same thing. No eccentricities of faith or action are voluntarily permitted. If the Orthodox had been strong enough to feel that it was safe to do it, Henry Ward Beecher would have been excommunicated long ago, with all others that kick in harness.

On the other hand, while denying Jesus the right of paternity to his best principles and rejecting his name, the "Free Religionists" practically adopt these very principles as their rule of life. Is not this a little squeamish and hypocritical? Why not take the name as well as the game, and not let Calvinistic pervers monopolize it until it becomes a by-word and a hissing? To-day it is a power to conjure by; why thriftlessly throw away such power?

Jesus, it seems to me, was as true a "Free Religionist" as ever lived. Does not Mr. Abbot imply as much when he says—"As a preacher of purely spiritual truth, Jesus probably stands at the head of all the great religious teachers of the past?" And who excels him in the present? Why not, then, let the great principles which he made so lucid sit go by his name? Why rob him of his laurels because others were less gracefully before his day?

I must conclude that true "Liberalism," or "Free Religion," is better, much better than any of the existing forms or systems of Christianity, because they are forms, systems and little else, and all put trammels on every disciple; while "Liberalism" gives liberty, "the glorious liberty of the sons of God."

Unless religion is in a true sense free, it is not religion; it is a mockery, a picnic fraud, rather a most impious fraud, the worst of slavery embalmed and perpetuated in the odor of sanctity, thus doubly damned, and made ten-fold more the child of hell than it was before.

"Liberalism" is better than the "forms" because it looks to and saves the substance of the good things that came out of Nazareth; while winnowing out the chaff, it saves the wheat. It tears away the scaffolding, clears out the rubbish, breaks the shackles and lets the fluttering soul go free, on lofty pens to mount to Paradise, and drink with Jesus and the angels personally of the river "that flows fast by the throne of God."

LOCAL ORGANIZATION.

Mr. L. S. McCoy, Secretary of the "First Free Religious Society of St. Louis," has favored us with a copy of the Constitution and By-Laws of that Society, which we publish for the benefit of the numerous correspondents who have made inquiries concerning the best form of local free religious organization. These articles are in the main exceedingly judicious, and very faithfully embody the principles of the free religious movement:—

CONSTITUTION OF THE FIRST FREE RELIGIOUS SOCIETY, OF ST. LOUIS, MISSOURI.

"The world is my country—to do good my religion."

ARTICLE 1.—Name.

The name of this Society is, "The First Free Religious Society of St. Louis, Mo."

ARTICLE 2.—Corporation.

This Society is organized under the Statutes of Missouri pertaining to religious societies.

ARTICLE 3.—Object.

The object of this Society is to promote the search for, and discussion of, the nature, origin, duty and destiny of man, so far especially as they are related to his happiness as a moral, intellectual, rational and spiritual being.

ARTICLE 4.—Belief.

Any member of this Society shall not, as such, be held on any account responsible to the organization for either his belief, unbelief or conduct; and it shall be the duty of the Society to secure to each and every member, or person having the floor, a courteous, full and free presentation of his views, upon any topic under consideration. But any member may be held to account for unparliamentary language or conduct had in its presence.

ARTICLE 5.—Membership.

The members organizing this Society shall determine upon the amount which each member shall pay, as an organization fee, for dues for the first year of their membership. Any person may subsequently become a member by signing this Constitution, or by written request, authorizing the same. But a fee, as per by-laws, shall be paid annually, except as provided in organizing the Society, by each member, to entitle such member to vote in the business of the Society: Provided, that the Society may, by a vote, authorize the vote of all persons in any of its assemblies to be taken upon other than business matters.

ARTICLE 6.—Officers.

Section 1. The officers of this Society shall be a President, Vice President, Secretary, Treasurer, and Board of Trustees, who shall be elected yearly, and who shall hold their offices until their successors are elected and installed; having the powers, duties and liabilities usually incident to such officers, in corporate bodies, except so far as the same may be modified by this Constitution, or by vote of the Society.

Sec. 2. The Board of Trustees shall consist of the President and Secretary elect, and three others, not officers, elected

from the members of the Society, who shall make all the necessary arrangements for the meetings of the Society, and have charge of its business. And it shall be the duty of the Board of Trustees, at least once in each six months, to make a full report in writing of the financial expenditures, and condition of the Society. Three of the Board shall constitute a quorum.

ARTICLE 7.—Withdrawals.

Any member may withdraw from this Society, terminating all subsequently incurred liabilities of the same, by giving one week's notice, in writing, to the Secretary, of his or her intention, and, if indebted to the Society for dues or otherwise, by settling such indebtedness; on compliance with the foregoing, any such member may terminate his membership by erasing his name from the roll of members appended to this Constitution, noting (or if he neglect to note, the Secretary shall enter) upon the roll the date of such erasure.

ARTICLE 8.—Amendments.

This Constitution may be amended at any regular meeting of the Society: Provided, that two months' notice shall have been first given, that such amendment would be moved, and a copy of the same then deposited with the Secretary. But no amendment shall be made which shall in any manner impair the object of the Society, as set forth in the third Article, or subject any member, as such, to answer for either his belief, unbelief or conduct, as set forth and modified in the fourth Article, nor to alter this Article, as related to said Articles three and four of this Constitution, except by the unanimous vote of all the voting members of this Society.

The above Constitution, as amended, was read and adopted at a regular meeting of the members of "The First Free Religious Society of St. Louis, Missouri," held at Avenue Hall, on the 5th day of May, 1873.

L. S. McCoy, Sec'y.

OFFICERS:—HORACE FOX, President; ISAAC COOK, Vice President; L. S. McCoy, Secretary; S. Gallion, Treasurer; B. G. Hall, Mrs. A. M. Fox, H. C. O'Brien, Trustees from Society.

BY-LAWS OF THE FIRST FREE RELIGIOUS SOCIETY OF ST. LOUIS, MISSOURI.

ARTICLE 1.—Regular Meetings.

1. Any regular Sunday Meeting of this Society shall be competent to transact business, if a quorum of voting members be present.

2. Ten voting members constitute a quorum. But a less number may adjourn from time to time.

3. The Society may adjourn a business meeting until any definite time, when it will not conflict with the Constitution and By-Laws.

ARTICLE 2.—Meetings of Board of Trustees.

The business meetings of the Board of Trustees shall be at least once in each month, (the first Sunday in each month, if not otherwise provided for), at such time of day and place as may be determined upon by a majority of the Board. And such meeting shall be open to all members of the Society.

ARTICLE 3.—Election of Officers.

1. The Officers of this Society shall be elected on the first Sunday of March of each year. But the Society may, by vote, or, if not then holding regular meetings, the Board of Trustees may, by proper notice, adjourn such election for four weeks, but no longer.

2. Elections for President, Secretary, Treasurer, and Trustees shall be by ballot, a majority of the votes cast being necessary to elect.

3. In case of the vacation of an office in this Society, by death or otherwise, an election for such office, for the unexpired term, may be had at any regular meeting of the Society, after one week's notice, given by the Society or the Board of Trustees, one week previous to election, in the daily papers of the city, if the Society be not holding regular meetings once in each week.

ARTICLE 4.—Removals.

Any officer may be removed from his office in this Society, by impeachment, for any act incompatible with his duty in such office, if two-thirds of the voting members present concur. The accused shall be furnished by the Secretary with a copy of the charges against him, at least one week previous to trial.

ARTICLE 5.—Expiration of Office.

At the expiration of his term of office, each officer shall turn over all books, paper, money, or property of the Society in his hands, to his successor.

ARTICLE 6.—Money.

1. Members of this Society shall subscribe and pay to the Secretary of the same the amounts they may feel able to pay annually, which amounts may be paid on time, but not longer than by quarterly instalments. But a payment of one dollar per annum shall be necessary to entitle a member to vote.

2. All moneys subscribed for the purposes of this Society, shall be considered as a promissory note, and subject to collection the same—the assurance of public meetings in behalf of free religious investigation being the consideration for the same.

3. Members may make deposits of money with the Treasurer, for special purposes, upon which the Society cannot draw for any other purposes, without the consent of the depositor.

4. No money shall be pledged from any regular fund of the Society for any purpose until such amount is in the hands of the Treasurer.

5. No appropriation of funds of this Society shall be made for a greater amount than ten dollars, unless the Society is out of debt.

6. The debts of the Society shall be paid in the order in which they fall due.

7. No speaker shall be employed until the amount of compensation agreed on shall have been collected and paid into the treasury.

ARTICLE 7.—Secretary.

It shall be the duty of the Secretary to keep accurate minutes of the proceedings of the Society; to receive and receipt for all moneys coming to the same, turning them over immediately to the Treasurer, taking his receipt therefor.

ARTICLE 8.—Treasurer.

The Treasurer shall receive and receipt for all moneys of the Society coming into his hands from any quarter, and shall enter the amount, date and source of each sum, in a book kept for such purpose; and shall pay out no moneys except upon the order of the Society, or the Board of Trustees, when duly authorized, and such order shall be signed by the President and countersigned by the Secretary.

ARTICLE 9.—Report of Trustees.

The Board of Trustees shall report in writing, once in each month, the financial expenditures, receipts, and condition of the Society: Provided, the Society meet so often as once a month; otherwise, they shall report at each meeting, unless by vote the same be postponed.

ARTICLE 10.—Books.

The books of the Society shall be open at all times to the inspection of the Board of Trustees, or any member thereof; and to the whole Society at any time that it shall by a vote so decide.

ARTICLE 11.—Called Meetings.

If the Society be not holding meetings as often as once a month, any five voting members, by one week's notice in two daily newspapers of the city, may call a regular meeting for the transaction of such business as shall not conflict with the Constitution or By-Laws.

ARTICLE 12.—Notices.

All notices, not otherwise provided for by the Society, for its meetings, shall be made by the President (if the Society is not holding meetings at least once in two weeks), in at least two daily newspapers of the city.

ARTICLE 13.—Bond of Treasurer.

The Board of Trustees may at any time require bond of the Treasurer, with security for double the amount of funds on hand in the treasury.

ARTICLE 14.—Disentitled Members.

Any person not a resident of St. Louis or vicinity may become a member of this Society by indicating his desire in writing to the Secretary, who shall enroll his name. And a fee of one dollar per annum, as in other cases, shall entitle such member to a vote.

ARTICLE 15.—Rules of Debate.

1. No person at any one meeting shall be allowed to speak more than twice on any one question in debate, nor longer than ten minutes the first, and five minutes the last time, unless the Society, by vote or consent, waive the rule.

2. In all other cases in which the Society does not especially provide otherwise, business meetings and debates shall follow Cushing's Manual, but all rules of debate may be waived by vote of the Society, at any meeting, for that time.

ARTICLE 16.—Order of Business.

The following shall be the Order of Business of this Society, in the absence of any other order of business adopted for a meeting:—

1. President in the chair.
2. Calling roll of officers.
3. Reading minutes of previous meetings.
4. Receiving reports of Committees.
5. Bills and accounts.
6. Unfinished business.
7. New business.
8. Signing the Constitution by new members.
9. Return of Receipts by Secretary.
10. Adjournment.

ARTICLE 17.—Amendments.

These By-Laws may be amended by a majority vote, at any regular meeting of the Society: But at least one month's notice shall be first given that such amendment will be moved, and a copy of the proposition, at the time, deposited with the Secretary.

The above code of By-Laws, as amended, was read and adopted at a regular meeting of the members of "The First Free Religious Society of St. Louis, Missouri," held at Avenue Hall, on the 9th day of July, 1873.

L. S. McCoy, Secretary. HORACE FOX, President.

BARNES ON SIN.—The following extract from a letter from Dr. Barnes will be read with interest:—"The Rev. Albert Barnes, the well-known writer of 'Notes on the Gospels,' in a recent letter on theological problems, says: 'In the distress and anguish of my own spirit, I confess I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dead and dying, and why man must suffer to all eternity. When I feel that God only can save them, and yet he does not do it, I am struck dumb; it is darkness to my soul and I cannot disguise it.'—*New Orleans Picayune*."

What a startling and bitter criticism is this from the pen of one who spent his life in the service of Jesus, and was a careful, intelligent student of the Scriptures! If these are the logical deductions of great and learned men, to what conclusions must the ignorant and foolish arrive?—*Portland Monitor*.

Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage—the very least as feeling her care, the greatest as not exempted from her power; all of them admire her as the mother of their peace and joy.—*Richard Hooker*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHERS' NOTICES.

Cash Receipts for the week ending June 22d.—E. W. Fennell, \$1; Perry & Martin, 30 cts.; Frank Ives, 30 cts.; F. W. Baker, 10 cts.; Fennell, A. Johnson, \$1; H. Boyce, 10 cts.; Geo. M. Scott, \$1; Cyrus Peters, \$1; N. Jovanovich, \$1; H. A. Muer, \$2.50; H. H. Hatch, 50 cts.; P. Zimmerman, 50 cts.; Richmond, \$1; J. W. Smith, \$2; Wm. H. Hamlin, 7 cts.; J. F. Lockwood, \$1.25; J. Peter & Co., \$2.50; Henry Savage, 50 cts.; Benson & Sherman, 50 cts.; Fred J. Davis, \$1; Henry Polkman, \$1; Henry Rice, \$1.25; Freeman Brown, 50 cts.; Dr. Fennell, \$1; C. D. B. Mills, 10 cts.; C. F. Johnson, 10 cts.; George H. Holman, \$1; Parker Pillsbury, \$2.40; Charles Putnam, \$2; N. F. Stuckbridge, \$1; W. C. Childs, \$1; M. Gladly, 50 cts.; J. T. Bickney, 25 cts.; George Lewis, \$2.75; James Cameron, 50 cts.; J. L. Pratt, 50 cts.; Parker Pillsbury, \$1; L. T. Womack, 50 cts.; James Abbot, 50 cts.; S. H. Austin, \$1; J. L. Oliver, 50 cts.; Wm. Anderson, 10 cts.; E. Schumann, 50 cts.; J. T. Taylor, \$2; Ira Porter, \$2; W. H. Livingston, \$3.00; H. L. Hall, \$2.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

PROCEEDINGS OF THE LIBERAL REPUBLICAN CONVENTION to Cincinnati, May 1st, 2nd, and 3rd, 1873. HORACE GREERLEY'S Letter of Acceptance. Address of the New York State Committee to their Fellow-Citizens. New York: BAKER and GOODWIN, Printers, Tribune Building, 1873. [With Compliments of the Golden Age.]

CANTON TRACTS. The Philadelphia Failure: A Review of GRANT'S Re-nomination. By THOMAS TILTON. Office of the Golden Age, Tribune Building, New York, 1873.

CATALOGUE AND CIRCULAR OF THE LE ROY ACADEMIC INSTITUTE (Le Roy, Genesee County, New York) for the Eighth School Year, 1871-1873. Buffalo: MARTIN TAYLOR, 1873.

THE MANCHESTER FRIEND. June, 1873. London: F. BOWEN KITTO, 8, Bishopsgate Street Without.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. July 1873. New York: WOOD & HOLBROOK, 13 & 15 Laight Street, \$3.00.

THE LADIES' OWN MAGAZINE, for June. Chicago: MRS. M. CORA BLAND, Chicago, 325 West Madison St. \$1.50.

OLD TESTAMENT GOSPEL.—MORAL AND RELIGIOUS ESSENTIALS.—THEOLOGY SIMPLIFIED.—THE TREE IS KNOWN BY ITS FRUIT.—A KEY TO UNLOCK THE MYSTERIES OF ORTHODOXY.—By SAMUEL KNESE. New York: SMITH & SON, 15 Spruce St., 1869.

own petty *sem*; they are ingloriously inconsistent to the logic of freedom. Whoever thinks everybody either a bigot, hypocrite, or fool, that does not believe just as he himself believes, betrays all the earmarks of the grossest illiberality; and he who measures the liberality of others by the degree of assent they yield to his own pet doctrines or denials, is a pigmy imitator of the Grand Inquisitor himself. What vanity is more ridiculous than that of setting oneself up as the imperial standard of enlightenment? Yet this vanity is a too frequent phenomenon among those who pass for liberals. Science alone is competent to decide the truth of conflicting opinions; and she has to use a micrometer to discover the stature of him who pertly volunteers to take the job off her hands.

Whether we are real or spurious liberals depends not on what we believe, but how we believe it, and how we hold our belief in the face of opposing beliefs. He is the truest liberal who is most deeply imbued with the spirit of liberty, and puts it most faithfully into his thinking, his conversation, and his daily walk among men.

MORE PETITIONS.

Within the past fortnight the following lists of signatures to the remonstrance against the Christian Amendment have been received:—

Mr. Jacob Miller, New Philadelphia, Ohio, sends one hundred and fourteen names (sixty-four of which were obtained by Mr. A. L. Cornet, Port Washington, Ohio); Mr. William Fletcher, Kalamazoo, Michigan, thirteen; Rev. Cella Burleigh, Brooklyn, Connecticut, thirty-two.

A SIGN OF THE TIMES.

The following editorial paragraph taken from the *Liberal Christian*, of which Rev. Dr. Bellows is editor-in-chief, is worthy of note:—

"Some time since we received a communication requesting our interpretation of certain phrases in a statement of faith about to be adopted in one of our churches. Without answering the questions of our correspondent in detail, we will say in general that we have seldom seen a statement of faith which was satisfactory to us, and that the statement in question, like all statements which exclude the modern idea of continuous and uninterrupted revelation between God and his children, and insist more upon the use of Biblical language and definitions than upon a clear and plain statement of actual belief, is vague and unsatisfactory, and does not, we venture to say, correctly embody the actual religious opinions even of those who adopt it. The old creeds are fast losing their hold upon the minds of thinking men and women, and it is useless to try to express our new views in antiquated language which, however admirable in itself, or sacred from association, only confuses and deceives. Our new wine must be put into new bottles, and the sooner we find the courage and honesty to do this, the better for the world and the truth. Creeds are good and indispensable, but they need constant airing and modification, and adaptation to the later revelations of God's spirit."

This is especially noteworthy as coming from the source it does. There was a time when Dr. Bellows was recognized as the leader of the conservative wing of the Unitarian denomination; when he not only favored a stricter organization of the body, but appeared to want some concentration on a general formula of belief. We do not understand now that he has in any essential particular changed his own theological opinions, though this paragraph, if it came from his pen, would indicate less stress laid upon the Scriptures than was formerly the case with him, and more on the doctrine of Divine immanence. But he evidently appreciates more than he once did the necessity that the Unitarian body should hold to the principle of mental freedom; and we think that he regards this principle as more trustworthy, as spiritually safer, than he was once inclined to do. When Mr. Hepworth was urging, two years ago, the adoption of a statement of faith by the Unitarian Conference, Dr. Bellows, who it had been expected might favor the matter, fought it with all his might. And latterly, especially as it seems to us since Mr. Hepworth took his departure for the Orthodox ranks, the *Liberal Christian* has shown in its editorial department a marked increase of hospitable and cordial feeling towards the rationalistic wing of Unitarianism. Not always consistent in the application of the principle of free thought, Dr. Bellows is yet sagacious enough to see that freedom in religious inquiry has been the strength of Unitarianism in the past and must be its hope in the future. He seems to see, too, that mental insight and real depth of spiritual experience are to be found quite as much on

the left wing as on the right. Probably he would put up a fence somewhere,—say at the confession of Christ as the historically providential head of the Christian church; but any utterance of a greater liberality is to be welcomed, and an offer to shake hands, even across the fence, is to be reciprocated. If the grasp is strong and long enough, and the grasp of a true fraternity, the fence may be shaken down beneath it.

W. J. P.

RELIGION AND MORALITY.

III.

In two preceding articles on this subject I have endeavored to point out the facts, that, in all religious systems, the highest teaching has declared morality to be an essential part of religion, and that yet the religious sentiment has important and valuable characteristics which do not necessarily belong to the moral sentiment. Recurring to those articles, we may see now, I think, how it comes to pass that the religious sentiment, though needing the moral sentiment for its perfect development, may yet, since it includes so much more than the moral sentiment, be developed vigorously in some directions without it,—producing that painful incongruity, not infrequently witnessed, of a pious profession of faith, and an excited demonstration of religious emotion, combined with a weak moral sense and perhaps open transgression of the law of virtue. We may see, too, how under narrow and ignorant views of the universe and its powers, and of man's relation to them, the religious sentiment should have often developed into crude and superstitious beliefs and revolting practices.

But these false beliefs and practices and this one-sided development of the religious sentiment are not to be brought as an indictment against the religious sentiment itself, any more than that the human reason is to be condemned because of the erroneous opinions and false logic which it has often produced. The fault in both cases is the same,—unbalanced, imperfect development. These false and crude religious practices and beliefs gradually pass away under the influence of advancing knowledge and a better culture. But if we define the religious sentiment (following the definition of the last paper) as simply man's consciousness of his relations to the Life and Power of the Universe, it is difficult to conceive how that sentiment at its root is ever to pass away or become obsolete. Since man is not self-derived, self-existent, and self-containing, and so long as he is conscious of relations between his life and the universe of things external to him, how is it possible that the essence of the religious sentiment should not survive in him?

And may it not be justly maintained that it is the religious sentiment, or this outlook which man has from the finite limits of his nature into an infinite realm of being, that invests man with his greatest dignity? Is not the moral sentiment itself endowed with a grander beauty and a higher majesty when it is thus conceived as one of the vital ligaments by which human life is connected back with the primary sources of all life, and is commissioned to work out a purpose that is not of the finite self alone, nor of time, nor of the earth merely, but is eternal and extends through all worlds? The moral sentiment may, indeed, do its work, and do it well, without this consciousness of its high descent and destiny. A man may simply say, "This is duty and must be done,"—and that is noble. He may do the duty without a thought as to what duty means,—without ever inquiring into the nature of the pressure behind that little word *ought* which gives it its authoritative power. When he acts thus, he is simply moral. But when the consciousness comes, whether it shape itself into any formal belief or not, that through the sense of *I ought* the eternal purpose of the universe presses to accomplish its ends; when the man feels that he is acting as the instrument of an energy, is a link in an electric chain of life, of which the source and terminus are far beyond and above himself, then he is not only moral but religious. And in this action there seem to be some finer elements of mental and spiritual vitality than in the simply moral act. Perhaps we should not be far wrong to say that the moral sentiment developed by itself is the *prose* of duty. The religious sentiment invests the same duty in the garb of *poetry*. When conscience speaks alone, it simply says to me, plainly and bluntly, that I must be upright in thought and deed. Religion expresses the same purpose through the old Greek

tragedian, Sophocles, when he wrote,—“O that my lot may lead me in the path of holy innocence of word and deed, the path which august laws ordain, which in the highest empyrean had their birth, of which heaven is the father alone, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep. The power of God is mighty in them and groweth not old.” To follow that blunt command of conscience with no sense but that I *must* follow, is morality; to follow, feeling that it voices to me the sublime law and purpose of the universe, is religion.

And since the religious sentiment is so closely allied with the ideal, imaginative and poetic side of human nature, it must be admitted that not all persons have in any large and developed measure the religious temperament: they are deficient in it just as they are deficient in the poetic temperament. Excellent men and women they may be in spite of this deficiency, interested in all good works and doing vigorous service for humanity. The merits of this class of people are not to be denied; nor are they to be made to feel that they are hopelessly lacking in some elements of vital human goodness, and must be cut off from fellowship with people who are religious. It is doubtless true that, other things being equal, the religious temperament gives a finer tone, a completer balance, finish and grace to character, than character can have without it. It will have to be conceded, I think, that the greatest characters in history have had this religiousness of nature. They may not, necessarily, have formulated their religion into any articles of belief, or been observant of religious ceremonies, but they have had that consciousness of relationship to the Infinite which constitutes the religious temperament. Yet if either must be wanting, it is better to have the moral temperament without the religious than the religious without the moral. The moral sentiment, even if it be not invested with the enthusiasm of religion, is a safer pledge for the stability and harmony of society than is religious feeling divested of the sense of moral obligation. The former may be incompleteness of human nature, but the latter is monstrosity.

And since morality is always a most essential part of religion, and in practical affairs of this life the most essential part, religious organizations, leaving all matters of speculative opinion to the free judgment of individuals, can be most consistently and securely based on the recognition of a common moral purpose and aim. Especially can religion not afford to repel, by any required formalities of belief or observance, the fellowship and practical help of the large class of people in whom the religious sentiment may be weak but the moral sentiment is strong and active. As Theodore Parker, at the funeral of an excellent man reputed an atheist, is said to have prayed,—“We thank thee, O Lord, that, though our friend doubted thy existence, he kept thy law,” so religion must cordially recognize the worth and aid of all persons who, whatever may be their mental doubts and denials in the realm of theology, strive to know and to keep the law of truth and righteousness.

W. J. P.

NOTES FROM THE FIELD.

EDITOR OF THE INDEX:—

After a six or seven weeks' silence, the result, as much as anything, of what in vegetation is called “winter-killed,” I have commenced a little campaigning here in Massachusetts; lecturing only on Sundays.

My first work was in Hudson, formerly Feltonville. The Liberal Society there is miscellaneously made up of extreme Materialists, radical Spiritualists and all the liberal shades between. I am sorry THE INDEX has not made more headway there, but its time will come.

My first lecture in Hudson was on the Sunday evening before last. The regular season had closed with the Society; but as my autumn engagements will not permit me to be there when it reopens, it was proposed to have me between whiles, one Sunday; so I went on the 10th instant.

My lecture was so well attended and approved, that it was arranged to have me a second Sunday evening. As I was engaged for the 23d at Leominster, the 30th was accepted; and so on Sunday evening next I am to give a second lecture there.

Which, by the way, will be my third; for Rev. Mr. Heywood, of the Unitarian Church and Society, has generously proposed that I occupy his pulpit in the morning of the same day,—a compliment not

often paid me, and which Mr. Heywood would never wish me to earn by any compromise of my principles.

Of my success in Leominster, and of the prospects there for free religious thought and action, perhaps not much had better yet be said. Anti-slavery once had good footing there; but it was more the result of untiring personal effort and labor than any general diffusion or acceptance of the principles; a single family (not of the wealthiest) always leading the advance.

I gave two lectures in the town, last Sunday, to an audience numerically small; but, weighed, its moral and mental avoirdupois was anything but small. I was glad to see the Unitarian clergyman (temporarily supplying there) one of my most attentive listeners. I hope to continue favorable reports of my work.

P. F.

The Report of the First Annual Meeting of the Stockholders of the Index Association has been unavoidably delayed, but will be issued to the stockholders as soon as possible.

"In a city of the blessed," says Plato [Jowett's translation, ii, 284], "licentiousness is an unholy thing which the rulers will forbid." Yes—but in that city the rulers will be the people's consciences.

"Do you not," said Thackeray, "as a boy, remember waking of bright summer mornings and finding your mother looking over you? Had not the gaze of her tender eyes stolen into your senses long before you woke, and cast over your slumbering spirit a sweet spell of peace, and love, and fresh-springing joy?"

The *Christian Register* wonders "how Brother Chadwick kept a straight face while firing his big shot into the poor little corpse of the still-born Theological Amendment. After Mr. Bergh has got the animals sufficiently protected, we hope he will do something to prevent Cruelty to Amendments." We hope so too, and predict that his first "something" will be the arrest of the *Register* for trying to bury the baby Amendment alive.

The *Boston Banner of Light* wishes to pick a quarrel with *THE INDEX* for reasons of its own which are quite transparent. We decline to indulge it in this wish. Out of the six columns of impertinence and misrepresentation which soil the last issues of the *Banner* without affecting *THE INDEX*, we shall notice only its charge that we are "attempting to persuade the world that these men [certain gentlemen specified by the *Banner*] and the long list of able men who agree with them are imbeciles and dupes, knaves and fools," &c., &c. It is enough to say shortly that we made no such charge against these men, or any men,—did not even mention their names or refer to them directly or indirectly; that the charge is a fabrication out of whole cloth; and that, by thus confounding what we actually said with what he prefers to represent us as saying, the editor of the *Banner of Light* has proved himself to be first and foremost of those who "cannot separate what they have actually seen, heard, or felt, from what they merely [and in this case falsely] infer."

A recent lecture by Prof. E. Whipple, of Clyde, Ohio, for a long report of which in the *Louisville Courier-Journal* we are indebted to the courtesy of the lecturer, contains these statements on the antiquity of man:—

"Under the supervision of Mr. Leonard Horner, over seventy borings were executed in the Valley of the Nile in the year 1853, most of which penetrated sixty feet in depth. At all depths between one foot and sixty, human relics were met with. The rate of deposit is estimated at six inches in a century, from which data it is proved that man existed in that famous valley twelve thousand years ago. Lyell says the more probable rate of deposit is three inches in a century, which would prove man's occupancy of the valley twenty-four thousand years."

The following extract from the same lecture is pitifully put:—

"In appropriating barbarism it is not necessary to become barbarian. The darky had in his mind a similar truth when called to account for stealing his master's chickens. Said he,—'Nigger belong to massa, chicken belong to massa, nigger eat chicken, massa have less chicken but more nigger.' Now civilization belongs to God; barbarism belongs to God; we absorb barbarism; God has less barbarism but more genuine humanity."

EDITORIAL BOOK NOTICES.

RHYMES OF THE TIMES AND OTHER CRIMES, published at New York by the author, Dr. C. Bruchhausen, is a miscellaneous collection of poems written in the odd moments of professional life. They are somewhat amusingly un-English in idiom and phrase, and make little pretension to imagery; but there is something quite agreeable in the spirit of the pieces. The Doctor has broad and true sympathies, whether in politics, reform, or religion, and expresses them with genuine German frankness. The story of "The Last of the Witches" is pleasantly told.

STRUGGLES AND TRIUMPHS; OR, FORTY YEARS' RECOLLECTIONS OF P. T. BARNUM (Warren Johnson & Co., Buffalo) is a unique book. The Dealer of showmen takes the public by the button-hole, and "makes a clean breast of it." He tells all about his innumerable devices for making a fortune out of popular credulity and curiosity, and with all the precision of a professor of physics explains the construction and practical working of the great siphon with which he has skillfully transferred the contents of the public purse into his own. If we had been consulted as to the choice of a title for this most singular autobiography, we should probably have suggested—"The Dying Confession of the Great American Gynaeceus; or, Humbug Reduced to a Science." In the preface, Mr. Barnum refers to previous autobiographical memoirs as having been published "for the purpose, principally, of advancing my interests as proprietor of the American Museum," and the same overpowering frankness pervades the whole book. "All autobiographies," he says, "are necessarily egotistical. If my pages are as plentifully sprinkled with 'I's' as was the chief ornament of Hood's peacock, 'who thought he had the eyes of Europe on his tail,' I can only say that the 'I's' are essential to the story I have told." Beginning with Joice Heth, continuing with Signor Vivalda, the Baby Show, the Hoboken Free Grand Buffalo Hunt, the Woolly Horse, the What-is-it, &c., and winding up with "the biggest show on earth" which the venerable proprietor advertises this season for the purpose of astonishing the millions and spiriting away their half-dollars, Mr. Barnum has certainly put out a book which has no rival but Joe Miller. As for criticism of its morality, we are quite unequal to the occasion. War and the great showman are outside of all moral rules.—Price \$1.50; sold by the American News Company, New York.

ANCIENT YORK AND LONDON GRAND LODGES—A REVIEW OF FREEMASONRY IN ENGLAND FROM 1587 to 1813, by Leon Hyneman, Philadelphia, will be chiefly interesting to Freemasons. We do not doubt that Freemasonry is useful, like the Christian Church, in fostering material charity and a fraternal spirit among its own members; but the essential unreason of resting these duties upon artificial ties rather than upon natural ones must bear its inevitable fruit of sectarianism. Mr. Hyneman evidently holds very liberal opinions, and deprecates the tendency now manifested by many Freemasons to pervert Freemasonry to the service of sectarian Christian creeds; but to an outsider the fraternity itself appears to be a community of theists who refuse to admit atheists to the alleged privileges of their order because of their *atheism*. What is this but sectarianism—the essence of which is to condition fellowship on uniformity of belief? Mr. Hyneman feels this difficulty, and would evade it by suggesting that there are no real atheists (p. 139); that "the materialists do not believe in a God as represented to them, but they believe there is an intelligent power behind, moving the machinery of the universe and unfolding material phenomena" (p. 140). On the contrary, it is precisely this that the materialist does not believe: he is no materialist if he does believe it. The case stands thus: if there are no atheists, the requirement of a profession of belief in one God, as a condition of membership, is superfluous; but if there are atheists, the refusal to admit them because of simple unbelief is a gross offence against freedom and fellowship. This is the way the matter looks to an outsider; and it is only an evasion of the difficulty to say that there are no atheists, or that the required profession of theism means nothing, or that the word God may be interpreted theistically and atheistically at the same time according to the pleasure of the individual. Every organization based upon a profession of belief rather than on a purpose to effect some practical object falls into the same vice as that which makes the Church hostile to all free thought and unsectarian fellowship. This is the truth, wound whom it may; and it is the truth which will in time overthrow Freemasonry as surely as the Church, unless it can unlearn its ancient dread of innovation and adapt itself to the demands of the future for absolute freedom of fellowship and of thought.

THREE BOOKS OF SONG, by Henry Wadsworth Longfellow. Boston: J. R. Osgood & Co., 1872. "Tales of a Wayside Inn," "Judas Maccabaeus," and "A Bandful of Translations," compose the "Three Books." The fame of Mr. Longfellow as a poet is so thoroughly established that every new publication of his is assented to beforehand of an eager and appreciative reception. The present volume will neither increase nor decrease it. Some of these poems, as the "Legend Beautiful" and the "Baron of St. Castine," are in his best vein. "Judas Maccabaeus" will scarcely be judged a successful effort, if we consider the magnitude of the opportunity given by the subject for the production of a magnificent tragedy, which demands the very elements in which the genius of Longfellow is most deficient. Although this drama is not without grace and a degree of energy, it fatally fails in the chief necessities of dramatic art—action and powerful characterization. It was a mistake to attempt a drama at all. Plainness, purity, and an indescribable charm, rather than power or fire, are the chief attractions of Longfellow's muse; and they have won for him a wide and deserved popularity. Yet we do not consider him in the highest sense an American poet. His subjects, for instance, are very largely taken from non-American sources; and the spirit of his poetry has been also in large measure imbibed from foreign books rather than American life or thought—books that bear little relation to the spirit of the age. As a consequence of this predilection for the foreign and the past, the name of Mr. Longfellow will prob-

ably be less closely associated with American poetry in the future than has been the case hitherto. Bryant, Whittier, Lowell, breathe a tone that finds a deeper echo in the heart of this people; and even they are but precursors of the great poets destined to be born in this new world. Neither in literature, art, science, nor philosophy has America yet more than dropped meagre hints of her coming greatness. When the whole atmosphere of the time has changed,—when infant genius shall draw in at every breath the inspirations of a freedom that has become universal and complete,—then will it appear how potent is liberty to produce a grander breed of artists of all kinds than the world has yet known. A certain feebleness characterizes all the poetry of this age, even in its most famous representatives. No poet of the nineteenth century has attained to the stature of Dante, or willattain. The soil and the climate of this transitional epoch are not fit to give him nurture. The great poet of Christianity will know no rival until the great poet of Free Religion arrives; and arrive he will. But he has not arrived yet. Lessing, with his wonderful "Nathan the Wise," was the Huss or Wycliffe of the dawning Reformation of poetry; but until the age of protest has passed by, and the universal religion of Man has entered on its long and undisputed supremacy, the Dante of Free Religion—the Titanic constructive genius that shall clothe the philosophy of freedom with a sublime imagery comparable to that with which the Florentine clothed the philosophy of Christianity—must tarry still in the limbo of the unborn. His hour is not yet come. The religion of Hellas gave birth to Homer; the religion of Christendom gave birth to Dante; the religion of the World will yet give birth to a greater than either. Meanwhile it is well to enjoy and cherish the poets of our own day, who reflect the incertitude of conviction and intensity of feeling inseparable from such an era, and who must all yield the palm for delicate tenderness and subdued pathos to Longfellow.—Price \$2.00. For sale by Bailey & Eager, Toledo.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to *Errata*.
N. B.—Illegibly written articles stand a very poor chance of publication.

USE AND WORSHIP OF BOOKS.

BY REV. EDWARD C. TOWNE.

Few persons know how complete a fraud the Orthodox word perpetuates in using the title "Holy Bible," or even "The Bible." In all Christendom there is not a respectable scholar who does not know that no author of any one of the parts of the Bible ever had anything to do with making these numerous parts into one book, arranged throughout as a text book, and furnished with a single title. According to Smith's Dictionary of the Bible, which is good Orthodox authority, even the separate parts of our Bible were not dignified as books, by the application of the Greek word *Biblion*, until more than four hundred years after the time of Christ, and then the collection was called, *not* TO BIBLION, THE BOOK, but TA BIBLIA, THE BOOKS; and this use of a plural name lasted for eight hundred years, and was not changed until, in the thirteenth century, even the scholars of the day were so ignorant as to take the plural for the singular. Dr. Smith's Dictionary speaks of "the transformation of the word from a plural into a singular noun in all the modern languages of Europe," as "originating probably in the solecisms of the Latin of the thirteenth century," that is, in the mistake by which *Biblia*, books, was taken to be singular instead of plural. Thus by a mere blunder of ignorance in an age of extreme ignorance, THE BOOKS were first spoken of, about five hundred years since, as THE BOOK. If the Bible revisionists dared to be perfectly honest, they would drop the singular term, THE BIBLE, and restore the truthful title, THE BOOKS. There are sixty-six bibles, according to the only honest use of this word. But more honest still would be a disuse of this word. Dr. Smith's Dictionary says that its use is "not to be traced further back than the fifth century." It was then applied to give dignity to compositions which would naturally bear the simple name of *writings*. THE HEBREW WRITINGS and THE CHRISTIAN WRITINGS will be the designation of the two parts of what is now called THE BIBLE, just as soon as scholarship ventures to be perfectly honest. If Orthodoxy cannot hold its own by honesty in this matter, it ought not to hold its own. Will such journals as the *Independent* and the *Christian Union* take notice of the statement of facts just made, and concede that their Bible must stand or fall, not as one Book, but as two collections of Writings, *never joined together by God*? The claim would be criminally false which should set up that ignorant Latin monks in the thirteenth century were inspired to make a blunder, or that in the fifth century writings which fill from one to three pages, or from three to seven, of a small volume, were divinely designated as books, in any sense now proper to the term book. It may be possible to take these sixty-six writings and separately prove the divine character of each, but no honest scholar can pretend that he finds any evidence that other than human hands joined these writings together, under the form and title of one Book. So also the arrangement of these writings into chapters and verses, which adapts the collection to uniform use as a book of texts, is of late date, and absolutely without the least sign of divine intervention. It took place, Dr. Smith's Dictionary

relates, between twelve and fifteen hundred years after Christ. In its true, original state, therefore, the so-called Bible is not one book, nor a collection of books, but a collection of writings, not prepared for use in a continuous text-book, but left just as other writings have been left, each to stand or fall on its own merits. To work up and to fix up any other view is to commit a pious fraud. And as Dean Stanley said of the history of the creed which is called Arianism, that it is "gangrened with imposture," so must it be said of the history of the Orthodox view of the Hebrew and Christian Writings, that it is "gangrened with imposture."

It is one of the commonplaces of Orthodoxy that the heart of man is deceitful above all things and desperately wicked; yet what Orthodox thinker or scholar scrutinizes the working of his own mind in the light of *this great and most evident truth*? The essence of delusion, and of desperate departure from God, is in putting the human for the divine, either inwardly, self-will for divine principle, or outwardly, some human work or image for the image and power of God. In any high view of religion God must be represented by the greatest and profoundest possible conception of law and influence, over and within us, or of spirit and providence. To bring God down into a human writing, or into a human person, as a deposit made once for all, is totally contrary to an adequate conception of eternal providence and infinite spirit, the law and order, the life and power of Deity in the universe. Man has always done this, and made his best man or the best writings divine, because of the desperate deceitfulness of his thoughts on the subject, which are always cheating him with the conceit that God has especially come to him, in the writings and the man which are most to him. The Jewish mind was exceptionally egotistic in religion, and so especially prone to this desperate delusion; and Christians adopt the Jewish thought, though they disown the mind which bore it. In the tradition that Hebrew and Christian writings expressly represent God, we have one of the most deceitful and most desperate of human errors; the evident fact being that nothing human, much less these leaflets and booklets of human story and sermon and song and epistle, can represent, in any but the most imperfect fashion, the infinite and perfect working of divine intelligence. If the candid religious inquirer will only consider what these writings really are, and what for infinite and inexpressible perfection the divine mind must be, he will see that there could not be a greater mistake than to imagine the latter reflected in the former, except in the very broken way in which all things do more or less reflect the thoughts of God. It will thus appear to be a religious duty to use the Hebrew and Christian Writings precisely as any other, without any worship of them, doing the best we can to find evident truth in them, just as anywhere else, and reserving all worship for the Invisible, Unincarnate and Incommunicable Being of Deity.

CAN THE SCIENTISTS RECIPROCATE?

MR. ABBOT:

Dear Sir,—You are aware that some of your readers have made the complaint against your paper that, whilst it is unsurpassed as to the power and success with which it is dispelling to the four winds of heaven the whole system of religious falsehood and fraud which has so long abused the world, it seems to be slow, if indeed it be not powerless in discovering and proposing something which, founded in truth, shall fill the void that must and will soon be felt. Some mysterious finger has written in our hearts that we stand in real and important relation with a future world and with the dear ones that have left us; but the writing is obscure, and the particulars of the relationship are withheld. To know is here one of the wants of man—his great want, his greatest want. It is the sleepless disturber of the heart. It is not the property of any particular race of men, or of the particular mental constitution of any one man or woman. It is confined to no particular age or place. It is an ever-living, ever-disturbing want of all humanity, from the cradle to the grave.

Man has other wants, real and pressing; but there is a power that readily supplies them all. He has still other wants, fanciful and transitory. He wants a fashionable house, a chromo picture, a moss rose-bush, a blue neck-tie, or a Dolly Varden hat; even these are supplied, and abundantly. But the great, the transcendent want appears to be wholly unthought of, wholly unprovided for, if we rely on *Free Religion*, or on *Science as manipulated at present by scientists*.

Two things present themselves for our acceptance as being, each within itself and independently of the other, the true and full supply of this want, namely, *faith*, demanded of the people by a self-constituted body of men called the Church, and *actual knowledge*, asserted by Spiritualists to be within the reasonable reach of every human being. Faith cannot supply this want; this is the verdict of millions. It can no more supply it than the prepared dinner which a dream of the night sets before a hungry man can satisfy his hunger, a thing which you are brilliantly and successfully laboring to prove to a now listening world.

But Spiritualism—all hail, beautiful and bountiful daughter of Love! Spiritualism! If this prove true, the want is supplied, the mystery is solved, the anomaly is removed, the light has come, and the wearied heart of man can now take rest. Ah, poor man, not yet! Not yet! Wait awhile. Indeed you must wait until Spiritualism shall have been endorse-

ed by the scientists of our day as a body. And this won't happen till they, as a body, investigate it; and they won't investigate it till they are willing to do it; and they won't be willing till everybody else is convinced of its truth, and without their aid. Is this a finality?

I have been reading *THE INDEX*, No. 129, as you will probably infer, and am now trying, under some self-restraint, to express feelings that came up struggling for vent whilst reading your leading selected article, and your own editorial, "Spiritualism and Science." As to the first—that from the pen of Professor John Tyndall—I hope you will permit me to say that, as I view things, no language can be too severe for its condemnation. Its proper place is not the first page of *THE INDEX*, but rather among the sensation columns of the New York *Sun*. Of course I feel that I could justify these remarks; but the self-complaisance of the writer, his refined contempt for others, and the placid beauty of his rhetorical sophistries are such as to baffle my powers, used within any limits which I could hope to have accorded me in your paper.

It is with feelings a good deal altered and somewhat mitigated, but by no means pleasurable, that I turn to your own remarks. You begin by saying some good things, and saying them handsomely; but you soon betray a spirit of unfair hostility, and what is more painful to the feelings of your Spiritualist readers, a spirit of mingled pity and contempt for their philosophy. Indeed, Mr. Abbot, I fear that you sometimes keep bad company. I fear that you and the scientist are, at present a little too much tête à tête. To the contrast which you draw between comfort and truth I fully agree; but I think that Spiritualists can distinguish as clearly as others between the short-lived, wretched comfort associated with falsehood, and the pure, tranquil and permanent comfort which is the inseparable companion of truth. Now, according to my observation, this last is precisely the sort of comfort which Spiritualists enjoy in a remarkable degree. The truth is, you do not know Spiritualism, else you would not speak of its seeking mere comfort and requiring faith. The word "faith" is often carelessly used even by Spiritualists; but faith, in its theological sense, is just what Spiritualism asks from no man. It asks for inquiry, for investigation, and invites rigid but honest criticism. But you say that, in a way ruinous to its claims to be founded in truth, it refuses to submit to crucial tests devised by men of science. I have some reason to believe (see the article from the *Banner of Light*) that in some cases it has submitted to such tests, and come forth victorious. But suppose it refuses in all cases, can the scientist discover no cause for the refusal but cowardice?

When homoeopathy first appeared, did it go begging to the Doctors and ask to be submitted to their theoretical standards? No. It invited them to submit it to practical trial on its own conditions. What did the learned Doctors do? They pronounced it a humbug and cheat. Homoeopathy appealed to the people; a fierce contest ensued, with the result that the "humbug and cheat" is firmly established in the world, and the cherished system of medicine among the intelligent classes in every country of the globe, while the scientific method is tottering to its grave!

It was my intention, when sitting down to write this article, to quote a few of your sentences and make some remarks on each; but either because it would involve too great a trespass on your columns, or because I feel my want of ability, I must let the thing pass into other and better hands. A few homely words on science, and I close.

Science is defined to be "knowledge reduced to system." Very well, then, knowledge, the great essential of science, existed before its arrangement into system took place. Then it was not in accordance with systematic rules that knowledge was first acquired, since they then had no existence. But if knowledge, the essence of science, could be gained at one period of the world's history, gained without the use of systematic rules, it could be gained at another period. I need follow this no further, since Spiritualism can have the essence of science for its foundation and support, though it should refuse to submit to the arbitrary test of system.

When a hungry world asked for bread, the church gave it a painted stone. Free Religion is now engaged in taking away the stone, and giving, as yet, nothing in its stead but a keener appetite and a more capacious stomach. Here the heavenly messenger, Spiritualism, comes in, and it comes with a banquet more than sufficient to satisfy every existing and every possible want of man; especially does it come with an answer to the dark question which has so long disturbed his heart—the question of his destiny. Spiritualists, those who know this to be true, feel that they can do without the scientists and their crucibles. Can the scientists, from their point of view and on their ground, reciprocate?

J. T. BLAKENEY.

DUNKIRK, N. Y., June 17, 1873.

[Free Religion does not and cannot profess to tell men what to believe. It says:—"Find out for yourselves, without regard to ecclesiastical or other hindrances to inquiry." If men find out that Spiritualism is true, it will be because they have obeyed this mandate of Free Religion; if they find out that Materialism is true, or that any other phase of belief is true, it will be for the same reason.

It is not we that say that, before being accepted, Spiritualism must be "endorsed by the scientists of our day as a body." This, on the contrary, is prac-

tically said by those Spiritualists who insist that "the scientists of our day as a body" shall endorse it. The whole point of our article was to defend scientific men against this unjust demand. Scientific men, as such, cannot without absurdity be called upon to "endorse" anything except on scientific grounds. If one appeals to law, he must abide by the law; if he appeals to science, he must abide by science. Lawyers and scientists both make their mistakes, of course; but law and science can neither be coaxed nor driven into decisions of any sort outside of their proper jurisdiction.

We regret that our good friend Dr. Blakeney so entirely misapprehends the drift and spirit of our article. If he will take the trouble to read it again, he cannot but perceive the injustice of his first impressions as expressed above.—Ed.

THE BOSTON LIBRARY OPEN AT LAST.

Boston, June 10, 1873.

F. E. ABBOT:

Dear Sir,—In 1864, when a member of the Board of Aldermen, I introduced an order that the Public Library should be kept open on Sundays from 10 o'clock A. M. to 10 o'clock P. M. My efforts in 1864 failed; but, remaining two years thereafter, I year by year followed up the subject and finally carried it through the City Council. But the Mayor, Mr. Lincoln, a Unitarian, vetoed the order. After my retirement from the Board, our mutual friend, Chas. W. Slack, editor of the *Commonwealth*, being elected Alderman, renewed the order; and, the matter being referred to a joint Committee of which he was chairman, it was after a number of hearings and considerable delay referred to the City Solicitor for his legal opinion, who decided that "according to the rulings of our courts it would not be work of necessity or charity to employ people in the Public Library on Sunday." In other words, it would not be doing God's work to impart knowledge on Sunday. I have much respect for Judge Healy, the City Solicitor. He was not individually opposed to the library being open on Sunday; his legal opinion was asked, and he gave it as he understood the statute laws of the Commonwealth. Hence were my efforts in 1869 in the Legislature for the repeal of our musty unconstitutional Sunday laws. My speech before the House of Representatives, I presume, you have in your possession. The speech went through its third edition, costing me about six hundred dollars; and as now I have quite frequent calls for it, to meet the demands I shall be obliged to print the fourth edition.

It is my pleasure to inform you that our present City Government have voted that the Public Library shall be open to all on Sunday.

As Boston was the first to propose the opening of the people's library and Art Galleries also (for I proposed both), I have lived in hopes that we might be first to lead other cities; but as others have gone before us, my friend Slack says—"Father Nash, to you belongs the credit, and, when the library doors swing open on Sunday, the *Jubilee*."

Very respectfully yours,

NATH. C. NASH.

P. S. The labor reform movement is working much mischief in the way of business, but it is a moral earthquake proceeding from the progress of science and art. God intended the steam engine to do away with the major part of manual labor, and to give the universal brain of mankind pre-eminence over matter. When the hours of labor are rightly arranged according to natural law, all days will be regarded alike, and the seven days of the week will be rightly proportioned to manual labor and the culture of the mind. Lectures on all the sciences will be delivered in Boston and other cities and towns throughout our vast country; then Protestantism will have reached its full triumph. This subject is a vast one. I have only added this postscript that you may follow it out in your valued and progressive journal. N. C. N.

"BEARDING THE LION IN HIS DEN."—A middle-aged man arose in the noonday prayer meeting at the Young Men's Christian Association rooms yesterday, and said that he had a word of testimony to offer respecting Christianity. He had travelled much in foreign lands and distant countries, and he had found that, wherever Christianity came as an established institution, it brought with it, invariably, certain vices and crimes which had not been known before, and on the whole, so far as he had been able to learn, the influence of the popular style of Christianity had been everywhere and always demoralizing! The reason he would not attempt to give, but such were the facts.—*Boston Daily Herald*.

SHORT OF MEAT.—A minister going to dine after sermon with one of his deacons, came upon the hired boy of his host, digging at a woodchuck's hole. The parson, who was unknown to the boy, checked his rein, and accosted him with—

"Well, my son, what are you doing there?"

"Digging out a woodchuck, sir," said the boy.

"Why, but don't you know that it is very wicked? And besides, you won't get him if you dig for him on Sunday."

"Git 'im!" said the boy, "thunder, I've got to git 'im; the minister's coming to our house to dinner, and we ain't got any meat!"—*Chr. Union*.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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[FOR THE WORK.]

A Plea for Materialism.

BY B. F. UNDERWOOD.

A DISCOURSE DELIVERED BEFORE THE FREE CONGREGATIONAL SOCIETY OF SALEM, OHIO, SUNDAY, JUNE 17, 1872.

"Anybody who is acquainted with the history of science will admit that its progress has in all cases been, and now more than ever is, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from the region of human thought of what we call spirit and spontaneity." HUXLEY.

In all reasonings something has to be taken for granted. It is impossible, as Aristotle says, that every truth should admit of proof; otherwise proof would extend *ad infinitum*. The materialist assumes his own existence and the reality of an external world. The idealist assumes the existence of the *ego*, but denies or doubts the independent existence of the *non-ego*. He accepts the testimony of consciousness as to the former, but is dissatisfied with the evidence of the senses respecting the reality of the latter. The universe, he holds, is subjective, not objective—lies inside, not outside, of the mind. "All the choir of heaven, the furniture of earth, all those bodies which compose the mighty frame of the world," says Schelling, "have not any subsistence without a mind." "Thought and its object are one," said the old Eleatic philosophers. The fundamental tenet of the Vedanti school, according to Sir William Jones, was that matter has no essence independent of mental perception,—that existence and perceptibility are convertible terms. Many of the acutest philosophers of the past hundred years were idealists; and Turgot says that he who has never rejected the absolute existence of matter has no talent for metaphysical reasoning. It is unquestionably true that, in most of the ontological controversies that have occurred, ultra scepticism has had the best of the argument. Mackintosh says of Reid, the opponent of idealism:—"He bawled out, 'We must believe in an external world,' but added in a whisper, 'We can give no reason for our belief.'"

It is evident that the existence of an external world does not admit of proof, and cannot be made more clear by logic. It needs no proof, no logic; for it is below our reason, and is the most indubitable and indisputable of all our knowledge. Whenever the realist concedes that we can reasonably doubt the reality of an outer world, there is no escape from the most extreme scepticism. We grant that the mind does not perceive external things themselves; that observation and experience fail to furnish data on which to base investigations respecting their ultimate nature; that we can think and speak of the world only as it appears to us; that we have no means of ascertaining how much or how little objects correspond with the impressions we receive; yet by no mental effort can we divest ourselves of a real, absolute world, independent of the mind that thinks and philosophizes concerning its phenomena—that would still exist if consciousness and the power of perception were forever destroyed. All the reasonings of the idealist are powerless to diminish our confidence in the reality of objects—objects independent of the thinking faculty. As Hume says of Berkeley's arguments—if they admit of no answer,

they produce no conviction. The world will always believe with Byron that—

"When Berkeley said there was no matter,
It was no matter what he said."

We can prove our own existence just as little as we can prove an external world. If it be not accepted as a primary truth, it cannot be maintained at all. Descartes' proposition—"Cogito, ergo sum"—is frequently repeated as though it were the quintessence of logic; but my selfhood implies an existence which precedes all thinking, and, if it be not taken for granted, how can we maintain that anything thinks, or that anything save the mere thought exists? Hume was logical and consistent in going so far in his sceptical inquiries as to question the reality of everything save the mere impressions or sentiments. Commence with doubting your own existence and the existence of an external world, and Hume's conclusion is unavoidable. And, having arrived at the conclusion that our impressions and thoughts alone are absolutely real, it seems to me not very difficult to go a little farther, and question whether even our thoughts are not of doubtful reality, and hold with Pyrrho that everything is equally certain and equally uncertain.

Doubt is undeniably the beginning of wisdom and the handmaid of progress; but, carried to excess, it is liable to injure the cause of philosophy by leading the mind into ridiculous absurdities, and furnishing the enemies of free inquiry and the friends of antiquated error with arguments against the authority of human reason and the utility of untrammelled investigation. Contact with the world and the occupations of common life, as Hume justly remarks, are the only remedy for excessive scepticism—that scepticism that calls for proof that a real world exists, and that everything is not merely imaginary.

There is one substance, and only one, of which by its qualities we can take cognizance; this we call matter. Material things only act on the sensuous organs so as to produce ideas. If we analyze our ideas, we find them, however compounded, dependent upon the existence of objects around us. We can have no conception of anything the constituent elements of which do not exist. The mind cannot create ideas. It can combine, transpose, augment or diminish the simple ideas of sensible objects, and thereby form conceptions of ideal objects which correspond with no existing reality. We can imagine monsters, such as mermaids, centaurs, and sphinxes, and inanimate objects for which we should search in vain for corresponding realities; yet, the moment we analyze these conceptions, we find they are constructions and alterations of our fancy, founded on material existences. In like manner we can combine ideas of the beautiful and desirable things of this world, and imagine heaven; or think of a misty or aerial being with form and features like our own, and call it spirit. In every case we shall find the complex made up of simple ideas, and the latter invariably copies of impressions made on the senses by surrounding objects.

I am aware it is sometimes said we can have ideas of beauty, goodness, love, etc., as well as of material objects. But here we are deceived by the use of abstract words, which, although they are used to express qualities, always convey to the mind ideas of objective realities. Properly speaking, we can have no idea of a quality. A strong man, a beautiful woman, a courageous soldier, we can easily imagine; but the qualities of strength, beauty and courage are not cogitable as independent realities, for the very good reason that they have no such existence. Whenever we use the terms, we necessarily think of certain objects with reference to the qualities named. Max Müller correctly observes:—"As far as language is concerned, an abstract word is nothing but an adjective raised into a substantive; but, in thought, the conception of a quality as a subject is a matter of extreme difficulty, and in strict logical parlance impossible. If we say, 'I love virtue,' we seldom connect any definite notion with virtue. Virtue is not a being, however unsubstantial; it is nothing that could produce an expressible impression on our mind. The word virtue is only a short-hand expression; and when men said for the first time, 'I love virtue,' what they meant by it originally was, 'I love all things that become an honest man, that are manly or virtuous.'" (Chips from a German Workshop, vol. II, p. 54.)

When it is said we have as much proof of the existence of mind as we have of the reality of matter, the statement does not admit of question, unless by the term mind is meant an entity, an independent existence, a something that does not require the conception of anything else as antecedent to it. It can-

not be maintained reasonably that we have any *a-priori* proof that the mind is something independently of itself. As Dugald Stewart says:—"We are conscious of sensation, thought, desire, volition, but are not conscious of the existence of the mind itself." That the mental operations are not dependent on a material basis, that intelligence is not a product of material organization, or that there is an immaterial or spiritual substance, not cognizable to the senses, which is the true basis of our thought and emotions, the spiritualist has no right to assume; for even if true, the propositions are not *self-evident*, and cannot, therefore, be taken for granted, like the existence of an external world.

Correctly speaking, then, matter is the only substance of which we have any proof, since it is the only substance with whose phenomena we have any acquaintance. If it be said we have no right to assume that all phenomena, including those of a mental nature, are necessarily dependent on a material substance, our reply is that, since we know of no substance except matter, and since we are insufficiently acquainted with its powers and capabilities to warrant us in saying that it is not capable of producing the results which we observe, we have no reason to believe in any other substance than matter.

Matter is eternal. "From nothing, nothing can come." This ancient maxim the most captious will not dispute. Something exists. Something has existed from eternity. We have no acquaintance with, no proof of, anything in the universe save matter. In the absence of proof, we are indisposed to believe that anything exists or has existed to which matter owes its origin. If matter has not existed from eternity, it was created. If created, some Being or Power must have created it. To create is to act. To act is to apply force. An application of force presupposes an object to apply it to. But if creative force were applied to some object, there was no creation, but simply *formation* from previously existing material. Whence this material? It could no more have come from nothing than the matter we see around us. As there can be no creation without force, and no application of force without something to apply it to, it follows that material of some kind has existed from eternity. However changed or transformed, this material must have remained essentially the same in its nature. We cannot resist the conviction that the matter which exists now has in some condition *always* existed.

Chemistry demonstrates that matter is indestructible,—that at least by no power known to us can a particle be destroyed. To whatever condition reduced, the quantity remains the same, admitting neither of addition nor diminution. Since we have never known a particle of matter to be annihilated, and know of no power that can destroy it, it is reasonable to believe that it will always exist in the future. But if it will never cease to exist, it is natural to believe it never began to exist. If the theologian can rightly infer that God will exist forever because he never began to be, the materialist can logically infer that matter has always existed in the past, because of its indestructibility and consequent endless existence in the future. If in thought we divide eternity, it matters not whether we look backward or forward, so far as this argument is concerned; for in the one case there is no beginning, while in the other there is no end.

The notion that matter once had no existence is an assumption suggested by no analogy and admitting of no proof. As Sir William Hamilton has shown, we are utterly unable to realize in thought the possibility of the complement of existence being either increased or diminished; and when it is said God created the world out of nothing, we construe this in thought by supposing he evolved existence out of himself. And "in imagining the universe to be annihilated by its author, we can only imagine this as the retraction of an outward energy into power." Neither creation nor annihilation, then, is thinkable, much less probable.

The supposition that matter owes its origin to a Being who existed alone in a state of "masterly inactivity" through a past eternity, everlastingly thinking about everything before there was anything or anybody save himself to think about, is so absurd that many theologians have rejected the theory of an actual creation, and substituted therefor the more reasonable view that matter is eternal, and that God is somehow connected with it, and immanent in its eternal forces and relations. As Carlyle says in his article on Diderot:—"The whole current hypothesis of the universe being a machine, and then of an architect who constructed it sitting, and then of an architect and guiding it and seeing it go, may turn out an in-

anity not much longer tolerable; with which result we shall, in the quietest manner possible, reconcile ourselves."

As matter is indefinite in duration, so is it, we have reason to believe, unlimited in extension. We are compelled by no mental necessity to think all space filled with matter; but modern science indicates that such is the fact. The telescope discovers stars so distant that their light requires millions of years to reach us. Science does not favor the supposition that these stars are the limit of the universe, but on the contrary that beyond them are other worlds, and so on *ad infinitum*. Were the universe limited in extent, the law of gravitation, it seems to us, would attract all matter to a common centre, and render impossible the existence of numerous worlds revolving in space.

As matter is eternal, so is force. Much of the reasoning of theologians is founded on the assumption that matter is of itself inactive and inert, incapable of motion unless stirred by the potent touch of Jehovah. They seem to think that force must have been communicated to matter. Most of them are accustomed to speak of force as though it were a separate, independent existence. But it is certainly childish to regard force as an entity existing independently of a material basis. We cannot think of force *per se* any more than we can think of strength or beauty *per se*. It is clearly a word which describes the state or condition of substance. We cannot conceive of matter without force, for to do so we must think of matter without properties, and, as a writer forcibly observes, "a thing without properties is a nonentity, neither rationally cogitable nor empirically existing in Nature."

Modern science has demonstrated that what is true of matter is equally and necessarily true of force. It is neither increased nor lessened,—neither comes from nor passes into nothing. It is transmuted, but never created nor extinguished. As every form in the material world is from the great store-house of matter, to which sooner or later it returns to enter other combinations and to assume other phases, so every motion in the universe comes from the great reservoir of force, to which this quantity is at length returned, to re-appear in other places and in other modes,—the sum total of force, like that of matter, remaining unchangeably and eternally the same. The schoolboy is now familiar with illustrations of the convertibility and persistence of force, such, for instance, as the conversion of heat into mechanical power in steam, and the re-conversion of mechanical force by friction into heat. Chemical affinity can be converted into light and heat, heat into electricity and magnetism, magnetism into mechanical force, and mechanical force into light and heat. According to Tyndall, if our globe were to strike the sun, the amount of heat which would be derived from the arrested motion of the earth would be sufficient to cover the loss of solar heat for nearly seven years.

What was once called "vital force" is no longer regarded as entirely different from the forces of the inorganic world. "In the eye of science," says Tyndall, "the animal body is just as much the product of molecular force as the stalk and ear of corn, or as the crystal of salt and sugar." (Address on Scientific Materialism.) Animal heat is derived from the food that is taken into the stomach, just as directly as the motion of the steam-engine is from the coal that is put into the furnace. The power derived from the combustion of coal and that derived from the exercise of the muscles come from the same source. Just as the bodies of plants and animals are composed of the elements which form the rocks, the water and the clouds, so, according to modern science, are the forces of all organized forms identical with those of inorganic matter, the difference consisting only in the simplicity or complexity of their combinations. In tracing out vital phenomena, says the distinguished scientist just quoted, "the most advanced philosophers of the present day declare that they ultimately arrive at a single source of power, from which all vital energy is derived; and the disquieting circumstance is that the source is not the direct fiat of a supernatural agent, but a reservoir of what, if we do not accept the creed of Zoroaster, must be regarded as inorganic force. In short it is considered as proved that all the energy which we derive from plants and animals is drawn from the sun." (Fragments of Science, p. 413.)

From the established fact that force, like matter, is indestructible, and all its forms are related and admit of natural conversion, what Buchner says is full of meaning, that—"The cycle of matter ideas as a necessary correlate with the cycle of force, and teaches that nothing is generated anew, that nothing disappears, and that the secret of Nature lies in an eternal and immanent cycle in which cause and effect are without beginning or end." (Force and Matter, p. 23.)

Force, we believe, is the soul of the universe. To it all phenomena are ascribable. The same force that forms worlds and impels them through the fields of space, that howls in the tempest and sighs in the zephyr, that roars in the torrent and murmurs in the brook, that rushes wildly over the Falls of Niagara and descends gently in the dewdrop that glistens in a morning sun, that bursts from the bosom of the earth in fiery eruptions, that crystallizes particles of carbon in the diamond, that forms the tree, and shows its capabilities in the beauty and fragrance of the rose,—this same force, we believe, gives sensation to the worm, faithfulness to the dog, fierceness to the tiger, cunning to the fox, conscientiousness to man, wisdom to the sage, devotion to the martyr, modesty to the maiden, and love of happiness to all the conscious forms of Nature. The thrill of love, the pleasures of hope, and the satisfaction of purpose

achieved, are all, we believe, derived from the forces of the material world.

Many who have outgrown the old theology yet regard mental action as something higher than a manifestation of this force of which we have spoken; but of the various forms of force, we must certainly regard thought as one. Thought is an abstract word, like others I have mentioned, and implies the existence of something that thinks. We perceive, we think, we know. The sum total of our perceptions, thoughts, and knowledge, constitutes our mind or intelligence. The real question between the materialist and the non-materialist is not whether thought or intelligence has an existence *per se*, but whether material substance, organized as we see it in living beings, produces the operations of thought and gives rise to what we call intelligence, or whether the substratum of the thinking faculty consists in something that is essentially distinct from matter, or something which does not depend for its existence on a physical organization. This is a subject on which I am not disposed to dogmatize; but the materialist, when charged, as he often is in petulance, with deifying matter, and failing to rise to the sublime conception of a soul that animates and looks out through the frail tabernacle which it inhabits, can with propriety and modesty reply that he knows nothing about any substance save matter; and since he has no reason for believing that matter is inadequate to the production of the results observable about him, he is not disposed to imagine that some unknown existence produces any of these results. True, we cannot understand how thought can result from molecular motion in the brain; but our feeble and limited conceptions of Nature's capabilities must not be taken as the measure of her powers. Besides, were it possible to imagine any substance different from matter, we should be at a great loss to understand how it could produce consciousness and thought as we are to conceive how they can result from material organization.

What reason have we for believing that thought is different from the forces of the mineral and vegetable world, except in its complexity? In an egg are no elements that are not found in the earth, the water, and the air. But this egg, which has no sensation, subjected to a natural influence, is developed into a chick, which possesses sensation, consciousness and thought. Unless it be maintained that some principle or quality is added to the egg supernaturally, I do not see how it can be questioned that the forces in the egg, with the aid of external heat, are converted into sensation, consciousness, and thought. And if the mental action of the chicken is produced by the conversion into a peculiar form of the forces existing in the unconscious egg, I do not see how we can avoid the conclusion that thought in the higher animals, including man, is a manifestation of the same force in greater complexity of combination. To the theologians who strip matter of the very attributes and qualities which give it dignity and make it an object of adulation, who divest it of all its beauty and glory in order to give them to an imaginary Being, and who are accustomed to regard it as something essentially degraded, and to speak of it with contempt,—to such an individual it must indeed seem incredible that intelligence should result from the forces of Nature. But from the standpoint of the materialist, intelligence, although it presents to the mind a problem that does not seem to admit of solution, can reasonably be regarded as the result of material causes.

"Supposing a planet carved from the sun," says Tyndall, "and yet spinning round an axis, and revolving around the sun at a distance from him equal to that of our earth, would one of the consequences of its refrigeration be the development of organic forms? I lean to the affirmative. Structural forces are certainly in the mass, whether or not these forces reach to the extent of forming an animal or a plant. In an amorphous drop of water lie latent all the marvels of crystalline force; and who will set limits to the possible play of molecules on a cooling planet? If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is, at bottom, essentially mystical and transcendental." (Fragments of Science, p. 415.)

It does seem absurd at first thought that all the beautiful and complex organic forms on the earth should be the result of natural force; and to magnify this apparent absurdity, the advocates of special creation point to the higher organizations, assume that they must have come suddenly into existence, and ask the Naturalist to explain how they could have originated except by the direct agency of a Deity. Any hesitation in replying to the inquiry, and any explanation that is not complete,—which admits that we lack information necessary to enable us to form a theory entirely free from difficulties—are equally construed into proof that the old supernatural hypothesis must be true. The theologian imagines that, when he has said *God* created plants and animals, he has given a full and satisfactory explanation; when the fact is, he has simply clothed his ignorance with a word. The materialist prefers frankly to admit his ignorance rather than give it a name, and deify it. He sees that law reigns throughout Nature now, and he is not disposed to believe there was ever a time when the arbitrary action of a supernatural being was in the place of the uniformity of operation now observable. He has seen science lay siege to and undermine and blow up so many of the strongholds of supernaturalism, that he has got in the way of looking for the same successful results wherever he sees the theologians entrenching themselves.

Could it be shown that all animal and vegetable forms as we now see them jumped suddenly into existence, theology would have in them a very strong argument for an Intelligent Deity; but instead of being true, it is almost as good as demonstrated, not only that the earliest forms were the most simple, but that they form the starting point from which the later and more complex structures pointed to by the theologian have been gradually developed. In the scale of life there is such nice gradation that the Naturalist cannot tell even where vegetable life ends and animal life begins. The two kingdoms run insensibly into each other, and form what Huxley aptly terms "a biological No-Man's Land." Herbert Spencer, in his reply to Martineau on Evolution, first published in the *Science Monthly*, says:—"If the sudden folding of a sensitive plant's leaf when touched, or the spreading out of the stamens in a cistus flower when you brush them, is to be considered a vital action of a purely physical kind, then so, too, must be considered the equally slow retraction of a polyp's tentacles. And yet, from this simple motion of an animal having no nervous system, we may pass by insensible stages, through ever-complicating forms of action, with their accompanying signs of feeling and intelligence, until we reach the highest. Even apart from the evidence derived from the ascending grades of animals up from zoophytes, as they are significantly named, it needs only to observe the evolution of a single animal to see how baseless is the assumption that there exists any break or chasm between the life that shows no mind and the life that shows mind."

It is evident to me that the manifold forms of life and beauty, viewed in the light furnished by modern science, and regarded as the result of countless modifications during innumerable ages, afford no such evidence of a conscious, intelligent God as theologians would have us believe.

The theory of Mr. Darwin attempts to explain by natural causes how the species of the globe have been developed from one or more simple germs or forms of life; and biological science promises to show that these germs or simplest forms of life have originated under natural law from inorganic matter. Some of the more astute defenders of and apologists for the popular theology, evidently foreseeing the result of continued scientific investigation, are preparing the public mind for the acceptance of the theory of evolution and development in a way that will not destroy faith in the fundamental doctrines of Christianity. St. George Mivart has already told us that the theory of Mr. Darwin, and even the evolution of life from inorganic matter, is "consistent with the most strict Orthodox theology."

I think we are justified in rejecting the hypothesis which ascribes plants and animals, life and intelligence, to other than natural causes. Those who, like Professor Owen, believe in evolution under natural law and yet speak of a "purposeful development," we must ask to state, if it is so evident, what the purpose is, and to explain the innumerable abortive efforts that Nature has made. We should like to have them reconcile with their view the existence of dangerous animals and disgusting creatures, such as the tape-worm and the parasites that infest the human body; the insects that destroy our crops and rob us of the fruits of our industry; rudimentary organs, malformations, idiosyncrasy, congenital disease, and a thousand other evils or apparently purposeless objects that exist in Nature.

The laws of Nature are eternal. Theology is especially anxious now, since so many phenomena are being explained in accordance with law that in former times were ascribed to supernatural power, to make it appear that the laws of Nature must have been made, instituted, or impressed on matter. But if matter and force are eternal, these laws are also eternal; for they are but the modes in which matter acts—in which force manifests itself. We observe certain modes of action or sequences of motion. For instance, a body heavier than the atmosphere, unsupported, falls to the ground. Here we see matter acting in a certain manner, which by observation we have learned is uniform; and we call this uniform mode of action the law of gravitation. It could not have been "impressed on matter;" it could not have been "made," or "instituted;" for it is the necessary consequence of the existence of matter, and, as Moleschott says, "a stringent expression of necessity."

Formation and dissolution, progression and retrogression, are the order of Nature. Substance is eternal; its forms appear and disappear. Every object we see bears evidence of a beginning and indications of its final destruction. The globe itself had a commencement, and modern science leaves no room for doubt that it will in course of time cease to exist. "As surely," writes Sir Wm. Thompson, "as the weights of a clock run down to their lowest position, from which they can never rise again, unless fresh energy is communicated to them from some source not yet exhausted, so surely must planet after planet creep in age by age towards the sun." In view of these facts, is not absolute progress impossible? Unquestionably the condition of this world, viewed from a human standpoint, has been improving for millions of years, from the time it assumed an individual existence among the worlds of the universe. For ages nothing could subsist on it. At length fishes and aquatic plants appeared. A continent became formed and clothed with forests that absorbed the carbonic acid necessary to plants, but harmful to animals. Deprived of this noxious gas, the atmosphere became fitted for respiration of animals, since which time higher and more complete forms of animal life have succeeded those lower in the scale of existence. The earth may become still more beautiful.

Tul; higher types of animal and vegetable life may appear; and the fabled Eden of the past may be almost realized in the "good time coming" of the future. But as surely as progress commenced, it must terminate and give way to retrogression. Progress implies a beginning of the combinations which have undergone improvement, of the particular movement which has resulted in advancement. Progress during an infinite past is an evident absurdity; for it supposes that continual improvement through infinite duration—duration without beginning—is insufficient for the attainment of a definite end which is yet attainable, or for reaching a certain goal which can yet be reached in time. The supposition of permanent progress involves the necessity of the interpolation of a supernatural Being at some time in the past; for if at some time matter has not received a new quality, why should progressive action have commenced, an action which had never before characterized the world of matter? But to assume absolute progress in order to prove the existence of a Deity is not allowable. If the progress has been going on forever, why has not the perfect condition been reached, since the time has been beginningless? Büchner, alluding to a period when all animated beings will be plunged into night and death, asks:—"What are, in the presence of such facts, the pompous phrases of a philosophy about designs which become accomplished in the creation of man; the incarnation of God in history; the history of humanity as the subjective veiling of the absolute; the eternity of conscience, liberty and will? What are the life and efforts of man, and all humanity, compared with the eternal, inexorable, irresistible, half-accidental, half-necessary march of Nature? The momentary play of an ephemeron, hovering over the sea of eternity and infinity." [Force and Matter, p. 105.]

While we think the doctrine of absolute progress and the argument for a Deity founded thereon untenable, yet we believe in real progress within certain limits, and recognize not only the fact that the world and man are advancing, but the utility of such a view in the encouragement and hope with which it inspires the philanthropist.

It may be asked—why not suppose an Intelligence, an Intelligence that is an infinite enlargement of the Intelligence of man, co-existent and co-eternal with matter and some way intimately connected with it? We reply that what we call Intelligence implies finiteness, limitation, personality and form. Think of almost any faculty of the mind, and it is evident that it is incompatible with an Infinite Intelligence:—reason, the faculty by which we compare objects or thoughts and deduce conclusions; memory, by which the knowledge of things at times absent is brought to mind; imagination and ideality, which require their objects to be in the realm of the unseen; calculation and design, which suppose the necessity of cogitating, doubting, deciding, and using intermediate agencies to accomplish certain results; hope, which is made up of uncertainty and desire; benevolence, which implies sympathy with the object of its efforts, and therefore feelings in common with the party needing aid; all these faculties, and others that might be named, can be conceived as existing only in a person confined to locality, limited in time, finite in knowledge, and subject to infirmities. A God without reason, without memory, without imagination, without calculation or design, without hope, without benevolence, is a God without Intelligence, as we understand the word. Shall we say there is a great Intelligence, and yet that it possesses none of the characteristics of the only kind of Intelligence of which we know anything?

Further, we always find intelligence associated with material organization. Its character and strength, if they do not depend upon, are at least invariably indicated by the kind and quality of the physical structure. The development of the mind corresponds with its growth, and its decline corresponds with the decay of the brain and nervous system. The dissolution of the body, in the case of every animal from the worm up to man, is accompanied by the disappearance of mental phenomena. If, as we have attempted to show, there is reason to believe that thought is a form of force, the mind must lose its identity at death, and the forces of the body, including that which we call mental, must return to the great reservoir of force to reappear in other modes. Since intelligence implies an individual form of force, it is necessarily transitory and cannot therefore be the attribute of an eternal Being or Power.

Intelligence implies personality; personality requires, to use the language of Paley, "a centre in which perceptions unite and from which volitions flow." To say there can be intelligence without such a personality is to deny that intelligence is necessarily individual in its character. But that intelligence implies individuality is evident from the most superficial consideration of its nature. Since intelligence implies individuality, individuality limitation, limitation form, and form formation, it follows again that every intelligence (whether it depends on matter or some other supposed substance) must have a beginning and an end, and cannot therefore be an attribute of an existing Deity.

Here we discover the very slight difference between the Theist and the Atheist, when both fully understand their own and each other's position.

Hume, one of the acutest thinkers that ever lived, shows, in his "Dialogue on Religion," the merely nominal difference between these two systems, when each is reduced to its simplest form. The Atheist admits that there is some analogy, however remote, between the operations of Nature and the processes of the human mind, and therefore between the prin-

ciple which maintains order in the universe, if I may so express myself, and the principle which concatenates and regulates the thoughts of man. The theist, on the other hand, must admit that between the human mind and what he terms the Divine Mind there is a difference inconceivably great, so great that hardly anything can be inferred respecting the latter simply from our knowledge of the former. Now what is the difference between the position of him who believes in a Power which is unlike any intelligent Being that we have ever seen, or can conceive of, and that can be expressed only by the words Unknown and Unknowable, and which governs the universe by an immanent necessity, and the position of him who admits that the decay of organic matter, the germination of a seed, and the formation of worlds, involve the necessity of operations bearing some analogy to the molecular action in the human brain?

But to conclude. As materialists, we recognize the existence of ourselves and an external world, the eternity of matter, the eternity of force, the existence of mind as a manifestation of force, the evolution of life from inorganic matter and the development of complex from the simplest forms of life, the eternal existence of law as uniform sequences of motion; we believe in progress within certain limits, but not in unending progress. Thus it will be seen that our position is not wholly one of negation, as the representatives of theology are accustomed to say.

We do not believe in a personal or intelligent God, of whose exaltation we have no satisfactory proof; but we acknowledge Nature, whose operations we behold. We think it is useless to search for the "Author of Nature," but we believe that all can profitably study the Order of Nature. We do not believe in creation, but we do believe in development. We do not look to an unseen Being for help, but we recognize Science, to use an expression of Holyoake, "as the Providence of man." We do not profess to love a Being we know nothing about, but we love our families, our friends, and our race. We do not worship what to us is a phantom, but we freely render homage to genius and worth in humanity. We never thank an unknown Something for our misfortunes, but we teach philosophical resignation to the decrees of Nature, when they cannot be averted or avoided. We do not "look for life where life may never be," but we enjoy existence here and try to make the most of it. For theology we would substitute anthropology; for religion, practical morality; for prayer, self-reliance; for piety, intellectual culture; for churches, temples of science; for love of God, love of man and a tender regard for everything that feels in common with us the consciousness of existence.

A DREAM OF NO GOD.—He dreamed that he was in the parish church, and that he saw the dead leave their graves and gather about him. "One which had just been buried in the church lay still upon its pillow, and its breast heaved not, while upon its smiling countenance lay a happy dream; but upon the entrance of one of the living, he awoke and smiled no more. A lofty, noble form, having the expression of a never-ending sorrow, now sank down upon the altar, and all the dead exclaimed, 'Christ, is there no God?' And he answered, 'There is none! I traversed the worlds. I ascended into the suns, and flew with the milky ways through the wildernesses of the heavens, but there is no God! I descended as far as Being throws its shadow, and gazed down into the abyss, and cried aloud, 'Father, where art Thou?' but I heard nothing but the eternal storm which no one rules; and when I looked up to the immeasurable void for the divine eye, it glared upon me from an empty, bottomless socket, and eternity lay brooding upon chaos.' Then there arose and came into the temple the dead children who had awakened in the churchyard; and they cast themselves before the lofty form on the altar, and said, 'Jesus, have we no Father?' And he answered with streaming eyes, 'We are all orphans, I and you; we are without a Father!' And as I fell down and gazed into the gleaming fabric of worlds, I beheld the raised rings of the giant serpent of eternity, and she enfolded the universe doubly. Then she wound herself in a thousand folds around Nature, and crushed the worlds together; and all became narrow, dark, and fearful, and a bell-hammer, stretched out to infinity, was about to strike the last hour of time, and split the universe asunder, when I awoke. My soul wept for joy that it could again worship God; and the joy and the tears and the belief in Him were the prayer. And when I arose, the sun gleamed deeply behind the full purple ears of corn, and peacefully threw the reflection of its evening blushes on the little moon, which was rising in the east without an aurora. And between the heaven and the earth a glad, fleeting world stretched out its short wings, and lived, like myself, in the presence of the Infinite Father; and from all Nature round me flowed sweet peaceful tones as from evening bells."—*Jean Paul Richter.*

"Seek not to isolate yourselves; imprison not your soul in sterile contemplation, in solitary prayer, in pretending to a grace which no faith not realized in works can enable you to deserve. You can only save yourself by saving others. God asks not—What have you done for your soul? but, what have you done for the brother souls I gave you? Think of these. Leave your own to God and his law. Labor unweariedly for others' good. Such is the holiest prayer."—*Mazzini*.

Poetry.

[For THE INDEX.]

A MORNING IN SPRING.

Once, talking with a friend, I said:
 "Fair is the world about us spread,
 Of tree and flower, rock, hill and valley,
 But never 'God' to me it said.

"And though for many years I sought
To find Him there, as I was taught,
Ne'er yet this dear dumb Babel, Nature,
In me a sense of God hath wrought.

"Henceforth I'll seek the Soul Divine
In human nature; eyes that shine
With love or mirth—some human feeling—
Sound deeper depths than star-dropt line."

Did Nature, listening out of doors,
Hear this my challenge on her shores,
A child's weak voice beside the ocean,
A wanderer's over pathless moors?

How'er it was, there came a morn
Soon after, like a thought new-born,
Ineffable, an April-morning,
With light as from new star-worlds shorn.

Up-glancing from the street's dull line,
I saw two tree-tops, elm and pine,
 Waving their boughs in that pure glory,
Like palmers bending before a shrine.

And with my soul I seemed to hear,
As 'twere a bell-tone full and clear,
"God!" uttered from the soul of Nature,
And knew at last that He was here.

Henceforth I'll seek the One Divine
In every pure sky-looking shrine,
Whether a human heart or Nature's:
The Bible has given the countersign.

MARY R. WHITL-BANK.

DEACON DODD.

Deacon Dodd uoid once feelingly said,
About his Betsey, long since dead,
"If ever an angel loved a man,
That angel, er, was Betsey Ann;
If I happened to scold her, she was so meek,
(Which the deacon did seven times a week),
"She'd cap her apron up to her eye,
And never say nothing, but only cry."
But, besides, perhaps he'd like to be told,
That Deacon Dodd, like other men,
Waded a year, and married a girl;
But he married a saint in a satinate scold.
And now 'tis the deacon's turn to be meek,
As he gets well rapped from week to week,
But rather than "up on his head," he'd burst-
He wishes the second was with the first;
But he's a deacon, and he's got his limb,
No doubt she'll live to say of him,
"If ever a saint the footstool trod,
That man—that saint—was Deacon Dodd."

LOCAL NOTICES

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICE

Casa Rostra, for the week ending July 6th.—Alfred C. Mitterton, \$1; A. M. Fayrer, \$1; W. Wharton, 10 c.; E. Thorne, \$2; J. H. F. Maguire, \$1; John C. Remondini, \$2; B. Marvin, 25 c.; H. N. Cook, \$1; J. A. Tran, \$1; P. Kibell, \$2; Henry Fisher, 50 c.; S. R. Carey, \$1.01; L. H. Smith, 50 c.; Parker Lindsey, 50 c.; Theodore C. Gammeter, \$1.00; George W. Smith, 50 c.; J. H. Williams, 50 c.; Preston Day, \$1; A. Buchanan, \$1; Irvor D. Lum, \$1; Rev. P. Frothingham, \$2; C. F. Ames, 50 c.; R. H. Miles, 50 c.; J. T. Bennett, 25 c.; A. A. Seal, 50 c.; T. M. Lamb, \$1; Joseph Major, \$2; W. W. Wright, \$1; A. Heymann, \$10; J. J. Miller, 50 c.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons may on not use their remittances acknowledged within two or three weeks after mailing, will please notify us.

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TEN STRONGS (SOCIAL, FINANCIAL, AND POLITICAL) OF PATRICK W. NASHY, EDITORIAL MASTER OF THE "CHURCH BY STEAMERS INNOVATION" (in the Valley Forge), Winger's Correspondent of the "Church by the New Dispensation," saint's test, New Jersey; "Performer of Bible Policy in the Southern Military and Classical Institution," and state Postmaster (under A. Johnson) at Confederate S. Woods, "witness in the State of Kentucky." Embracing his trials and troubles, Ups and Downs, Rejoicings and Wallings; likewise his Views of Men and Things; together with the Lectures, "Cursed be Cannaan," The Strongest of the People, and the Woman "Lionel," London, 1860. Each of the four of St. John, New York, Introduction by the Hon. CHARLES SUMNER. Illustrated by THOMAS NAST. Sold only by subscription. HUNTER, J. J., MACDONALD AND COMPANY, 1872.

FORTY-SEVENTH ANNIVERSARY OF THE AMERICAN UNITARIAN
 ASSOCIATION; with the Annual Report of the Executive
 Committee, and the Treasurer's Statement for the year end-
 ing April 30, 1872. Boston: AMERICAN UNITARIAN ASSO-
 CIATION. 1872.

WHY I WAS EXCOMMUNICATED from the First Presbyterian Church of Minneapolis, Minn. By H. BARBARD. 1872.
OLD AND NEW. Special Number for "Commencement." Ju-

THE WESTERN, A Review of Education, Science, Literature
and Art. Conducted by THOMAS DAVIDSON. St. Louis: E.
F. ROBERT & Co. \$2.00.

MENSCHENTUM. Blätter für freies sittliches Leben. Redakteur Fritz Schütz. 1. Juli 1972. Philadelphia. \$1.00.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW, July, 1872. Rev. JOHN H. MORRISON, D. D., Editor. Boston: L. C. ROBERTS. \$5.00.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE FOR
May and June, 1872. Washington: GOVERNMENT PRINTING
OFFICE.

THE INDEX ASSOCIATION.

CAPITAL \$100,000

SHARES EACH, \$100.

The Association having assumed the publication of THE JOURNAL, the Directors have levied an assessment of ten per cent. on all shares on or before the 1st of January, 1879. All future assessments are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is therefore the duty of the Directors of the Association to solicit contributions from the public, and the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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In consequence of an editorial note at the end of Prof. Newman's essay "On Truth and Historical Truthfulness," in THE INDEX, No. 180, Mr. H. S. Stebbins, of Toledo, has received a large number of orders for "The English Life of Jesus," by Thomas Scott, Esq., of England. At his request we state that the supply of copies in New York has been exhausted, and no more can be furnished for five or six weeks; but that he will fill all such orders as soon as he receives a new supply.

The Index.

JULY 18, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

DISTANT MUTTERINGS.

A movement has been begun which, as explained in the annexed preamble and platform, deserves a great deal more attention than it is likely to receive from the short-sighted public. These documents show that a political party has already been formed, with platform and candidates seriously put before the country, whose first and leading principle is that "ours is a Christian and not a heathen government, and that this FACT SHOULD BE RECOGNIZED IN ITS ORGANIC LAW." Of course we do not expect this party to assume any visible importance this year or next year, so far as actual influence on current events is concerned: but it is the small, angry red spot on the body politic marking the commencement of an ulcer—how dangerous a one no man can tell. We quote from the *Chicago Tribune*:—

The Committee appointed by the Anti-Secret Society Convention, recently held in Oberlin, Ohio, to draft a platform, met in this city yesterday. Their action confirmed the nomination of Charles Francis Adams for President, and, in place of Gen. C. H. Howard, who declined the nomination, substituted J. L. Barlow, of New York, for Vice President. The platform adopted was as follows:—

PREAMBLE

"Cheerfully accepting the ideas and doctrines of the platform before the public as in the main sound and American, we are concerned to notice that they all alike omit and ignore the fundamental doctrine of the platform of 1776, on which our Republic was built and launched—we mean the Declaration of American Independence. The framers of that instrument declare that 'God and Nature' entitle nations to be nations: that men are endowed with liberty 'by their Creator'; they appeal 'to the Supreme Judge of the world,' and place their 'firm reliance on the protection of (His) Divine Providence.' And we need not remind the American people that Abraham Lincoln, leaving his home in Springfield to assume the direction of the Government and the war, planted himself on the same platform when he requested his neighbors to remember him in their prayers to Almighty God. Yet in contempt of such a truth and such precedents, if the platforms on which we are asked to re-officer and place the administration of the American Republic for the next four years contain either the word God, or one idea of religion or morality even, we have failed to discover it, unless a general allusion to honesty, such as thieves profess, or to temperance, which relies on secrecy, be moral principles. If the platforms were made for French Atheists, they would not require the alteration of a single word! This gives us concern, because we not only know in theory, but see in fact, on the face and in the history of this globe, that liberty without God is but the liberty of cattle; and Government based on false religions, priestcraft and superstition is absolute despotism.

"We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotisms of Jesuitism, of priestcraft, and of the Lodge; believing, also, with our Scotch and English ancestors, that Civil Government, though ordained of God, is 'founded in Nature, not in Grace,' and, therefore, unregenerate men have equal civil rights with saints; while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins, and both alike foes to human liberty and welfare.

"We further most firmly believe that a Government without God has none but lynch-power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, or to imprison a thief; and, while we consider Government without God as mere usurpation, we regard all religions and worship invented by men, and so having no higher than human origin, as mere awindling impositions and cheats."

PLATFORM

"We hold: 1. That ours is a Christian and not a heathen Government, and that this fact should be recognized in its organic law.

"3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the Temperance question.

"4. That charters of Masonic lodges, granted by our Federal and State Legislatures, must be withdrawn and their oaths suppressed; and

"5. That all secret lodges, orders or clans affecting the independence of our Government, and practically claiming that their principles and rules are more sacred and binding than the laws of the land, are more reasonable, dangerous, and destructive of our liberties, Legislatures and Courts.

"We hold also to the following condensed collation and synopsis of the various platforms now before the American people, viz:—

"1. The civil equality of men secured by our amended Constitution.

"2. Peace and arbitration of differences with nations

"3. Reciprocal free trade with nations, modified by a discriminating revenue tariff, until our national debt is paid.

"4. No repudiation; maintenance of the public credit.

"5. Protection and justice to Indians.

8. Protection to loyal citizens, whether at home or abroad, and amnesty to rebels when they cease to be such.

"7. Abolition of the franking privilege and reduction of postage, and election of Postmasters by the people.

"8. Discouragement of land and other monopolies.

"9. And, finally, we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice President of the United States."

United States." D. EDWARDS, *Chairman*.
O. F. LOWERY, *Secretary*.

In their exultation over the rapid growth of free

thought, especially in the cities and other centres of intellectual activity, some liberals lose all perception of the great oceanic law stated by Lieut. Maury, that "every current in the sea has its counter-current,"—that "wherever one current is found carrying off water from this or that part of the sea, to the same part must some other current convey an equal volume of water, or else the first would in the course of time cease for the want of water to supply it." This hydrodynamic law holds good of the tossing sea of human thought. The Gulf Stream of liberalism has its Arctic Current of fanaticism; the tendency of science to foster larger freedom of mind co-exists with a strong counter-tendency of theology to narrow its already existing bounds.

It is not wise to turn a blind eye to the reactionary forces still powerful in the Christian Church, or to despise them because they have in this country slumbered so long. During the past forty years the political struggle between Free and Slave Labor absorbed the best energies of the American mind: no people fights two great battles at the same time. But now the less visible struggle between Free and Slave Thought begins to make itself apparent. Insignificant, nay, ridiculous as this new party appears in comparison with the two great parties at present recognized in American politics, only the hopelessly superficial observer will fail to see in it the gravest feature of the impending political campaign. This "corporal's guard" of fanatics is the nucleus of a movement of which we used the following language more than two years ago (printed in the "Report of the Third Annual Meeting of the Free Religious Association," and subsequently in *THE INDEX* for Dec. 17, 1870):—

"I refer to the attempts, laughed at thus far by the country, to get the Church established by law through a theological amendment to the Constitution. The project seems ridiculous enough, yet it is the drowning man's clutch at a straw. When such men as Dr. Cheever and Professor Taylor Lewis virtually advocate the absurd scheme in the New York Independent, the significance of the movement becomes more than trivial; and the late Pittsburgh Convention, though empty as a bubble, is a bubble that shows the drift of the current. What but conscious weakness and alarm could prompt such a violation of Puritan principles? Is it not plainly a retrogression to Catholic ground? And what could cause this retreat to the Church-and-State theory of Rome, except the fear produced by the formidable spread of free thought? Nothing short of deadly peril to the Church would ever reconcile American Christians to it. Yet we shall hear more, and not less, of this wild, despotic project. This instinct of self-preservation is strong in all organized bodies; and, reason being on the side of free thought, Christianity must rely on law. . . . I am no alarmist. I hate all wars even in self defence. I admire the spirit which rejoices in the 'sympathy of religions,' and would fain ignore their antagonisms. But I see an irrepressible conflict between the Christian Church and the modern world which has got to be fought out here in America. The question of the life or death of the Christian Church will yet shake this continent to its foundations. It will get into politics—nay, is already getting into politics. The Bible-in-schools controversy

versy and the agitation of the theological amendment to the Constitution are but a hint of what is yet to come. I wish I could feel sure that this great conflict would be settled peacefully at the polls; but I do not feel sure of it. The moneyed institutions of the Christian Church are vast, its social influence is enormous, its alumbering power for evil is beyond all estimate. Representing nobody in this Association but myself,—nay, uttering what I know seems to most of them and to you to be the wild extravagance of theories pushed to absurd extremes,—I do nevertheless avow my own conviction that American civilization and the American government have a domestic enemy in the Christian Church to be compared only to the great slave power of the South. What the Anti Slavery Society did to the South, this Association is doing to the Church—awakening and exasperating an enemy whose hand may yet be raised against the nation's life. Those who are disposed to alight the warning will do well to remember the incredulity of the North down to the very outbreak of the war. The great question of political slavery has been gloriously settled; the still greater question of spiritual slavery is looming up before us. What may lie between the present hour and the hour of final settlement, I can but dimly discern by the light of ideas; but sure I am, that freedom shall yet win her crowning triumph over the Christian Church, to be remembered with the same profound thankfulness with which we now remember the fall of the Slave Confederacy."

P. S.—Since the above was in type, the Philadelphia *Christian Statesman* (organ of the advocates of the Christian Amendment) has brought additional information concerning the movement referred to. It says that—"The National Christian Association, opposed to secret societies, held its anniversary this year at Oberlin, on the 21st, 22d, and 23d days of May last. Two hundred and thirty-five delegates and others enrolled their names as members of the Convention. Addresses were delivered by the Rev. Dr. R. B. Taylor, of Summerfield, Ohio; the Rev. L. N. Stratton, editor of the *American Wesleyan*, Syracuse, New York; the Rev. J. W. Bain, of New-castle, Pa.; and Prof. J. R. W. Sloane, D.D., of Allegheny." After adjournment, the Convention resolved itself into a mass meeting, and nominated Hon. Charles Francis Adams, of Massachusetts, for President, and Gen. Charles H. Howard, of Illinois, for Vice President, of the United States. A statement in the Chicago *Evening Post* that Mr. Adams is a Freemason has been contradicted by his son. A committee was appointed by the same Convention to frame and publish a platform; and this committee, having met at Chicago on the 28th of June, issued the preamble and platform above published. Although ostensibly a movement for the suppression of secret societies, it is evidently in fact a movement for the Christianization of the United States Constitution. The following letter, in the same issue of the *Christian Statesman* from which we have taken the facts here stated, throws great light on the wily tactics by which it is hoped to secure the Christian Amendment:—

SUGGESTION.

Allow a friend of the Religious Amendment cause to offer the following suggestion:

It will be very difficult to get this nation through all the forms of an Amendment to the Constitution, supplying the lack we so much deplore. Let us move for a Convention to revise the Constitution, which can be secured if the voice of the Christian portion of the nation only be found to be for it. It ought to be revised to get out of it those clauses which so shamefully recognize the past existence of slavery and the slave-trade, and also to regulate commerce that a quarantine can be maintained against the importation and manufacture of alcoholic poisons; and by such Convention the first work done might be to insert such a preamble as we desire. I hope, as one of the committee, that the National Anti-Masonic movement may place this matter in its platform.

W. B. ORVIS.

Liberals—when you hear the proposal made to revise the United States Constitution, remember this letter!

The leading article of this issue of THE INDEX is "A Plea for Materialism," by Mr. B. F. Underwood, one of the ablest lecturers and debaters of the school of free thought to which he belongs. It is a fresh, powerful, manly, and earnest paper, well worthy of the best attention of all who desire to understand and do justice to modern materialism; and we are persuaded that every truth-lover will recognize a kindred spirit in its author—all the more because he writes in so calm and considerate a style. While we have personally arrived at different conclusions, and believe that the true tendencies of modern science (which we accept equally and unreservedly as the supreme appeal) are in a different direction, it is with no forced or feigned welcome that we extend the hos-

pitalities of THE INDEX to Mr. Underwood as we have frequently done before to others of the same phase of belief. There is a great deal in his lecture with which we heartily sympathize; and if we differ from its main position, we do so as an individual and independent thinker, admitting the equal right of all forms of earnest thought to a fair presentation in the columns of THE INDEX. The professions of our first Prospectus have, we trust, been as honorably fulfilled as they were seriously meant.

In the same spirit we would invite special attention to the letter of Mrs. Andrews, which touchingly utters a bereaved mother's faith in the doctrines of Spiritualism. For such sincere testimony as hers we have no sentiment but that of the profoundest respect; and we publish it with the utmost willingness.

Is it strange that two such papers as the above should find place in the same journal? There will be no strangeness in it, when the world has learned how little it really knows, and how many colored rays it takes to make the one white light of truth.

A STRANGE OBJECTION.

An amiable critic of the recent Free Religious Convention in Boston, while paying an excessive tribute of praise to the courage, frankness, talent, brilliancy, and genial disposition of the leaders of the movement, amused himself and the public of his readers by contrasting the numbers and calibre of the workmen with the magnitude of their undertaking. Sketching with vivid pen the power and wealth and reputation of the Christendom that now is, the grandeur of its organizations, the depth of its traditions, the solidity of its tenure, the antiquity and dominion of its beliefs, the enormous bulk and weight of its constituency, and the manifoldness of its sources of influence, he asks how long it is likely to be before the select company of the "Free Religionists" will effect their revolution, or bring about any considerable change in the actual order of things. The tone of his remarks, which is that of mild sarcasm, implies that the apparent hopelessness of the undertaking reflects upon its character, condemns its purpose, and convicts its authors of folly.

This reasoning is weak, in any event, as it would tell against every good thing that has been undertaken for the benefit of mankind; but in the mouth of a professed Christian and an ardent disciple of Jesus, it is singular indeed. The religion he accepts has for nearly two thousand years been proposing to convert the world, pagan and civilized, to Christ, without the most attenuated shadow of a prospect of ever converging thoroughly a single race; and still it persists in avowing its purpose, and pretends to think it is on the eve of its fulfilment, though the hope from day to day looks more visionary and fantastical. And as for Jesus, he was a supreme enthusiast; he predicted that the kingdom of heaven would come in the lifetime of those about him, that angels would descend in chariots of cloud, and sweep the Roman Empire away, and that he should return himself and establish the new order of things. They that construe his language figuratively, in order to escape from its wildness, and suppose the kingdom to have been the reign of truth and love in the heart, must still admit that he indulged in the most extravagant anticipations; for this coming is at least as far off as the other—there are no signs of it yet. By what title does one who calls this fine enthusiast Lord and Master, and still believes in the triumph of his faith, cast a slur on men who set about a task of infinitely less magnitude, and with advantages of every kind on their side which he had not?

The story gives no evidence whatever that he enjoyed the privilege of supernatural help; and of natural aids the "Free Religionist" has more than he had. On his side is modern science, physical, mental, political, social, moral: on his side is the scientific method in all its applications; philosophy is on his side; discovery and knowledge of the world are on his side; erudition is on his side; literature is on his side; enterprise, the spirit of liberty, the impulse of progress are on his side; the temper of the people is on his side. Nearly everything that Jesus had to contend against he finds ready to work with him, and the obstacles which he has to contend against have lost something of their formidableness, and have lost more of their character. The task of the "Free Religionist" is arduous enough, and it will certainly not be accomplished in the lifetime of men now on the earth. But chimerical it is not, unless

the whole task of the age be chimerical; foolish it is not, unless all the anticipations of the century be foolish. It is not his task, but the task of the generation with which he is only one of many workers. If evidence were required that the undertaking he proposes is less discouraging than many think, it may be found in the courteous way in which the writer we have in mind speaks of it and of the men who conduct it. When sectarian papers speak respectfully of the avowed enemies of sectarianism, the first blush of the new dawn is apparent. O. B. F.

"THE NAME AND THE THING."

Under the above title, the *Golden Age* of May 25th offers some criticisms of a contribution which appeared in No. 124 of THE INDEX, entitled "What's in a Name?" The editor says:—"In a question of words we have no interest whatever. Call the rose by any other name, and so long as the essential properties are preserved, we shall not object. But we have a suspicion that those who make war upon a name are anxious to get rid of something it stands for and represents, and would be equally opposed to any new term which should gather into itself all the significance and suggestions of the old. It is not the name merely, but also some essential element of the thing, that is antagonized."

In a question of words merely, neither have we any interest whatever. But when words embody and become the vehicle of thought, we have an interest in words. We doubt if the rose is quite as sweet when called by another name. There is an aroma in the word. This word "Christian" has, indeed, a sweet odor, but it is a bitter-sweet, and it is this fact that we would have others recognize and acknowledge. If the editor of the *Golden Age* calls us a "Christian," we suppose he intends to compliment us, and we should not feel insulted. He uses the word in the sweet sense, and so we accept it as he intended it,—just as we once thanked a well-meaning Mormon who christened a moral lecture of ours a "good Mormon sermon." At such times, of course, we mentally close our nostrils against offensive odors—courtesy silence criticism.

But, after all, the odor is offensive, and no rose-watering will sweeten it. The word "Christian," as a matter of fact, is used by all Catholics and by most Protestants as designating, not simply one who is moral, but one who "believes in Christ" and accepts him as Lord and Master, Savior and Redeemer of the world. The *Golden Age* cannot force this doctrinal element from the word. Mr. Abbot and those who agree with him do not wish to do it. They accept facts as they are. They take the word as the past has made it, without trying to tinker it up to fit modern thought. If we oppose the name, it is because it stands for ideas which we oppose. The doctrine of the spiritual authority and kingship of Jesus we believe to be an "essential element" of the Christian religion, and that whatever else a man must be to be a "Christian," he must believe in Jesus as in some sense the Messiah prophesied in Jewish Scriptures, must obey him as Ruler, follow him as Lord and Leader, and trust in him as Redeemer and Savior of his soul. You may believe the Beatitudes, and believe and practise the ethics of Christianity; but unless you believe in Jesus as Messiah, Leader, Lord and Savior, in our opinion you lack the "one thing needful" to entitle you to call yourself a Christian. This is what we do not believe concerning Jesus, and therefore we do not call ourselves Christian. We try, however, to be something as good and more rational.

The *Golden Age* says: "From the fact that names and things grow together and become attached, if not assimilated, each to the other, so that it is as impossible ever to effect a complete detachment as to get the honey out of the hive, or oil out of the cask, or precious odor out of the woods which have held it, we shrink from attempting to transfer the contents of this word to another, lest some essential portion should spill by the way." We assent to every word of this statement. We shrink from all attempts to convey the honey of Christianity from the hive where the ages have stored it up. We say:—"There is as pure honey there as can be found anywhere; but we can see a good deal of old wax, motus' eggs, and some dead drones in it, which take away our appetite and admiration. Leave it all in the old hive. Let us get the honey from new hives. Let us put the new wine into new bottles." Does the *Golden Age* suppose there is only one bee-hive in the world,

and that the one that Jesus left us? Or that there is only one word as sweet as "Christian," or ever can be? Such an idea implies that mankind for eighteen hundred years have been nothing but drones, feeding on the honey which the busy-working apostles hived long ago. There is no need that we attempt to "transfer the contents of the word Christian to another word." That is what we protest against; and those who are attempting it do "spill it by the way." The human soul puts into words all the honey there is in them; and are we to suppose the human soul died with Jesus or is limited to Judaea? The honey-and-hive-making power is not dead nor dying, and we make new words for our new thoughts, and as new and sweet, broad and deep, as our best thoughts. We can coin words as well as the Antiochians.

Better even have a nameless religion than a name that misnames and misleads. The growing thought can wait. When the shell hardens, the nut stops enlarging. If we have but one name, it must be able, like the Arabian tent in the fable, to expand with the expanding wants. The mystic AUM (OM) of the ancient Hindus, that stood for their highest God and his infinite attributes, was name enough to lift up the Hindu soul God-ward. "Christian," certainly, is a word not large enough; and if "Radical" or "Free Religionist" is still too small, put on a Sixteenth Amendment. They tell us that the word "religion" ought to be as objectionable as "Christian," because it is as indefinite and confusing. It might be, did we not prefix that word "Free." That stamps a pretty clear meaning upon the coin. Any one who cares to know about our views and principles will be led in the right direction and find what he seeks, generally, by the index of those names. If he cannot read or reason, it is not the fault of the names. If he can suggest a more excellent word, we will use it—or more excellent way, we will walk in it.

W. H. S.

EXPLORING PALESTINE AND EXPLORING LONDON.

The impudence of London radicals is getting to be intolerable. No set of respectable and pious people who gather comfortably together to discuss some nice little project of their own, can be sure that this huge, roaring metropolis will not send some huge, roaring representative of it to throw a bomb-shell among them. The Royal Institution, for instance, is an eminently quiet and respectable place, even aristocratic, and it never had a more aristocratic assembly than met there a few evenings ago, on occasion of the annual meeting of the Association for the exploration of Palestine. The bland and deeply religious Archbishop of York never looked more genial and happy than when he took the chair on this occasion; and the faces of other eminent prelates and personages, though clouded momentarily by allusions made in the secretary's report to the demise of Sir Roderick Murchison and Dr. N. McLeod, brightened again as the same functionary proceeded to state that their receipts during the year had amounted to the snug sum of £2,359 9s 8d, and that their financial position was "satisfactory." A half-dozen eminent personages were declared to be digging away at Ramleh and Jerusalem, with good hope that something new would turn up there which would be for the edification of Christians throughout the world. His Grace of York made the neatest of speeches, in which he stated that, during the five years in which the Association had existed, nearly twenty thousand pounds had been devoted to its object of making discoveries in Palestine, and that this country, which had already the pride and honor of having done more than any other to circulate the Bible, would no doubt add to that honor the services it was making in exploring the land of the Bible. Viscount Osington moved a resolution to the effect that the meeting pledged itself to carry on the exploration of Palestine, and the resolution was seconded and supported by Mr. Macgregor, a converted descendant of Rob Roy, and Mr. Beresford Hope, M.P., the old enemy of the North and supporter of slavery, who grinds out his words distressingly even when he is happy, as he always is when he is directly or indirectly administering pious pokes into the ribs of the Jews or other pagans. It is rumored that, whenever Mr. B. Hope hears that the missionaries have burnt a Chinese or other village because they will not listen to the Gospel, he sends to the Church Missionary Society another thousand pounds. He has indeed

established of himself a little missionary breeding-school at Canterbury.

But when Hope was through, and all was felicitous in the meeting I am describing, there arose a singular-looking fellow,—one in whose face was blended the characteristics of laborer and thinker,—whose brow was all clouded and the lightning already beginning to dartle about his eyes. "Mr. Chairman," he thunders out,—and at these words the assembly grows pale. Who can this be who says plain "Mr. Chairman," as if he were in a workman's club, instead of saying "My Lord!" and bowing low to His Grace the Archbishop of the second See in age and power in Great Britain. "Who is it?" "Name!" So cry a dozen voices at once. The Archbishop sweetly (he is about the next sweetest man in England to Earl Granville—Granville being next sweetest to Bishop Wilberforce, better known as Saponaceous Sam) says—"Will the gentleman be so—" "Mooney!" cries the man, who seemed at first to be hurling an epithet at His Grace, but added, to the general relief,—"My name is Thomas Mooney. I rise," quoth Mooney, "to move an amendment to the resolution before the meeting. I do so because this meeting is laboring under a gross delusion." Oh, but this was horrible! Just fancy an Archbishop laboring under a gross delusion, or any of their lordships present—not to speak of Mr. Beresford Hope—being connected with anything so vulgar as a gross delusion! All waited breathlessly for the next words of Mooney; nobody could faintly dream what he was driving at. "Instead of going all over the world," cries the orator, "to find ruins, it is the duty of every man here to be trying to relieve the ignorance, misery and destitution all around him in London." (Here there was a burst of laughter. Mooney was suspected of getting off a joke; but he was terribly serious, and the laughter of the aristocratic assembly only added to the tragical depth of his voice.) "After you have recovered Palestine, you will only have an elephant on your hands, and after having disturbed and alarmed the people of that region, and dug up Solomon's temple, you will not have added a whit to anybody's information on any subject of the slightest importance to mankind. I call upon you to consider that, beyond all other cities of the earth, London is the city of ruins. And I beg to move the following amendment:—That, while we acknowledge the importance, in a historical sense, of the exploration of Jewish ruins in Palestine, there appear to this meeting ruins of another kind—Christian ruins, abounding in the city of London, which more pressingly demand the exploration and attention of the thoughtful Christian,—ruins of humanity, enwrapped in squalor, poverty, ignorance, vice, crime, covering at least one-third of the entire population of London."

When Mooney had got through this, there was a perfect roar of laughter; but the laughter suddenly stopped, and the pious faces were flushed with anger. Mooney was about to speak further, but a din of voices interrupted him, and it was some minutes before the meeting grew calm, even though the disturber had taken his seat. Then His Grace, the Archbishop, with a very nervous look and voice, said:—"The amendment is not seconded; and if it were, I should rule 'it is not competent,' and refuse to put it to the meeting." This remark was a signal for cheers. "I deny," said His Grace, "I deny with the utmost powers of my voice, that this society has diminished or abated by one single shilling the efforts made by other philanthropic movements." Here followed loud cheers, and the original resolution was passed with only one dissenting voice.

Nevertheless that one voice comes from a region where there are many voices,—voices that daily curse every priest or prelate in England, who leave for their lips nothing but curses. It may be in a sophistical sense that the Palestine Exploration Society has not directly abated philanthropic endeavor at home; but it is certainly true that, if these church-besotted prelates and noblemen devoted one-half the effort they put forth in distant lands to the rescue of the wretched of London, the vice and despair around them would be sensibly diminished. If the twenty thousand pounds which this Association has devoted to digging about Jerusalem had been devoted to the exploration of Bethnal Green, there would have been revelations not so antiquarian, perhaps, as the Moabite Stone (the net result of their five years thus far), but startling enough to show the moral littleness of these pious idlers on large salaries, in whose interest these exploration movements are got up.

Notwithstanding the laughter and the cheers amid which Mr. Thomas Mooney was suppressed, the grand folk were exceedingly annoyed by the incident to which I have referred, and went off soon after with moody looks. They had witnessed one more isolated omen of the many they know to be just beneath the horizon, ready to overwhelm their sky at a not inconceivably distant period.

According to Emerson, most of our travelling is done by those who "carry ruins to ruins." He expects, especially, the scientific explorers, for Human Knowledge travels on their legs. The Society for exploring Palestine obtains money, and gets government aid, on the ground of science; but it is a great humbug. There are hundreds of places in which science is far more interested than in Palestine. The Society is made up of the clergy, who wish to impress on the people that every old stone they find or manufacture with an inscription on it is another confirmation of the divine authority of the Bible. Prof. Palmer, and one or two other men of science, are indeed concerned in the Association; but it is because it gives them advantages for other purposes—those of philological investigation in the East. The money mainly goes for the basest bibliography.

But why should Mooney protest against the devotion of twenty thousand pounds to the exploration of Palestine? What is the whole of Christianity but a diversion of human energies, "scholarship, wealth, power, from the heavy needs of to-day, and their devotion to the hunting of ancient Moabite stones and the exhumation of Syrian ruins—the carrying of our inward philosophic and theological ruins to the ruins of the worn-out creeds and decayed speculations of long-perished, semi-barbarous tribes?"

M. D. CONWAY.

NOTES FROM THE FIELD.

The weather is too hot to grumble. And yet I gave two lectures yesterday to at least respectable audiences, as well in number as character.

But I cannot get over my old anti-slavery habit of grumbling. My associates always scolded about it, and said I was too blue—painted and prophesied under the cloudiest skies, even down to the opening of the seals of rebellion and war.

And yet I never said the war would be the bloodiest on record,—engaging millions of fighting men, lasting four dreary years, and costing half a million lives (the President one of them) and thousands of millions of dollars in money; together with a national demoralization at which justice, reason and humanity may well stand appalled, and from which we cannot recover in a generation!

I never painted so black as all that. But history to-day reads thus; and I saw and felt too much of its foreshadowings to be a cheery prophet or gay and hilarious worker, and did not in those earlier days wonder that my fellow-laborers named me Jeremiah and called my utterances "Lamentations."

There is a little of the same spirit still inspiring me. I do rejoice greatly, however, in the success and prospects of THE INDEX. Be as charitable as truth and justice will allow towards the Spiritualists, for I assure you they have among them many of the best and bravest workers in the world, both men and women.

The Woman Suffrage movement has gone under a cloud. Only one paper, so far as I know, has even a name to live west of the Rocky Mountains; and that has sold out to Gen. Grant. Rather, perhaps, it is another "gift" added to the many he "has been prevailed upon" to accept before, if Democratic testimony, confirmed by Mr. Sumner's recent masterly speech in the Senate, be reliable; and most of it none now dispute.

Even eagle-eyed Miss Anthony seems to be dazed, if not crazed, by political sorceries now practised on all hands; talking about "splinters" in one party platform and "planks" in another, as though either party would not make its platform the altar of sacrifice for the Woman Cause, the moment it was presented there. I should say, trust them not.

The Free Religious movement, outside of THE INDEX, appears to me wanting in spirit, in purpose, in power. It may need money. It certainly does need missionaries. It needs a class of devoted, brave, cultivated men and women like the first Christian apostles; or like the early Abolitionists, who used to go on foot and sometimes on bare feet, but with head and heart so on fire with the divinity of their mission as to defy the elements, snow, rain,

cold or heat, as well as dare every other opposition.

The chariot of the world's salvation does not yet go alone; is not yet hitched to a star. The popular religions never flourished as now. Political parties were never so corrupt and unscrupulous as now. Perhaps one fact explains the other.

HUDSON, MASS., July 1, 1872.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errors.

N. B.—Illegibly written articles stand a very poor chance of publication.

MR. UNDERWOOD'S LECTURE.

SALEM, Ohio, June 20, 1872.

MR. EDITOR:—

I herewith forward the manuscript of Mr. Underwood's lecture, concerning which I wrote you sometime since, and with your permission would like to make a word of explanation. When Mr. Underwood was in Salem last April, he and I had a conversation respecting your able and interesting lecture upon the "God of Science." It seemed to us that you had misconceived, to some extent, the true position of the modern materialist. Mr. Underwood wondered if you would publish a lecture giving his conception of the materialism of the present time. I thought that I knew you well enough to say that you would. I wrote you concerning it, and your answer was what I had anticipated; I forwarded it to Mr. Underwood, and he prepared this lecture, which he delivered here last Sunday to an audience that filled Broad Gauge Hall and that gave its hearty endorsement to the lecture by a vote of thanks to Mr. Underwood without a dissenting voice.

I hope sometime to have the pleasure of making you personally acquainted with Mr. Underwood. He is a young man of fine ability, and he is one of the most efficient workers in the cause of free thought in the country. He has lectured in twenty-six States, and has in two years and a half held not less than fifty debates with various representatives of the Christian religion. In the great work of securing mental freedom for our country, he is to be a prominent man, and will, I doubt not, have occasion often to shake hands with you as a brother-worker.

With best wishes, I am faithfully yours,

CH. ELLIS.

EARNEST TESTIMONY TO SPIRITUALISM.

CASCADILLA PLACE, ITHACA, N. Y., June 27, 1872.

MR. F. E. ARBOT:

Dear Sir,—I do not propose to write a formal communication to THE INDEX, but prefer to address myself to you as to a friend, leaving you to use my letter as you see fit.

My husband, A. A. Andrews, of Springfield, had the pleasure of an introduction to and of some conversation with you; and my sister has once or twice sent you a few lines that have appeared in your able paper, which we always receive with a welcome. Her note written last fall, from Northampton, alluded to the terrible and fatal accident that took from us my youngest son, a boy of twelve years of age. He had always been rather delicate, and his active, fearless spirit led him into so many dangers that I had watched over him with increasing and anxious care, which he repaid by a tender and considerate devotion unusual in boys of his age.

I will not dwell upon the first maddening shock. I had lost infant children and other relatives before, and had borne the grief of bereavement as others bear it, hoping that somehow, and somewhere, we might meet again; but I never realized, until this agonizing blow revealed it to me, how insufficient was this baseless trust. I have always been sceptically inclined. While the weary heart sought rest in absolute faith, the mercilessly analytical mind would not let it find repose in peaceful conviction. Really to believe in immortality because others believed it, and taught accordingly, has always been simply impossible to me; and while I have regarded that intitutional perception which suffices for some as a gift, like genius, to be admired and craved, though unattainable by effort, I could not look upon faith based upon authority as rational or beautiful: and so, in the wild agony of this terrible bereavement, everything like a sufficing trust in Divine love or a future existence was swept away, and I was left helplessly desolate. This was my condition only a few months ago.

Now a light has illumined all those gloomy depths of mind and heart. In place of doubt and rebellion, I have assurance and resignation. Existence, with its racking trials, is no longer hopelessly dreary to me. A dreadful enigma impossible to solve; for the radiance of a better life is shed upon it, making it seem but the rough pathway to a joyous and beautiful home.

Had I space and time, I could perhaps make you more fully comprehend to what I owe this happy change; but I have had so much in the way of evidence to raise me from doubt to a belief which is to me like knowledge, that I shall only be able to detail to you a very few among the many proofs which I have needed and received. I should not have made

this effort to show you something of the truth as I see it, but for some remarks upon Spiritualism lately made by you in THE INDEX, which seemed to justify reply; and although those remarks appeared to me not quite just, I trust, in this appeal, to that liberal spirit and that freedom from dogmatic assertion and prejudice which generally characterizes what you say, and which I believe to be honestly and earnestly your aim. In the fewest possible words, I will tell you of some of my experiences, and at the same time reply to a question as put in a late issue of your paper, namely,—"What phenomena occur?" In order to do this I must enter into particulars, as general statements in such a case amount to nothing.

I have had communications purporting to come from my spirit child, written upon a slate which was sometimes laid in full view, with a fragment of pencil beneath it, upon the top of a table (not always the same table, and not always at the house of the medium), and sometimes held by myself; which communications were not only signed with a full name (unknown to the medium) of my boy, but which contained phrases, allusions, and modes of expression so characteristic of him that, after many repetitions and ever-recurring tests, doubt became to me more difficult than belief. Many of these tests, trifling in themselves, were to me stronger evidences of identity than I can make a stranger fully understand or appreciate.

These manifestations took place in sittings with Dr. Slade, of New York; and on one occasion, after my return from that city to Springfield, my sister went on and spent a week at the house of this most remarkable medium. On leaving home, she took with her a handkerchief belonging to me, thinking that any article of mine might possibly, as she expressed it, serve as a magnet to draw my loving boy to her. This handkerchief was lying upon her lap during one of her sittings; and, while both her hands and those of the medium were together upon the table (no third person being present), it was thrown up, falling close to their hands, tied into a singular knot, and immediately the following words were written upon the slate:—"Dear Aunt, I knew it was Mother's. I was present when she gave it to you, thinking it would help me to come again; but I could have come just as easily without it." Now not one word had been said to any one of the handkerchief's being mine, and it was impossible that any one could have known it, or why it had been given or taken.

I have seen and felt, in broad daylight, a hand in shape and size like that of my son, playing with my dress, patting and caressing me, and taking out my watch by pulling upon the guard. This guard used to be his, and after these manifestations the following words were written:—"Dear Mother, always wear my guard; I love to see you have it."

On asking, in a daylight sitting,—"Can my little boy kiss my hand as he so often used to do?"—I felt, as distinctly as I ever felt his kisses when he was with us here, warm lips pressed over and over again upon the hand which rested on my knee.

I have had a spirit hand write a letter on paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in the white fingers, and remaining in sight, directly under my eyes, until the writing was finished, when both hand and pencil disappeared; and in a moment afterwards the latter was thrown upon the table, close to our hands, from a point opposite to where the medium sat.

I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and naturally upon me.

I have had one among them, in compliance with a suggestion from the impulse of the moment, turn away, showing me the back of the head, that I might recognize the naturally curling hair falling upon the neck as worn in life. I have watched the moving lips, and heard whispered messages of love and warning sent to absent friends.

I have had the hand so like my boy's lift itself at my request to my lips, that I might kiss it again and again; and this same warm, life-like hand afterwards patted me first on one cheek and then on the other, so that the little loving slaps would be distinctly heard as well as felt.

But I fear to weary your patience, while I have still so much to tell that selection is difficult. I will therefore only say that these are a few of those "phenomena" about which you ask, and by means of which I have received through the senses of sight, touch and hearing,—the same evidence which assures me of the presence of friends still on the earth, that the loved and seeming-lost are living, and loving, and near me still. And the evidence afforded my reason has been as strong as that through the bodily senses.

Who recognized "Mother's" handkerchief, and alluded to words spoken as it passed from my keeping to my sister's? Who wrote—"My guard?" What hand was that whose grasp was firm and strong, and which I saw many times, in broad daylight, as plainly as I see my own? Whose lips were pressed lovingly to my hand when no mortal being was present who could by any possibility have touched it? What power wrote, and what intelligence and memory dictated words, which I heard written, as the fragment of pencil moved over the slate, touched by no hand of flesh? What magic produced faces which the medium had never seen? Whose voice whispered

words of warning, the need of which was only known to the parties concerned?

I have answered your question. Will you answer mine? Or if this be, in the nature of things, impossible to you as yet, will you at least think of what I have told you in simple words—without exaggeration or false coloring?

I love truth and hate deception as heartily as you can do. Will you not set preconceived ideas aside, and receive, as at least worthy of some respect and consideration, my testimony to facts such as not I alone, but thousands of reliable witnesses—among them men as cautious and once as sceptical as yourself—know to be genuine?

As for me, I was a Thomas, and demanded proof. Thank God, I have received it; and a peace I cannot express in words fills all the deep places of my soul. My darling child, for whom I mourned so hopelessly, is to me now as truly living as when I could see him daily by my side. No unnatural winged angel, playing upon a harp and singing psalms, but loving, joyous, impetuous, every mental and moral attribute unchanged—a boy, and my boy still. After a life of ceaseless doubt and distrust, I have found rest at last. I am content that, in this short stage of being, the will of the Creator should be done, through the laws that govern matter (dreadful as the brute force seems to us oftentimes) as well as through those scarcely more mysterious agencies by which he acts upon spirit. "If he thunder by law, the thunder is yet his voice;" and while I believe in no especial providence and no miracle, I do believe that, mediately always and according to fixed laws, but none the less surely and unceasingly, his wisdom and his love govern all things, and that in his hands all his children are forever safe from real and lasting harm. I see the death of the body but as a needful change, which none need dread save those who, shutting their eyes to the light of truth, devoting themselves only to selfish gratification, and refusing to use the reason God has given them, have cause to dread the future they make inevitable for themselves, either here or elsewhere. I believe that, after the grosser elements of being are cast off, we shall still be ourselves, and whatever (within the limits peculiar to individuals and to all finite beings as such) we make ourselves. Always learning, always doing, never needing nor asking an idle bliss, but devoting all the energies of the enfranchised soul to the attainment of even higher knowledge and the performance of ever nobler uses, being blest in the ceaseless development of every mental and moral faculty, and finding in endless progression the only freedom and the only joy that can satisfy a human soul. May the faith and hope that gladden my spirit find a way to other doubting minds and suffering hearts, and may the time soon come when friends of progress, like yourself, may conscientiously investigate and fearlessly proclaim those now unpopular truths, which, rational in themselves and founded upon evidence, will take the place of superstitious faith based upon miracle and authority, and leave no poor homeless soul out in the wintry cold and darkness of hopeless unbelief.

Yours very respectfully,

LOUISA ANDREWS.

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A gentleman was in communication with a spiritual medium. The medium was in the trance condition. Among other questions asked by the gentleman were many pertaining to the number, age, time of birth and death of different members of his family,—all of which were answered correctly as the gentleman believed.

One question was—"When did my son George die?" Answer—"May 1, 18—." Mr. T. (the gentleman referred to), much impressed with the result of his interview with the medium, went home and related the details to his wife and children. The son George referred to had been dead some thirty years, and there was no family record of the date of his death. Yet Mrs. T. was able to satisfy her husband that the date of George's death was "May 2, 18—." The next day Mr. T. returns to the medium and repeats the questions of the day before. Again all are answered correctly, the date of George's death being given as May 2, instead of May 1.

The following Sunday Mr. T. visited the graveyard where his son was buried. On the head-stone yet standing, the date of the son's death was engraved "May 3, 18—," thus correcting the second time his own impressions. Again he went to the medium. Again she answered all questions correctly, giving the date of George's death—"May 3."

Compare these facts with those given by "E. W." in THE INDEX, June 29; and the Spiritualism of reading through three thicknesses of paper, and of giving a description of a deceased person to a relative, is explained without calling on departed spirits.

The medium simply reflects the mind of the questioner.

J. E. P.

MILWAUKEE, July 1, 1872.

In a recent debate, a member of the California Legislature exclaimed:—"The honorable gentleman, from Calaveras county is undoubtedly a person of great abilities, a man of talent, a natural-born genius; but there is one thing which I defy him to do, and that is, to bite the bottom of a frying-pan without smutting his nose."

The rising generation "age" rapidly in Detroit. A mature specimen, eight years old, was hunting round the police station for a stray father the other night. "You see," he remarked, with blid exultation, "the gov'nor's a little wild yet, but he'll grow out of it."

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BY FRANCIS E. ABBOT.

[From "The Christian Examiner" for March, 1866.]

Positivism, properly speaking, is the name of that great reform in scientific method which has been gradually working itself out during the last three hundred years, and which, like the infant Hercules, is struggling even in its cradle the serpents of superstition and ignorance. It gives unmistakable signs of extending to every department of human thought, and achieving a radical revolution even in the treatment of the most recondite problems of philosophy and theology. It is so irresistible in its influence, because it is an all-pervasive spirit and method, rather than a system of definite results: It is anterior and superior to all systems, because these are, so to speak, merely its successive avatars or incarnations. Utterly regardless of consequences, and quite insensible to hope and fear, it devotes itself solely to the discovery of truth: fanciful hypothesis, impatient guess-work, dogmatic assumption, christianism of every name and nature, it sternly rules out of court, and proceeds calmly to weigh evidence, sift testimony, and pronounce judgment according to fixed and universal principles. Whoever disputes the validity of its decisions, only betrays his own misunderstanding of its claim to credence; for, in every province of human knowledge, the Positive method is absolutely supreme. Whether it bears the name of Science, Philosophy, Rationalism, Naturalism, Positivism, or any other name, it must dominate in all investigations after truth as such; and to its supremacy are to be attributed whatever stable results have been gained by human thought, study and search.

But, although for ages the Positive method has been regnant in special departments of knowledge, and in some of these has caused most marvellous growth, it has neither extended itself to all of them, nor attempted to colligate them in a high organic unity. Material Nature is now wholly studied according to the Positive method, man only partially, and God scarcely at all. Yet to those who consider this method as the only possible organon of real science or knowledge, it is clear that it must ultimately be extended to every subject concerning which we may hope to possess real knowledge. How we know God, and what we know of him, are questions which depend, like all other questions, upon the antecedent inquiries, *What are the facts or data? and what do the facts or data teach?* These inquiries indicate the spirit and tendency of Positivism, properly so called; and whoever attempts to solve all problems of human thought without exception, according to this method, is truly a Positivist. His solutions may be erroneous, but he works by the right rule.

The first attempted application of this method to human knowledge as a whole, with the design of attaining a genuinely scientific unification of all its branches, was made, we believe, by Auguste Comte, in his great "Cours de Philosophie Positive." Had his mind not been warped by prejudices easily to be

accounted for, this work would have been greatly enhanced in value; as it is, it is very crude and incomplete. His arbitrary rejection of all the mental sciences, and attempted substitution in their place of Sociology, which in fact greatly depends upon them, together with his quite unphilosophic contempt for metaphysics and theology, deprive his philosophy of the encyclopedic character he essayed to give it. Whole orders of phenomena and facts, and those most vitally interesting and important to the human race, were here overlooked, and there contemptuously ignored. Nevertheless, his work is of masterly genius, and is exerting a subtle and growing influence upon the times, unequalled since the days of Kant. According to Comte himself, Positivism originated with the earliest dawn of real science; but first took definite shape as a scientific method in the hands of Bacon, Descartes, and Galileo. He laid no claim whatever to the discovery of this method, and hence never claimed to be the founder of Positivism; yet Positivism and Comteism are confounded by many, who fail to observe that the latter is a very imperfect embodiment of the former. Comte holds that our study of Nature "is restricted to the analysis of phenomena in order to discover their laws—that is, their constant relations of succession or similitude; and can have nothing to do with their nature or their cause, first or final, or the mode of their production." [The Positive Philosophy of Auguste Comte, translated by Miss Martineau. American edition, p. 200.] But the scientific study of Nature cannot in any way be arbitrarily restricted. It is surely unscientific in the extreme to determine beforehand what the phenomena shall reveal: the mind must be swept clean of all pet theories and preconceptions before it is fitted to enter upon any investigation in the genuine spirit of science. If Positivism is to refuse any conclusion whatever, which is legitimately deducible from admitted phenomena, she is false to the law of her own being, and becomes the mere slave of a *priori* prejudice. It may very possibly turn out, and we believe will turn out, that phenomena reveal something besides their own laws or uniformities, inasmuch as these very laws suggest certain necessary implications of great importance.

Further, "Nature" should not be confined to the narrow sense in which Comte uses the word: it must include all that is or can be presented to experience, whether internally or externally. The issue between materialism and spiritualism cannot be thus peremptorily shut out. If the patient study of Nature, in its true and wide sense, shall make reasonably certain the existence of the immaterial, then this result will be incorporated into the great body of Positive truths. Comteism is guilty of many inconsistencies, of which Positivism is innocent. For instance, Comte inveighs against the "metaphysical" vice of treating mere abstractions, such as "chemical affinity" or "vital principle," as if they were real causes or active entities; yet he and his disciples not infrequently speak of "natural laws" in terms properly applicable to real agents alone.* The boasted triumphs of Positivism dwindle to a mere catalogue of special relations observed at particular times, unless by interweaving ideas of absolute causation she can build up that grand conception of an inviolable constancy in Nature, existing beyond the limits of observation and experiment. But the belief in "invariable law" springs from a source ignored by Comte.

Comteism is further inconsistent with itself in sometimes regarding the organism as subordinated to the environment, and sometimes regarding the environment as subordinated to the organism; or, in other words, in alternately accepting and rejecting the freedom of the will:—

"Our prevision disproves the notion that phenomena proceed from a supernatural will, which is the same thing as calling them variable; and our ability to modify them shows that the powers under which they proceed are subordinated to our own."† [p. 198, Martineau's Trans.]

* A striking example of this semi-hypostatization of natural laws occurs in Mr. John Stuart Mill's recent work on "The Positive Philosophy of Auguste Comte," p. 33. "Those laws [of organization and life] determine what living beings are possible, and maintain the existence and determine the phenomena of those which actually exist; but they would be equally capable of maintaining in existence plants and animals very different from these." This is merely careless writing; but it shows how even Comteists must employ the language of real causation.

† Comte everywhere assumes that will is necessarily variable, and that the admission of invariability in natural laws is tantamount to denying their origination in a Will. But the only rational theistic conception is that of an infinite Will directed by Infinite Wisdom, from which directly proceeds the conception of absolute invariability of law. This misapprehension is one root of Comte's hatred of all theistic interpretations of Nature.

"Placed in a given system of exterior circumstances, a definite organism must always act in a necessarily determinate manner; and, inversely, the same action could not be precisely produced by really distinct organisms." [p. 307.]

From these illustrations, which might be multiplied, it is evident that Comteism and Positivism are not synonymous, and that the former is only an imperfect embodiment of the latter. The essence of Positivism is the principle that all human knowledge must be built on the broad basis of experience, according to laws which experience itself reveals, but cannot originate; that facts, duly certified and comprehended, must yield all knowledge that shall stand the test of scientific criticism; that these facts must, at the outset, be assumed to harmonize, and to conform to subtle, all-pervasive, all-comprehensive law. Comteism errs conspicuously in repudiating certain facts which ought to be admitted; namely, facts of the spiritual order, which are as real to experience as any physical facts. Hence its extrusion of the psychological sciences from the circle of science, and its supercilious abolition of theology, vitiate it completely as a truly encyclopedical organization of knowledge. But it will not do to sneer at Comteism; it is the first product of a vast philosophical movement, too mighty for sneers to check. Our business as lovers of truth is to criticize it, note its deficiencies, appreciate its merits, recognize its limitations, and guide its onward course. It is not the last term in the progressional series, but almost the first. Comte has organized the idea of Law, applied it to the physical sciences, and very imperfectly to social science: to extend it into all departments of investigation, and to render it the guiding principle in inquiries hitherto exempted from its domain, is the task that awaits coming generations. When Positivism shall have supplied the missing links in Comteism and completed the chain, then it will have accomplished that last and sublimest achievement of the human mind, still, alas! in the remote future,—the enduring veneration of "Science and Religion."

The philosophy of Mr. Herbert Spencer is the second great effort to organize all human knowledge,—a nearer approximation than Comteism, in some respects, to a genuine Positivism. He has disclaimed all discipleship to Comte in a letter in the "New Englander" for January, 1864, and more distinctly in a pamphlet, published in the same year, and entitled, "The Classification of the Sciences." The popular instinct is correct, nevertheless, in giving him the name of Positivist. If not directly affiliated upon Comteism, his philosophy yet springs from the same root. The determination of the exact amount of his personal indebtedness to Comte is a question chiefly interesting to himself, although we think this may be greater than he himself is aware; but there can be no doubt that, as a vigorous and independent thinker, he is engaged in the same great work with Comte, and stands next in order to him. His central purpose, like Comte's, is the unification of all knowledge; and, although in the method of this unification he is not a Comteist, he is still, in the spirit of the attempt, a Positivist. The organization of knowledge, as all based on experience and colligated by law, so as to form one symmetrical and coherent whole, is the grand aim of Positivism; and from this point of view, Comte and Mr. Spencer are both Positivists. Comte is superior to Mr. Spencer in perceiving that all phenomena could not be formulated under a single principle;‡ Mr. Spencer is superior to Comte in perceiving that the data of Positivism are more extensive than Comte allowed them to be. Comte pushed Positivism into biology and sociology; Mr. Spencer, Mr. G. H. Lewes, and Mr. John Stuart Mill, have pushed it into psychology; and the philosophy of the future will push it into universal anthropology and theology. In fact, Mr. Spencer has already pushed it to the very verge of theology, in his doctrine of a vague consciousness of the Absolute, and in his attempted reconciliation of "Science and Religion." This is accounted for the otherwise inexplicable phenomenon of religionists appearing among Mr. Spencer's warmest admirers; for although irresistible logic, unperceived by them, deduces from

‡ "Because it is proposed to consolidate the whole of our acquired knowledge into one body of homogeneous doctrine, it must not be supposed that we are going to study this vast variety as proceeding from a single principle, and as subjected to a single law. There is something so chimerical in attempting at universal explanation by a single law, that it may be as well to secure this work at once from any imputation of the kind, though its development will show how undeserved such an imputation would be. Our intellectual resources are too narrow, and the universe is too complex, to leave any hope that it will ever be within our power to carry scientific perfection to its last degree of simplicity." [Martineau's Translation, p. 37.]

his premises and statements such consequences as will sweep away all their cherished ideas, they yet feel that this application of Positivism to theology harmonizes with the prescient instincts of the age, and must ultimately secure a glorious triumph for the very ideas which Mr. Spencer's special form of Positivism remorselessly undermines. The conviction is daily spreading and deepening, that the future of theology depends wholly on the possibility of its coalescing with science, and on the ultimate abolition of all essential distinction between them. The Cosmos of matter and man is God's autobiography, the only Scripture his own hand has penned; and science, deciphering the scroll, becomes theology when it has spelt out the name of God.

The greatest merit of Mr. Spencer as a philosopher is his clear perception of the nature of philosophy, as the unification and verification of human knowledge. The first thing is to ascertain what is known,—that is, to separate real facts from fictitious ones; the second is to arrange these in their natural connection and interdependence, and thus reproduce in thought the absolute harmony of being. The Positive study of the universe must be the ground of true philosophy. The aims of Positivism and philosophy are identical,—out of infinite variety to educe unity; but this unity should be dynamical, not numerical,—the unity of mutual interpenetration and interaction, rather than the unity of barren, blank indifference. While Mr. Spencer proposes to himself the true end of speculation, the unification of knowledge, he mistakes the true means to accomplish this end, by seeking the reduction of all phenomena under a single abstract formula. Mere generalization is powerless to unify knowledge. Its unity must be found in the equipoise and dynamical correlation of being and thought, which are welded into one in the act of knowledge itself. But, although Mr. Spencer has mistaken the means of attaining his end, the very conception of this end makes him tower head and shoulders above his English and Scotch contemporaries. Awarding him all praise in this respect, and waiving at present further criticism of the nature of the means he adopts to secure the unification of knowledge, let us see how successfully he has employed it in the attempt to formulate all phenomena under the law of Evolution, which he claims to be an absolutely universal formula. He thus states it in full:—

"Combining these partial definitions, we get a complete definition, which may be most conveniently expressed thus:—*Evolution is a change from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity; through successive differentiations and integrations.*" [First Principles, p. 218.]

Now, as the terms "homogeneous" and "heterogeneous" both imply plurality of constituents which are like or unlike respectively, it is evident that this law of Evolution applies only to phenomena occurring in aggregations of parts. But, since the law is made to apply to all phenomena whatever without exception, it is also evident that Mr. Spencer regards all phenomena as consisting in the mere re-arrangement of parts in aggregates or masses. Nor does he shrink from this logical consequence of his theory:—

"The only obvious respect in which all kinds of Evolution are alike, is, that they are modes of *change*."

Note next, that the kind of change which constitutes Evolution is broadly distinguished from change of an equally general kind, in this, that it is change of internal relations instead of change of external relations. . . . Thus we narrow the field of inquiry by recognizing the change in which Evolution consists, as a *change in the arrangement of parts*: of course using the word 'parts' in its most extended sense, as signifying both ultimate units and masses of such units. . . . Thus, then, we reduce that which we have to investigate to its most abstract shape. Our task is to find the cause or causes of a certain order of change in the arrangement of parts." [Ibid., pp. 220, 221.]

This doctrine is also implied in Mr. Spencer's attempt to formulate all phenomena in "terms of Space, Time, Matter, Motion and Force." For Space and Time being made the conditions of all phenomena, and Force their universal cause, phenomena without exception must be simply *Motions of Matter*; that is, changes of position among material wholes and parts, masses and atoms. In order to prove, therefore, that the law of Evolution is really applicable to all phenomena, it must first be proved that all phenomena can be truly reduced to changes of position among atoms and masses. It is not enough to prove that all phenomena are accompanied by such changes (although even this is insusceptible of positive proof); but it is also necessary to prove that all phenomena consist in such changes, which is absolutely impossible. If two synchronous series of phenomena are taking place, it is neither philosophy nor common sense to assert that what is true of one series must necessarily be true of the other, until the nature of their connection is perfectly made known. For instance, two asynchronous series of phenomena take place in the life of every human being: the one physical, the other mental. Admitting that all changes in the physical organism are changes of position among its component atoms, according to a certain order, it does not follow that all changes in the formation of intellectual and moral character are also re-arrangement of atoms: these are changes quite as real as the former, yet only rash and presumptuous hypothesis will pronounce them to be mere atomic redistributions. The connection between these two orders of phenomena may be as close as you please, and it is undoubtedly very close; yet the want of parallelism between them is too great to suffer a true

Positivism, at least in the present state of science, to fuse the two, or regard one as the efficient cause of the other. The phenomena of the organism begin with evolution, culminate in maturity, and end with dissolution; but the phenomena of character, in innumerable instances, proceed in glorious and uninterrupted evolution to the very end of life, even while the body is falling into decay, and often then with the greatest splendor. The culmination of complete and mellow ripeness still seems to be indefinitely distant in remote futurity. Who cannot recal signal instances of character becoming daily more and more beautiful, while the body wastes and withers away? Growth in character is a phenomenon as real, and as truly a fact for Positive study, as the phenomenon of physical growth; and the law of Evolution, if indeed applicable to all phenomena, must apply to this among the rest. Yet what dreary absurdity it would be to call growth in spiritual and mainly character a mere "re-arrangement of atoms!" We insist that genuine Positivism will overlook neither phenomenon; and, whatever may become of Mr. Spencer's law of Evolution, will eventually incorporate both in the data of Positive Science. His law is open to this fatal charge, that, professing to apply to all phenomena, it applies only to phenomena of re-arrangement of atoms.

Every mechanical philosophy, like Mr. Spencer's, touches only the surface of things, since mechanism is inapplicable except through dynamism. And, although Mr. Spencer has much to say about Force, he identifies Force with the Unknowable, and thus empties his philosophy of all dynamism that is intelligible. He borrows largely from a source which is shut to every consistent empiricist, in taking from Transcendentalism the idea of strict universality. When he universalizes all phenomena as Motions of Matter, and all causes as one omnipresent Force acting throughout Space and Time, he goes quite beyond his premises, and transcends the teachings of empiricism. Force must be either a personal God, an impersonal entity, or a property of Matter. Mr. Spencer denies that it is a personal God: he ought to treat it as a property of matter, whereas he seems to regard it as an impersonal entity. He predicates of it unity, omnipresence and causation,—attributes surely not predicable of a mere quality or property of matter. At the same time, he declares it to be utterly incomprehensible or unknowable: how he can reconcile this position with the predication of any attributes whatever, we leave to others to conjecture. We find an indistinctness and indeterminateness on all the fundamental points of philosophy which seriously detracts from the power of Mr. Spencer's speculations as a coherent system: they must become more pronounced before they can deeply impress the thought of the age.

If all phenomena can indeed be brought under a single law, it must be because at bottom all phenomena are alike in kind. Beneath all superficial variety there must be a hidden ground of oneness on which the law must rest. Hence the law which is to formulate equally well all phenomena of mind and matter, must penetrate beneath their apparent diversity, and root itself in a real, aboriginal unity. In other words, it must reject dualism in every form, and start from the premise of pure monism. With this necessary condition Mr. Spencer is forced to comply; and we find him, therefore, rejecting the issue between Materialism and Spiritualism as a mere logomachy:—

"Perceiving, as he will, that the Materialist and Spiritualist controversy is a mere war of words, in which the disputants are equally absurd,—each thinking he understands that which it is impossible for any man to understand,—he will perceive how utterly groundless is the fear referred to. Being fully convinced that, whatever nomenclature is used, the ultimate mystery must remain the same, he will be as ready to formulate all phenomena in terms of Matter, Motion, and Force, as in any other terms; and will rather indeed anticipate that only in a doctrine which recognizes the Unknown Cause as co-extensive with all orders of phenomena, can there be a consistent Religion or a consistent Science." [First Principles, p. 223. Compare p. 502.]

By this contemptuous and somewhat flippant dismissal of a great question which has always exercised, and will always exercise, the profoundest thought of mankind, Mr. Spencer seeks to propitiate the minds of his readers, and predispose them to the acceptance of his great Law. Recognizing the phenomenal diversity of Matter and Mind, and at the same time scouting the idea of their ontological diversity, to the inquiry *why* their ontological diversity must be denied, he has no sound answer to make. There is as great an assumption of knowledge in saying that there is no difference at bottom between Matter and Mind, as there is in saying that a radical difference exists. Positivism demands a valid reason for either assertion. But Mr. Spencer has here fallen hopelessly into a vicious circle. On the one hand, all phenomena can be formulated under a single law, because the Materialist and Spiritualist controversy is absurd; on the other hand, the Materialist and Spiritualist controversy is absurd because all phenomena can be formulated under a single law. He can neither surrender the indifference of matter and mind, which would be to surrender his Law of Evolution, nor yet give a respectable reason for it, which would imply a knowledge of what is professedly unknowable. Hence we find this postulate of monism very gingerly referred to, as rather a self-evident truth, than prominently discussed and stoutly defended as the very corner-stone of his philosophy. We must therefore look behind Mr. Spencer's own explicit statements, to understand the true spirit of his system.

There are but three forms of monism possible,—Idealism, Materialism, and Identity. The first reduces all phenomena to Mind, the second to Matter, and the third to a single Substance or substratum of which mind and matter are merely diverse manifestations. Every monistic philosophy which is artistically beautiful and coherent (and without these characteristics no philosophy can be true, for nothing is more beautiful or coherent than truth) must rest on one of these three bases, exclusively and consistently. Now, to a superficial reader, there is in the "First Principles" an appearance of great rigor, both in method and form; but to one who looks deeper this appearance is dispelled. The one simple law of Evolution is applied to all phenomena, and developed from a vast mass of scientific facts with great precision and ability; it is overlaid with illustrations, and from its very wealth in this respect the volume becomes monotonous reading. But Mr. Spencer's attitude towards monism is vacillating and irresolute. There are some passages from which, taken by themselves, Idealism would be logically inferable; although there can be no doubt that his system, as a whole, is opposed to Idealism. His professions of impartiality in the controversy between Materialism and Spiritualism more than justify the expectation of a precise, definite, and unwavering adhesion to Identity. But, notwithstanding his protests and disclaimers, we do not hesitate to pronounce his system, in its spirit and necessary implications, to be unqualifiedly a materialistic one. Very likely Mr. Spencer himself may be unaware of its tendency; if so, he is not the first philosopher who has mistaken the legitimate ultimatum of his own principles. Neither do we say this in the spirit of censure, or even of depreciation: we desire the truth alone; and if this be materialism, or atheism, or any other *ism*, may it spread far and wide, and beat down all opposition! The day will surely come when free thought, if honest thought, will command the respect of mankind. No odium can attach, among educated men, to any opinions honorably and fearlessly maintained. We state simply a naked fact, as we believe, when we say that, if Mr. Spencer's philosophy is true, materialism is true.

That this is no random charge is easily made evident. His philosophy is avowedly an attempt to formulate all phenomena in terms of Space, Time, Matter, Motion, and Force. Now see what this implies. Space and Time must be set aside as merely the conditions of phenomena, and Force as their universal cause, reducing "all phenomena" to Matter and Motion alone. That is, every phenomenon in the universe is only *motion in matter*. Of what value, then, is Mr. Spencer's defence of his reasoning, that "their implications are no more materialistic than they are spiritualistic, and no more spiritualistic than they are materialistic?" [First Principles, p. 502.] By his own confession, there are no phenomena but those of Motion in Matter; with what face, then, can he write thus?—

"Before proceeding to interpret the detailed phenomena of Life and Mind and Society, in terms of Matter, Motion and Force, the reader must be reminded in what sense the interpretations are to be accepted. . . . And, notwithstanding all evidence to the contrary, there will probably have arisen in not a few minds the conviction that the solutions which have been given, along with those to be derived from them, are essentially materialistic. Let none persist in these misconceptions." [Ibid., p. 501.]

If it be said that under Force Mr. Spencer includes what is commonly meant by Spirit, it must be remembered that he refuses to admit this understanding of it as legitimate. Force, according to him, is the absolutely unknowable Cause of phenomena; but, because it is unknowable, we are distinctly warned not to call it personal, conscious, or intelligent. It cannot be God in any sense which Theism holds dear; and it cannot include the human soul, since all phenomena of life and thought and feeling are merely phenomena of motion in matter, which must cease with the disintegration of the organism. Since all phenomena without exception are mere manifestations of one omnipresent Force, there can be no permanent, or even transient, *individuality*, in any significant sense of the word. Hence to formulate all phenomena in terms of Space, Time, Matter, Motion, and Force, is absolutely to exclude from the universe all real or spiritual personality, whether human or superhuman; and, consciously or unconsciously, Mr. Spencer conducts to a most rigid and thorough-going Materialism. Of all monists, Spinoza alone has held the balance even, and been strictly impartial between Materialism and Spiritualism.

But Mr. Spencer's pretence of impartiality is singularly baseless, in view of his reduction of all phenomena of "Life, Mind, and Society," to mere motions of matter. Spinozism and Dualism are alone impartial, but Mr. Spencer espouses neither. There is a remarkable passage in the preface to his "Psychology," which seems to hint at certain esoteric doctrines impolitic to make public:—

"It may be well further to say that originally had intended to add a fifth division, which should include sundry deductions and speculations that could not properly be embodied in the other divisions. But, before being compelled to do so, I had decided that, as this fifth division was not strictly necessary, and as certain of the suggestions contained in it might prejudice some against the doctrines developed in the others, it would be better to withhold it,—at any rate for the present."

Has Mr. Spencer refrained from developing consequences which he perceives to follow from his principles, for fear lest they might prevent the acceptance of the principles themselves? We could not regard

such a course as either very manly or very wise. A bold and conscientious thinker plainly states the legitimate results of his principles, never desiring to smuggle them into the public mind; and all the more because they might offend public prejudice, for then he would be sure he had gained no proselytes under false pretences, but had said the very worst at the outset. We are utterly unwilling to attribute any such timid and disingenuous course to Mr. Spencer, and prefer to fall back on the conclusion that he is so thoroughly English in the structure of his mind, that he is blind to the evident bearings of his own theory, and with genuine insular inconsistency stoutly maintains doctrines whose logical consequences he as stoutly disowns. We are glad to be able to efface the somewhat painful impression produced by the above-quoted extract from the preface to the "Psychology," by the following most noble and high-minded words from the "First Principles":—

"Not as adventitious, therefore, will the wise man regard the faith that is in him. The highest truth he sees he will fearlessly utter,—knowing that, let what may come of it, he is thus playing his right part in the world; knowing that if he can effect the change he aims at, well; if not, well also; though not so well." [p. 123.]

Whether, therefore, Mr. Spencer is aware of it or not, we believe that his philosophy is radically and irretrievably materialistic. Such an inference is, as we have seen, directly deducible from the attempt to formulate all phenomena in terms of Space, Time, Matter, Motion, and Force; and also from the necessary implications of the formula he presents. But it follows quite as logically from the theory of Empiricism, which he adopts and states very explicitly in his "Classification of the Sciences":—

"All knowledge is from experience, holds M. Comte; and this I also hold,—hold it, indeed, in a wider sense than M. Comte: since, not only do I believe that all the ideas acquired by individuals, and consequently all the ideas transmitted by past generations, are thus derived; but I also contend that the very faculties by which they are acquired are the products of accumulated and organized experiences received by ancestral races of beings." [p. 31.]

In other words, the soul, with all its magnificent powers, is a mere fascicle of impressions from without, accumulated, organized, and hereditarily transmitted; there is nothing in the mind which is not derived ultimately from its material surroundings. We purposely say *material* surroundings; for if Empiricism admits any formative nucleus or germ whatever not evolved out of matter, even in the primordial organism which heads the series of biological evolutions, then it commits suicide by postulating an immaterial principle at the start, co-ordinate with the material organism, and is convicted of stealing the premises of its antagonist.

[To be continued.]

YEARLY MEETING OF THE SUBSCRIBERS TO THE "VOYSEY ESTABLISHMENT FUND."

[From the Manchester (England) Friend, for June, 1872.]

The First Half-Yearly Meeting of the Committee of the "Voysey Establishment Fund" was held at St. George's Hall, London, on the 30th of last month. Reports were presented and read from the Secretary and Treasurer, by which it appeared that the total receipts amounted to over £1600, and the total expenses, since the commencement of the public services in October, 1871, to over £1000, leaving a balance in hand of about £540. But the current receipts from the reserved seats, and from the weekly collections, do not equal the current expenditures; therefore the importance was obvious of strong efforts still being used to obtain subscriptions to the general fund. The number of regular attenders of the congregation steadily increases, and this was looked upon as an encouraging sign, evidencing a continued growth of interest in the movement.

Reference was made to the death of the President of the Association, the late Bishop Hinds; and the meeting was informed that Dr. Colenso had been invited to accept that position, but no reply had yet been received from Natal.

An interesting letter was read from Frances Power Cobbe. She specially referred to the desirability of a periodical being established in connection with the movement, and alluded to the *Manchester Friend* as an example of what such a periodical ought to be.

After the formal business had been disposed of, two subjects of importance engaged the attention of the meeting. First, the desirability of obtaining a building for the sole use of the Association; and a resolution was unanimously adopted, expressive of a desire that a building fund, of which a small beginning exists, should be promoted. At the same time, some speakers were strongly of opinion that, for the present, at least, St. George's Hall was the best place for the services to be held.

The other subject excited great interest, and was discussed with great animation. Dr. Turle, the Treasurer, than whom no one has devoted a greater amount of time and thought to the movement, as well as given it much pecuniary assistance, proposed a resolution that it would be well for the Association to adopt a definite name. He supported his view in a very able address, the chief point of which was that the idea of pure monotheism, which he considered distinctive of the movement, should be embodied in a name which could be adopted by all monotheists of all nations, and that thus a bond of union would be formed. Several gentlemen warmly

supported Dr. Turle. But several others spoke ably and with strong feelings, against any course of the kind being taken. They feared the adoption of a name would tend towards sectarianism, and objected to it on principle; and also that as a matter of practice it would be impossible to make a satisfactory selection from the great number of names that would be proposed; and that the subject would be an "apple of discord" thrown among the hitherto harmonious action of the Committee. Mr. Voysey himself felt strongly opposed to the adoption of a distinctive name. It was ultimately put to vote, and Dr. Turle's motion was lost by a large majority.

The meeting was attended by about sixty or seventy ladies and gentlemen. Many interesting remarks were made, especially from some who for years had been vainly seeking for religious fellowship and association, and had derived comfort, satisfaction and spiritual benefit from the services at St. George's Hall. [This information has been sent to us by a Member of the Committee who was present at the Meeting.—Ed. M. F.]

THOMAS CARLYLE ON A FUTURE LIFE.

A Glasgow paper gives to the public an interesting letter (never before published) written many years ago by Thomas Carlyle, in reply to an inquiry put before him by a young lady who had given her mind much to the moral problem involved in the question of a future state:—

THE GRANGE, Alesford, Sept. 27, 1848.

My Dear Madam,—The question which perplexes you is one that no man can answer. You may console yourself by reflecting, that it is by its nature insoluble to human creatures,—that what human creatures have to do with such a question is to get it well put to rest, suppressed if not answered; so that their life and its duties may be attended to without impediment from it. Such questions in this our earthly existence are many. "There are two things," says the German philosopher, "that strike me dumb—the starry firmament (palpably infinite) and the sense of right and wrong in man." Whoever follows out the "dumb" thought will come upon the origin of our conception of heaven and hell—of an infinitude of merited happiness and an infinitude of merited woe—and have much to reflect upon under an aspect considerably changed. Consequences good and evil, blessed and accursed, it is very clear do follow from all our actions here below, and prolong and propagate and spread themselves into the infinite, or beyond our calculation and conception; but whether the notion of reward and penalty be not, on the whole, rather a human one transferred to that immense divine fact, has been doubtful to many. Add to this consideration, which the best philosophy teaches us, that the very consequences (not to speak of the penalties at all) of evil actions die away, and become abolished long before eternity ends; that it is only the consequences of good actions that are eternal; for these are in harmony with the laws of this universe, and add themselves to it, and coöperate with it forever; while all that is in disharmony with it must necessarily be without continuance and soon fall dead—as perhaps you have heard in the sound of a Scottish Psalm amid the mountains, the true notes alone support one another, and the psalm which was discordant enough near at hand, is perfect melody when heard from afar. On the whole, I must account it but a morbid, weak imagination that shudders over this wondrous divine universe as a place of despair to any creature, and contrariwise, a most degraded human sense, sunk down to the region of the brutal (however common it be), that in any case remains blind to the infinite difference there ever is between right and wrong for a human creature, or God's laws and the devil's laws.

Yours very truly,

THOMAS CARLYLE.

The *Chicago Journal* calls attention to the fact that the cholera, which for several months has been raging at St. Petersburg, is gradually spreading over Central Europe, and says:—

"The cholera, which now prevails in eastern Europe, originated again, no doubt, in the usual way—among the pilgrims who gather by the hundreds and thousands to Mecca, where they live round the tomb of their prophet like the beasts whose flesh they are forbidden to eat. There they wallow in their filth, for no change of clothes is at these times permitted by their religion. When disease breaks out, it therefore not only rapidly spreads among them, but is disseminated far and near, and the more especially as their faith enjoins them to preserve the clothes of their dead as sacred relics. The cholera is therefore the legitimate offspring of filth and superstition. Like a destroying angel, the disease rages in the cities of the Orient, where the practice of cleaning the streets is unknown, and where the dogs fight in the gutters over rotten carcases. In eastern Europe it also commits great havoc in all those places where the population is the most dirty. Indeed, so great a foe is cholera to cleanliness, that even in the cities which it afflicts, those quarters generally escape where there is least filth."

A Scotch minister had been preaching against covetousness and the love of money, and had frequently repeated how "the love of money was the root of all evil." Two old bodies walking home from church—one said, "An wassa the minister strung upo' the money?" "Nae doubt," said the other, rather hesitatingly; and added, "ay, but it's grand to hae the wee bit siller in your haund when ye gang an errand."

Voices from the People.

[EXTRACTS FROM LETTERS.]

"P. P. had a splendid house yesterday. Quite a number of the Hickeys Friends, who are now here attending yearly meeting, went to hear him, notwithstanding their Society had a public meeting at the same hour. But they are only one step below what the Orthodox choose to call 'Broad-gaugers.' Abatement by proxy does not belong to their church, and they claim that every man must be his own Jesus Christ, if he expects to escape the penalties of sin, that is, learn to sin not at all. We do not have to wait for death to be launched into eternity, we are already there, and we know that there is a never changing law that rewards virtue and punishes vice. Virtue is our savior. There is no such thing as original sin. Little children are good and lovely and sweet, instead of little devils and sinners, and everybody knows it. That is the way our best thinkers among the Hickey speakers talk."

"Enclosed please find one dollar for fifteen copies of 'Voysey's Lecture on the Bible,' and sixteen cents for 'Truths from the Times.' I am a poor man, now over sixty years of age, and my growing infirmities admonish me that my stay in earth-life must be short, and, desiring to help others to escape the theological nets and traps, I will give away some of your tracts, and hope to be able to send for more. I am greatly interested and profited by reading THE INDEX. I also take the *Independent*, and your INDEX as compared with the *Independent* is as a diamond and a millstone."

"Please place my name on your list as a subscriber for one share to the Index Association on terms stated in INDEX. I am in sympathy with Free Religion, and wish you entire success in your able efforts to free humanity from bigotry and superstition. Your paper should be in every household in the land. I have some stock in an Orthodox church building which I will exchange 'even' for half the amount in your Association. If you have any bidders, please refer them."

"I will subscribe one share to THE INDEX Association. For one I cannot afford to lose THE INDEX and will do all I can for its support."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending July 18th.—C. R. Wood, and, \$7.50; David Wright, 75 cts.; J. Whipple, 50 cts.; J. Frank, 15 cts.; H. Klost, \$3; J. Roemer, \$3; J. Engelhardt, \$2; C. Benner, \$1; C. Braun, \$3; J. Laalle, \$3.40; G. Holzwarth, \$3; George Meissner, \$2; G. Marx, \$3; O. Reidemester, \$2; B. F. Underwood, \$7; E. S. Pier, \$3; Parker Pillsbury, \$3; J. S. Kingsley, 50 cts.; W. P. Ewing, \$2; C. S. Parker, \$2; H. B. Kunyan, \$1; T. E. Morris, 25 cts.; C. D. Fanning, \$1.20; E. Dillon, \$4; Alexander Risk, \$1; Wm. Shepherdson, \$1; Felix Haecht, \$1; C. A. Lloyd, 50 cts.; James Williams, \$1; A. A. Trowbridge, 50 cts.; Jos. E. Donet, 25 cts.; A. Brooks, \$2.25; Arthur M. Kaapp, \$2; George Thoms, \$2; W. E. Stuart, 25 cts.; Dawson Smith, 60 cts.; E. M. Davis, 10 cts.; Merrill Peckham, 10 cts.; B. Nichols, 25 cts.; D. M. Cross, 15 cts.; Ahe Tronsing, \$2; Charles Churchill, \$2; George Allen, \$2; George B. Newcomb, \$2; H. C. Gratian, \$1; James Emerson, 10 cts.; L. C. Whiting, 50 cts.; W. H. Wright, 15 cts.; C. C. Slocum, 10 cts.; Mrs. C. Stratton, 25 cts.; A. Huff, 50 cts.; H. D. Wheeler, 10 cts.; P. L. Porter, 50 cts.; C. B. Darrow, \$3; H. C. Tillingshast, \$3; H. L. Green, \$1.50; Joseph Haye, \$2.50; H. L. Green, \$3; David Porter, 50 cts.; Jno. E. Haynes, 50 cts.; George A. Dennison, \$2; J. M. Brown, 25 cts.; Nahum Stratton, \$2; H. L. Green, \$1.50; S. B. Emmons, \$1; J. Harmou, \$2; H. Solsbacher, \$1; David Kilne, \$1; Demetrius England, \$2; H. L. Geesner, \$1; Philip Cronbach, \$1; Dr. Affeck, \$2; J. L. Wyatt, 50 cts.; W. T. Campbell, \$2.75; P. H. Seghmyer, \$3; Sam. Thomas, \$1; A. E. Cook, \$2; T. Baker, \$2; Dr. J. Scott, \$2; Rev. J. W. McKeebe, \$2; W. H. Lowe, 50 cts.; B. P. Kennedy, \$2.

All receipts of cash will be acknowledged as above, and as other receipts unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

PANNIER: " . . . for thought." By ADELINA D. T. WHITNEY, Author of "Real Folks," "We Girls," etc. Boston: JAMES R. OSGOOD & Co., late Ticknor & Fields, and Fields, Osgood & Co. 1872. pp. 111.

BOSTON ILLUSTRATED. Boston: JAMES R. OSGOOD & Co. Price 50 cents.

THE CASE OF MR. GEORGE J. WALTERS.

SPEECH OF GERRIT SMITH to his Neighbors in Peterboro, N. Y., June 22d, 1872.

THE BIBLE IN THE PUBLIC SCHOOLS. A Discourse by REV. NATHAN SAYER, JR., Pastor of the First Unitarian Congregational Society, Davenport, Iowa. Davenport: GLOBE STEAM PRINT, 1872.

THE CHURCH PROPAGATOR. By the Rev. T. P. KIRKMAN, M.A., F.R.S. Part I.—THE LIVING GOD. By the Rev. R. M. GELDART. Part II. CONTRIBUTIONS. Recorded by a Woman for Women. Part III.—All published by THOMAS SCOTT, Esq., Mount Pleasant, Ramsgate, England.

THE VENTRAL: A Collection of Articles in Prose and Poetry, comprising a short essay on Origin and Destiny, given through the Mediumship of Mrs. M. J. WILCOXSON. Chicago: KENJOTO-PHYSIOLOGICAL PUBLISHING HOUSE, 1872.

THE REFORMER WHICH SHOULD PARADISE, and the Results which must Follow, the Equal Distribution of Wealth, etc. By DAVID E. CROSBY. Binghamton, N. Y. 1872.

THE RADICAL for June, 1872. Boston, Office of Publication, 35 Bromfield St. [Last issue.]

The Index.

SHABER EACH \$100.

JULY 20, 1872.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

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A WORD ON SUNDAY SCHOOLS.

The following letter from the Principal of a New England Academy, received at this office under date of July 10, explains itself:—

"I am anxious to secure Vol. I. of THE INDEX. I am willing to pay \$5.00 for a *perfect bound copy*, if I cannot procure it cheaper. Vol. II. of THE INDEX I received from you by express a short time since. I like it *very much*. I have already written you to put down my name for a bound volume for this year. Now if you have an opportunity to get Vol. I. and will do so, I will purchase it of you, and also reward you for trouble. Please let me hear from you, if you can do anything for me."

There are no more copies of Vol. I. for sale here. But if any one of our subscribers is willing to dispose of his at the above-offered price of \$5.00, he has opportunity to do so by sending his address to us. We will transmit it to the writer of the above letter, and the arrangement can then be concluded by private correspondence between the parties concerned. Of course we shall accept no "reward" of any sort, and are only sorry we cannot furnish a copy from this office, which we should do at the old price of \$2.50.

In one of our most popular "Geographies," designed for the use of schools and academies and issued by the well-known educational house of E. H. Butler & Co., Philadelphia, the following questions and answers occur:—

"Was there a time when but one language existed?"
 "Yes; the Bible tells us there was."
 "How did many languages spring from this one?"
 "When the Tower of Babel was built to defy God, he confused the speech of the builders, so that they could not understand each other."

In order more indelibly to impress this absurd superstition on the young mind, the text is accompanied by a picture of the aforesaid Tower, doubtless "taken by our Special Artist at the spot," and resembling nothing so much as a huge paper-collar box; and, as if to bring out in full relief the contrast of fiction with fact, the Tower of Babel stands side by side with a picture in the next column representing the Capitol at Washington.

Again:—
"How many kinds of religion are there?"
 "A great many; all of which are false but one."
"Which is the only true religion?"
 "Christianity, or the religion of Christ."
"In what does Christianity consist?"
 "In believing in Jesus Christ as the Son of God,
 and the Savior of the world."
"Where are the doctrines of Christianity found?"
 "In the Scriptures of the Old and New Testa-
 ment."

It is apparent to any one who takes the trouble to look into the matter, that Orthodoxy has a tremendous grasp on our free school system. Not merely in the pertinacious retention of Bible-reading and other religious exercises, but still more in the jealous selection of teachers and text-books favoring its own doctrines, does this usurpation of Orthodoxy reveal itself. In a vast number of our public schools, especially in the country districts, it is impossible for any but an evangelical teacher to find employment; and it is so sure an introduction to the good graces of most school committees that publishers find it to their interest to send out school books stuffed with such puerilities as the foregoing. It is time for the liberal portion of the public to pay more heed to the nature of the doctrines surreptitiously introduced into their children's minds under pretence of teaching history, or geography, or other branches of knowledge. A rigorous surveillance should be exercised in these matters, that a permanent bias may not be given to children in the direction of false and foolish notions. It is very easy to instil into the minds of the young a superstition that shall be very hard to eradicate. If you want a good crop, you must sow good seed.

Never vote for any candidate for any educational position who will abuse it by conniving in this systematic delusion of the young. There is no use in evading this issue. When the public funds raised for

educational uses only are methodically perverted to the service of religious falsehood and folly, it is necessary to vote against every candidate who suffers himself to be made the catapaw of a besotted church-party. If the free schools of this country are to last, they must be freed from the half-concealed but most mischievous domination of Evangelicalism. Take the Bible not only out of the school exercises, but also out of the school text-books.

We have been repeatedly questioned of late concerning "Sunday Schools." In THE INDEX, No. 8, there is an essay giving our ideas on this subject, and if our correspondents will refer to that number they will save us much labor. Nothing is more necessary than the right moral instruction of children, disconnected from all superstition; and liberal societies make a great mistake when, as they usually do, they treat the idea of a Sunday School as part and parcel of Orthodoxy. The reliance on moral or religious education is a confession that "nature" is more powerful than "grace;" and it cuts under the very roots of Orthodoxy to educate children to the independent use of their own intellectual and moral faculties. There ought to be no catechism used,—no text-book constructed on the question-and-answer plan, which deadens rather than develops the mind. Aim solely to make the child think, and Nature will do the rest. The chief difficulty always and everywhere is to find teachers who will take hold of this work in good earnest, and trust themselves without the crutch of a catechism of some sort. The Sunday School would be all the better for the introduction of some active games or other amusements. But a hall would be necessary for these, the church being unsuited in all respects to the real wants of radical societies. We more than suspect that the lack of vitality in so many such societies is owing to their reluctance to give up the church-idea. The Sunday School, at least, can never flourish, or be worth much, if it does not respect the demands of the child-nature, and combine moral instruction with frequent motion and healthful pleasure. If this is done, and the religious sentiments are called into activity by music and poetry, instead of dry doctrinal tuition, the Sunday School can be made immensely useful. But all dogmatism must be most carefully excluded from it. You cannot build up a fine moral character in the child by giving him bricks to eat. Keep clear of all catechisms, and rely upon conversation, story-telling, and informal friendly intercourse. In short, help the child to grow in right moral and religious directions, without making morality or religion a bore. Thus conducted, the Sunday School is the most radical of all institutions, and no radical society can long prosper which is too inert or indifferent to do its duty by the children.

"I want"—said Rev. George H. Hepworth, in a speech at the Congregational Re-union—"I want a church which shall be no respecter of persons, a church where the rustling silk and the noiseless calico can sit side by side and pray to the same God. I want a church where the homespun coat and the swallow tail shall stand side by side, and sing of their common wants, and supplicate a common mercy." What a touching duet! We particularly admire that warbling swallow-tail, the chief "want" of which, we should conjecture, would be something to warble with. Probably the melody is to be conceived as issuing from the depths of the back-pocket, in praise of the tailor that made it. Since Hood's "Song of the Shirt," no music has so powerfully affected our sensibilities as Mr. Hepworth's "Song of the Swallow-tail."

"A man of true honor thinks himself greater in being subject to his own word, than in being lord of a principality." This was said by Sir Philip Sidney, who had such right as few besides to pronounce the word *honor*. How rare a man is he who "sweareth to his own hurt, and changeth not!"

Rev. Edward C. Towne wishes opportunities to speak anywhere in the neighborhood of New Haven, Connecticut, where he may be addressed. He will receive numerous invitations, if the "heathen" that sit in that great darkness can bear the light.

"Never any word spoken did so much good, as many locked up in silence," says Plutarch ["Morals," iv, 230.]

The success of the Index Association plan has, as we expected it would, stimulated others to imitate it. Even the "elect" are not ashamed to borrow an idea or two from the "reprobate" in the sphere of carnal affairs. The Philadelphia *Christian Statesman*, the organ of the Christianizers, has become a weekly instead of a fortnightly paper, and passed into the hands of the "Christian Statesman Association." The capital stock of the new Association is fixed at \$20,000; the number of shares is 2,000, each share is \$10, and only twenty *per cent.* of the amount subscribed is payable annually. About \$4,000 are already subscribed.

Google

HEATHEN AND CHRISTIAN.

In the new, interesting, and important book on "The Dangerous Classes" of New York, in which he gives an account of the labors of the "Children's Aid Society," Mr. C. L. Brace writes a chapter entitled "Christ in Charity and Reform, and Condition of Neglected Children before Christianity." The chapter, which is quite inadequate and we believe far from just to the Romans, contains this sentence:—"Probably the first society or asylum in history for poor children was the foundation established by the Emperor Trajan (about A. D. 110) for destitute and abandoned children. The property thus established in perpetuity with real estate and money at interest (at five per cent.) was equivalent in value to \$820,000, and supported some five thousand children of both sexes. Singularly enough there seems to have been only one illegitimate child to one hundred and fifty legitimate in these institutions." Trajan, it may be remarked for the instruction of those who may suspect from the date (A. D. 110) that the influence of Christianity was felt thus early in Rome—Trajan was a hearty Pagan. His persecution of the Christians was very mild: he knew and thought little about them; but he was not their friend, nor did he borrow from them either good or bad qualities. The disposition that furnished magnificent gladiatorial shows to the Roman populace in his new Coliseum was the disposition of a great soldier and a popular ruler; the appreciation of letters which induced him to found the Ulpian library showed a man of intellectual power; and the justice and humanity that characterized much of his civil administration betokened a man of large heart. The credit, therefore, of the charity that Mr. Brace records of him is due to himself alone.

The "Children's Aid Society" has been in existence about twenty years. The seat of its operations has been the Christian city of New York, the centre of power and wealth in America. In that space of time it has achieved great things. It has removed to homes and employment in the country above twenty-five thousand persons, mostly poor and homeless children; it has founded and still supports five lodging-houses for homeless and vagabond boys and girls, five free reading rooms for boys and young men, and twenty industrial schools for children too poor, ragged, and undisciplined for the public schools. The result of its labors is seen in a very marked decrease of crime, and a visible reduction in the amount of misery and guilt among the poor. That so much has been accomplished in so short a time is due to various causes; the extent of the country, the demand for labor in the West, the facilities of transportation, cheap fares on railroads, and the sensible methods which the experience of many years has prepared, and which ordinary judgment may avail itself of.

Taking all these favoring circumstances into account, and adding to them the force of prudential considerations which is prevailing in a city like New York, the achievement is not marvellous. Throwing in the power of religion, represented by three hundred and fifty churches, chapels, and synagogues, most of them "evangelical," many of them very rich, the result is small—too small to reduce to insignificance Trajan's great benefaction. Viewed in the light of a benevolence, and estimated by the sums of money given, the Pagan charity looks well by the side of the Christian. During the twenty years of its existence, the Treasurer of the Association has received a million of dollars, no more,—some of it obtained from the State, some from subscriptions, some from donations; some of it flowing in easily and freely, some of it procured by persistent begging privately and through the press. A million of dollars is not much for a wealthy Christian city to give in twenty years' time, to an institution of such obvious utility as well as such touching and tender humanity as this.

It may be said, indeed, that Trajan was an emperor and had only to decree what he would, while Mr. Brace and his fellow-workers were plain men without public position or private fortune; that Trajan took money from the general treasury, while Mr. Brace got his from the shallow pockets of citizens; that Trajan's act was the act of a kind-hearted individual, while the modern charity is the act of a community. Still, conceding the full force of these considerations, the fact remains that a Pagan emperor established a "Children's Aid Society" on the only principles known in his time or for ages after-

wards, and appropriated to its endowment as much money as a Christian community bestows on the same class of unfortunates in twenty years.

We submit, therefore, that Mr. Webster was not justified in his assertion, made at the trial of the Girard will case, that previous to Christianity no care was taken of orphans; and that Mr. Brace goes quite too far when he declares that "the central figure in the world's charity is Christ."

O. B. F.

MODERN QUAKERISM.

The Society of Friends—or Quakers, as the Society is popularly called—appears, like all other sects in Christendom, to have its serenity disturbed by the spirit of modern agitation. This has always been a good Society for producing radicalism. I presume there are many readers of THE INDEX who have come to their present religious views through Quakerism, especially through Quakerism combined with the Anti-slavery reform. But this class of persons has usually quietly left the denomination, finding little opportunity for the expression of their views within it, so that for a number of years the Society, with the exception of a few localities, has kept the even tenor of its ancient way with little disturbance from the modern spirit of progress.

It may not be known to all INDEX readers, that, between forty and fifty years ago, the denomination in America passed through a very troublesome era of agitation, by which it was rent asunder into two bodies. This crisis came just after the separation of the Congregational churches of New England into Orthodox and Unitarian, and the questions involved were very similar. A large portion of the Quakers showed at this time that they held what are known as Unitarian views of the nature, and mission of Jesus, and of doctrines centring in him; the others—at that time, taking the country through, about an equal portion—approached nearer to the Trinitarian doctrine, although always refusing, as George Fox and the early Quakers did, to use the word *Trinity*. A complete separation of these two wings of the Society ensued, and since that day there have been practically two denominations of the Society of Friends, as distinct from each other in their ecclesiastical relations as are the Presbyterians and the Unitarians. They both claim the same name, the same traditions, the same ancient faith; both profess to adhere to the doctrine preached by Fox and Penn and Barclay, conform essentially to the same peculiarities of custom, and keep the same form of church administration: yet they have no ecclesiastical dealings with each other. One of these bodies is commonly known as "Orthodox Quakers," the other as "Hicksites,"—a name given to the liberal or Unitarian branch from Elias Hicks, who was one of the ablest and most prominent preachers of the Society and popularly recognized as the leader of that branch.

An impartial student of the history of the Society would probably say that, while George Fox and his coadjutors did not distinctly utter such views as were held by Elias Hicks and those who agreed with him—for the questions involved in the Hicksite separation were not in Fox's day the issue—yet the "Hicksite" branch comes more nearly in the line of logical succession from ancient Quakerism than does the "Orthodox." For if there is one doctrine more than another that distinguished ancient Quakerism and gave it prominence, if there is one doctrine more than another for which the Society of Friends stands in the history of religious development, it is the doctrine of the "Inner Light," or the immediate guidance of each individual soul by the Divine Spirit. This doctrine is the special contribution which the Society of Friends has made to the theology of Christendom. And it is a grand doctrine to have contributed to the progress of religious ideas in the seventeenth century. The ecclesiastical historian in the future will see in this doctrine the crowning glory of the Society. And those of us who, like the writer of this article, were born and bred in the Society, must be proud to have received such an inheritance from it. It is true that we shall find the doctrine somewhat crudely stated by some of the early Quakers, and still more crudely and sometimes fanatically, not to say fantastically, acted upon by them; but none the less was it rich in contents and a most valuable contribution to the religious ideas that have been prominently at work in Christendom in the last two centuries. It was the discovery and announcement by the religious sentiment of what afterwards

appeared in the refined dress of the Transcendental philosophy, and of what Theodore Parker, still later, theologically proclaimed in his favorite doctrine of the Immanence of God in the human soul. And upon this doctrine Elias Hicks and his friends laid special emphasis.

As might have been supposed, the Hicksite branch of Quakerism, though it has come to have, after forty years of peace, its conservative wing, has naturally tended towards more openly avowed rationalism, and its edges have been ravelling out into that open though unorganized dissent from all systems of theology and institutions of religion which is now so rife in America. It has sent many recruits into the Unitarian denomination; some churches known as Unitarian are made up very largely of those who have come from this branch of Quakerism; and these are generally freer churches than those whose traditions are more strongly of the old Congregational order. Still, this Hicksite branch of the Society of Friends preserves its separate existence and vitality. Something may be judged of the freedom it allows by the fact that Lucretia Mott has always retained her membership in the body. She has suffered some ecclesiastical annoyance, and in some localities, perhaps, would hardly be fellowshiped even by Hicksite Quakers, because of her rationalistic and reformatory views; yet the body has never disowned her, and she still speaks as a regularly recognized preacher in their meetings. They have had and still have other prominent members and preachers who would agree with her views. This branch of the Society may be said to be advancing by natural steps in all questions of religion and social reform. There is resistance, but the spirit of progress appears to be getting the mastery.

But the "Orthodox" division of Quakerism seems to be in a state of much greater agitation. The old serenity in many quarters is giving place to feverish excitement. As might have been anticipated, the tendency in this division since the separation has been towards a more Trinitarian type of doctrine, though the word "Trinity" is still disavowed. But within a few years this tendency towards the so-called Evangelical sects has been greatly accelerated. The doctrine of the "Inner Light" is seldom preached in their meetings now; nor that cognate doctrine of ancient Quakerism, the seed of Divine grace given in every man's heart and capable of saving every man even though the Bible and the outward Christ were never heard of. Now the burden of their preaching is the doctrine of atonement by the blood of Christ; and it is preached in a very literal and outward way. At a meeting recently attended by the present writer one of their prominent preachers said in his discourse,—"There is nothing that can wash away sin, nothing that can cover it up, but blood; nothing that can save man but faith in the atoning blood of Christ." This is not the doctrine of Fox and Penn and Barclay. These "Orthodox" Friends, too, are now coming to subordinate the doctrine of the spirit to the "letter" of the Bible. This is the secret of Miss Smiley's recent adoption of water baptism. She has but gone a step further in the direction whither this branch of the Society generally is tending. The Methodist "revival" spirit has crept in largely among them. In some places they are holding meetings similar to the Orthodox and Methodist revival meetings, sometimes formally conducted by a "leader," opened with Scripture reading, and filled up with the prayer and talk usual at a conference meeting of a revivalist sect. Many of their ordinary meetings begin to partake largely of this character; and those who once attended them, loving their sacred silence, are likely, if they go now, to sadly miss it. One of the public sessions of their late Yearly Meeting at Newport was conducted by the two preachers who sat at the head of the meeting with nearly as much formality as was the neighboring Baptist or Unitarian service. The meeting was opened with the announcement of "silent prayer,"—as if that were not always the assumption in a Quaker meeting unless the silence should be broken! It closed with vocal prayer so announced as to be understood by the congregation to mark the close of the meeting; and the time between was so filled with closely following discourses from the two preachers that there was nowhere the smallest crevice of opportunity for any other of their many preachers present, even if "the spirit had moved them" to utterance—nor for that silence which is sometimes more eloquent than speech.

Such changes as these in Quakerism seem to be

signs of retrogression rather than progress, even though they are accompanied by the more praiseworthy innovations of greater liberality in social matters, less of formalism in respect to dress, less of fear to mingle with other people in works of philanthropy and charity. Quakerism has had an honorable career and done an excellent work in religious history; and there are many who have felt constrained by their convictions to leave the denomination who yet honor it for what it has done for them, and would sincerely grieve to see it become, what "Orthodox" Quakerism is now drifting towards, a second form of Methodism.

W. J. P.

THE BENNETT CASE.

TO THE EDITOR OF THE INDEX:—

Sir,—

"A triumph—the Ritualists shouting are heard—
The late Privy Council's decision has been.
It leaves them free, truly, to say what's absurd,
But doesn't allow them to say what they meant!"

So sings our merry friend, Mr. Punch, on the judgment lately pronounced in the "Bennett case." This important judgment is the close of a long struggle between the Low Churchmen and High Churchmen on the question of sacramentalism, and in few words it establishes the right of the Ritualists to teach the Real Presence of Christ in the consecrated bread and wine. This doctrine is claimed by them to be identical with the Roman doctrine of Transubstantiation. The judgment, moreover, establishes the whole principle of the celebrated "Tract XC," and this endorses the immorality of non-natural interpretation.

Your readers, I dare say, are not better acquainted with the Thirty-Nine Articles than most people in England, so that, if they refer to Articles 25, 28 and 29, they will see how impossible it is to reconcile the plain literal sense of those words with Mr. Bennett's teaching. The most remarkable feature in the whole case is that, in the first edition of his book, Mr. Bennett said:—"I myself adore and teach the people to adore the consecrated elements, believing Christ to be in them—believing that under their veil is the sacred body and blood of our Lord and Savior Jesus Christ." This having been condemned as heresy, Mr. Bennett alters, in a later edition, to the following words:—"I myself adore and teach the people to adore Christ present in the sacrament under the form of bread and wine." In another passage Mr. Bennett substituted for the term "visible presence," "objective presence," and with complete success. What may not one do, if one is but an idolater and sticks to it?

Their lordships, not without doubts and divisions of opinion, have pronounced that these statements are legal. No wonder that Mr. Bennett could triumphantly say that he meant precisely the same thing in both the original and the altered essays; and how one can be legal and the other illegal I cannot discover. I have heard it said that the Dean of Arches, who condemned the former sentence, himself drew up the latter one. But I will not answer for the truth of this rumor.

More interest will be felt in how this judgment has been received. The evangelicals are of course disgusted and threaten to secede, which you may be quite sure they will never do, not in any numbers at all events. They will quiet each other down by the hope of another prosecution and the reversal of this sentence.

The *Rock*, on the other hand, urges "patience and prayer," and lays the blame of the mishap, as it well may, on Mr. Gladstone, who would think it a virtue to sell his own brother for "Church principles," and will sacrifice his own party for sacerdotalism if he ever gets a chance.

Certainly the choice of Privy Councillors in such appeals rests very much with him, and, as Sir John Coleridge observed, more often than not the Privy Council is a packed tribunal! Fancy the people of England calmly sitting down with this condition of things after their attention has been called to it by the Attorney (then Solicitor) General!

But now what do the Ritualists themselves say to it? Taking the *Church Times* as the organ of the extreme party—the English Church Union—we find, as we suspected, not the flourish of trumpets and the waving of flags over the victory, but a haughty tone of defiance and contempt. I believe they would have been better pleased and more strengthened by a condemnation than by an acquittal of their opinions. They say:—"We are perfectly ungrateful and

thankless to the court for its acquittal of Mr. Bennett." They do not recognize his escape as due to his innocence, but to the pressure of their own party upon the judges. "It was necessary," say they, "that the Judicial Committee of the Privy Council, having long ago lost credit in the eyes of all intelligent and educated Englishmen, should fill up the measure of its errors, and earn the dislike and censure of the uneducated and unthinking, without in any degree reinstating itself in the esteem of its previous opponents. This it has contrived to effect with remarkable precision by its recent finding in the long pending case of *Sheppard vs. Bennett*." This will give you some idea of the rebellion cherished by these very men, to whom the judgment has just granted a royal charter. You will have observed that none of their accused ever appear before this Court of Privy Council. They treat its whole constitution with silent contempt and ignore its sentences until forced into obedience by the executive. Mr. Purchas is another instance. He has been condemned and suspended months ago, and yet he still goes on preaching and conjuring in his chapel at Brighton, as though he had never been even tried. If you care to know what outsiders think of it all, I will give you a brief extract from the *Examiner*, which says:—"In reading this judgment, so wise from a political, so hesitating from a judicial, and so contemptible from a religious point of view, the mind involuntarily recalls the vigor and trenchancy of the judgment against Mr. Voysey, and asks why the difference." In words too flattering to quote, the *Examiner* points out that the judicial committee were overawed by the numerical strength of Mr. Bennett's party; and that, whereas I was condemned because I made my meaning plain and used no evasion, Mr. Bennett got off by quibbling. "People will say, and justly, that Mr. Voysey was lost by his honesty and Mr. Bennett saved by his cleverness."

For my own part, I unfeignedly rejoice in the acquittal of Mr. Bennett, because, so long as these Ritualists are compelled to share the privileges and prestige of the Church with a lot of others who deny all their pretensions and denounce nearly all their dogmas, they can never raise the cry of "Church Unity" without being unmercifully laughed at. The whole thing is such an utter sham, so palpable, so transparent, that "Church principles" can only fall into contempt while the present state of comprehension lasts.

Verily, as the *Examiner* describes it, it is the "collapse of the Church."

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE,
DULWICH, S.E., June 29, 1872.

NOTES FROM THE FIELD.

TO THE EDITOR OF THE INDEX:—

Last Sunday, having no lecture of my own, I attended the "public worship of God" at a Congregational church in the morning and a Methodist in the afternoon. Both ministers, I learned, hold three services every Sunday, and frequently assist at Sunday school during noon intermission. With the mercury soaring among the nineties in the shade, worship is certainly no child's play, whether for minister, congregation or Sunday school teachers and scholars. I think only dread of those torrid climes where brimstone is burned instead of anthracite to keep up "the smoke of their torment," perpetuates such frightful bondage among the people.

When every class of laborers is striking for less hours or more pay, why don't the ministers "strike?" That was my first question. But as the services proceeded, it seemed to me the strike should come from the congregations, rather than the ministers—from the pews more than the pulpits.

And yet the Congregational minister preached on freedom; from the text, "The truth shall make you free." But although he seemed to be master and overruler, and to be so regarded, I saw no sign on his part of intended emancipation, nor expectation of it on the side of the congregation. I believed the text; but if the text was true, the sermon was a lie. The doctrine inculcated was, that the Scriptures are the only revealed will of God; that they are *all* truth, and the *whole* of moral and religious truth, and nothing but the truth; and as such, we must believe and accept every word of them—so help us God!

Old Testament and New were enjoined and enforced. Indeed, the Old pre-eminently; for the preacher said, quite rhetorically as well as theologi-

cally, that we must believe in Eden, Sinai, and Calvary.

To which super-added, were to be three dismal services and a Sunday school on Sunday, on every Sunday; and last Sunday, the Sacramental supper was observed there besides, the mercury near ninety, Fahrenheit, some of the congregation climbing over hills four measured miles to get there (hills that you in Ohio would justly call mountains), and pouring out money like water to build churches and vestries and support ministers and missionaries and music and other appliances of worship and religion; all this on pain of everlasting burnings in fire that no mercury can measure nor aught but devils and immortal souls can endure. Such was really the preacher's idea of Christian liberty! This, too, was his "salvation without money and without price."

"Ye shall know the truth and the truth shall make you free," was the text, the point of departure. The Scriptures were the word of God, and the only moral and religious truth in the world, or that ever was, or ever would be in the world. And out of those Scriptures was deduced everything I have described, and more, and worse if possible; and that was Freedom!

I was pleased to see some of the older members of the congregation soundly sleeping; frequently nodding towards the preacher, as if in assent to the words uttered; although I knew very well that neither they nor he believed any such stupendous absurdities as the sermon contained or inculcated; and that to me was the pleasantest part of the whole performance.

The Methodist minister's text was:—"For we are laborers together with God." But as the sermon was merely a Methodist exhortation, such as you will almost always hear, and as these Notes are enough for your scanty and generally so richly-stored columns, I will not give more description. All day I thought,—verily idolatry is at our own doors. Let the true missionaries be greatly multiplied.

P. P.

PUTTING UP THE BARS.

We fear that our Methodist brethren, toward the close of their long Conference, begun, like less saintly assemblies, to be tired of deliberation, and to want to go home. It is on this hypothesis that we explain the adoption, "by acclamation," of the following resolutions:—

Resolved, That we will coöperate with every effort which is put forth to make our common schools more efficient and permanent.

Resolved, That it is our firm conviction that to divide the common school funds among religious denominations is wrong in principle, hostile to our institutions and to the cause of education; therefore

Resolved, That we resist all means which may be employed to exclude from our common schools the Bible, which is the charter of our liberties and the inspiration of our civilization.

What puzzles us in this declaration is the *therefore*. We concur heartily in the first two resolutions, and *therefore* we are willing to forego the formal reading of the Bible in the public schools, in order that these schools may not be accused of being the property of the religious denominations known as Protestants. Perhaps the Conference is opposed to "dividing" the school funds, because it is in favor of giving them all to the Protestants. Our position is, we venture to think, more conducive to the efficiency and permanency of the schools. We oppose the giving of money by the State (whether out of the school funds or out of any other funds) to support sectarian institutions of any kind: we wish to make the common schools the benefactors of all citizens; and we would rather "exclude the Bible" than exclude Catholics, Jews, and infidels, from their advantages. This is a logical, the other is a tyrannical, answer to the complaints of these classes of citizens. —*Christian Union*.

Mazzini was a fine scholar. His father, an eminent physician of Geneva, gave him a good University education, and saw him with pride take his diploma in law. It was a heavy affliction to him (the father) to the day of his death, that his son should have, while yet but little more than a boy, thrown up all the prospects of the career opening before him to devote himself to the cause of Italy. He was born about the year 1805—as I have reason to believe, and not in 1808 as the English papers state—and must have been about eighteen when his contributions in the *Indicatore Genois* began to attract so much attention that the government thought it necessary to suppress the paper. At that time he sat at the feet of Manzoni, and imbibed his romantic and revolutionary ideas; but he soon found that Manzoni was narrowed by his Catholicism, and so the disciple outsoared the master. Looking about for his master, he could find one only in the dead Dante. Dante's mantle fell on him and he wore it worthily to the end. Mazzini was, in religious opinion, a simple Theist, with an enthusiastic admiration for the life and character of Christ. He was personally the most reverent and, in a high sense, religious man I ever saw.—*M. D. Conway, in Qtn. Com.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

A NOTEWORTHY FACT.

BY REV. EDWARD C. TOWNE.

NEW HAVEN, Ct., July 8th, 1872.

I listened yesterday, in the Chapel of Yale College, to an elaborate sermon by President Porter, in defence of allegiance to Christ—the historical Christ of Orthodoxy. It was the occasion of a last sermon to the graduating class, when the preacher was expected to select a significant and important topic, and to exert his utmost ability. The discourse was ably conceived and ably written, and it was delivered with marked power. But it was a piece of rationalism and criticism, though in defence of Orthodox doctrine rather than in attack upon it, and was thus a complete concession to the rationalistic and critical method. And for twenty years this has been more and more the character of the great Orthodox sermons, an attempt to make the rationalistic method serve in defence of Christianity. They borrow the enemy's weapons to meet the enemy.

Ever since my student life began, I have seen Orthodox Christianity on the defensive; and now you are sure to get, on any great Orthodox occasion, an Orthodox effort to beat criticism and rationalism on their own ground. The result is in many instances what it was a long time ago with a thinking man in a Connecticut town, who was at once a man of remarkable soundness of judgment and an atheist. Some one asked him one day how it chanced that a man of his character and intelligence was an atheist, and he replied:—"I wasn't until Dr. Dwight came up here and preached a series of sermons to prove the existence of God, and I thought he didn't prove it." Nothing has been so prolific of doubt of Christianity as the defences of Christianity. A weak reasoner may go along very well in the honest and zealous application of bad doctrine to good uses, but let him desert the practical to rationalize a defence of his doctrine and he breaks down at once. This habit of standing on the defensive is a sign of decline, a token that the end draws near. No matter what the vigor and courage of the defence; no matter what the satisfaction which it excites; the undoubted fact is that, when a faith is forced to stand upon the defensive, and to come to the bar of reason, in that moment history calls the undertaker, and very soon another victim of progress is carried to its long home.

The only faiths which will stand are those which are based in the irrepressible instincts of man, and which it is natural to assert and urge, to declare and insist on, less from reasoning than from first principles of reason. The humane instinct, for example, requires only to be stated, explained, and enforced, not by arguments from without, but from the single reason, the deep self-evidence, which lies in the direct character of the sentiment itself. So the instinct of rectitude can be made the subject of direct confession and appeal, without logomachies of any kind, because it carries in itself the force with which conviction can be wrought. And out of these two instincts does there not spring what may be called the theistic instinct, an irrepressible thought of Infinite right and good, a Power exceeding all conception and a Presence passing all understanding, the dim consciousness of which has found broken utterance in our manifold confessions of God? Nay, more, is it not from a natural thought of divided and distinct operations of power that human philosophy of religion has placed an Infinite Father in the seat of external providence, and found in Infinite Reason the light at which all our reason is kindled, and in Infinite Spirit the inspiration of all that goes on in our souls? This threefold conception of the divine is simple and natural, and does not belong exclusively to Christianity, and in its pure form it may be preached on its own evidence, simply from the clearness with which it is conceived, and the energy with which it is believed.

But whatever may be the contents of a faith, the only strong preaching of it is that which makes it a matter of direct appeal on its own evidence to the good sense and feelings of average men. If a time comes when a faith is not so preached, nothing is surer than that that faith is losing its power. The elaborate defences of Orthodox Christianity, which occupy the foreground now in the Orthodox pulpit, are an advertisement that the day of its power is gone by, that it is now a mere tradition to be fought for, not an inspiration capable of making prophets, or at least confessors and preachers. And when nothing better than an apology can be offered to young men just entering the world, who need the practical power of religion far more than they do its correct theory, it must be assumed that the teachers of Orthodoxy are conscious that they have a weak cause,—a cause desperately in need of being saved. And such a thousand signs declare to be the case. It is not seen in one thing alone, nor on single occasions, but everywhere and in everything that Orthodox views of Christianity are sinking forever below the horizon of history.

"DEATH-BEDS."

EDITOR INDEX:—

In your issue of June 29th appears an article under the above heading, with comments by the editor.

"As to the influence of theological opinions in cheering dying beds," a physician's opportunity for observation is perhaps quite equal to that of any class of persons; and as a member of that class I desire to add my testimony.

I have stood by the death-bed of a great many persons—men stricken down by apoplexy, mangled by explosions, railroad collisions and falling buildings; have witnessed death from *delirium tremens*, continued fevers, consumption and cancer, and in the latter disease have seen them literally *eaten alive by maggots*; and I am prepared to state positively that the result of my own observation has been to convince me that, so far as the *bed of death is concerned*, mankind have in no way been benefited by "Christ Jesus and him crucified."

Whatever there may be of pain and suffering in the last illness, the act of death is not only painless, but has been often described as delightful. Whatever of pain and terror then accompany the last act, is made pain—made suffering—made such by fear that after all "faith is vain," sins are not "forgiven," and this falls at the door of theology. One old lady,—a real "mother in Israel," a church member for more than twenty years, a good and true woman every way,—died *cursing* me because I told her she could not get well. She "was not ready," "not prepared," must "make her peace," &c. &c.; and the dead face retained an expression of terror that none will forget who saw it. In another instance, one who had lived dissolutely and dishonestly, according to the judgment of his fellow men, was dying; all day the clergyman and the weeping wife and friends had been praying, not that he might live, but that he might be "saved." During his sane moments, he drove them away with curses; but when the purple line of death was upon him, when the poison of gangrene had entered his blood, and the brain was no longer nourished by a fluid which could give rise to intelligent thought or expression, he repeated automatically the words put into his mouth by the officious clergyman—"I love Jesus. I die happy."

I shall never forget the death of one old man. His disease was cancer of the stomach. He suffered very little pain, but wasted gradually away. For weeks he watched the progress of the "fell destroyer," counted his own pulse and held up his almost transparent hands to the light, to mark how the flesh wasted from the bones. He was a philosopher, and had never "professed religion," although his life had been marked by deeds of charity and words of love. He seemed to derive a new pleasure from watching the decay of his body, and studied with interest every phenomenon; and when last he closed his eyes, entirely conscious that the last moment had come, he said:—"I shall soon open them to new beauties on the other side."

This death argument on the part of Christian theology seems to be the "last ditch," and its defence there is utterly hopeless. It has added terror and the fear of an angry God and roaring devil to the last moments of many who had otherwise died peacefully; and for every "sling" of which it has robbed death, it has added a hundred. It is just as *natural* that we should die as that we should be born; and, of the two processes, I believe death to be the least painful.

CINCINNATI, Ohio.

NEW MILFORD RELIGIOUS SOCIETY.

New Milford, Pa., has six hundred inhabitants, and supports a Religious Society, a Roman Catholic church and three orthodox Protestant churches. October 18, 1872, the Methodist minister was suspended for liberal teaching. On the following evening, in Phinney's Hall, a meeting composed of those who sympathized with the preacher, and, in general, endorsed his doctrine, was held; and, although the notice was short and informal, yet about one hundred and fifty were present. The intelligence and respectability of the village and vicinity were well represented, and all concurred in adopting measures by which religious truth could be taught in a rational way, and in keeping with the march of progress. The preacher offered his services for one year on the condition that he would not be confined within any creedal lines, and his offer was accepted. It was unanimously voted that a Town Hall be erected by a joint-stock company, each share to be ten dollars, and to entitle a shareholder to a vote. Next day two energetic citizens solicited subscriptions for stock to the amount of \$3000, and the subscriptions have since increased, but we do not know the present amount. This Hall is now in course of erection, and will be rented by the Liberal Religionists, who constitute a majority of the stockholders. Before the following Sunday, Phinney's Hall was *seated* and an organ was provided. Sunday morning there was a large attendance, and the evening congregation could not all find accommodation in the Hall; and ever since we have had good average congregations, drawn from the town and from the neighborhood for miles around. We have been very successful financially, considering the newness of the movement, and the difficulty, as to money, which the Orthodox experience in sustaining themselves.

Though human reason has long ago extracted the teeth of the ferocious monster of Christian persecution, yet the hateful thing makes horrible grimaces.

We know this is the utmost it can do, and so we treat it with merited contempt.

The Methodists held a series of revivals during the winter months, and a few ignorant boys and girls and children were coerced or frightened to "go up to the altar." This was a poor return for the amount of labor and time expended; and the non-sensical conduct of this "revival season" tended to disgust the sober superstitious and to advance the cause of reason. Prior to this movement, New Milford had lazy Christians, and its churches were not on very friendly terms with one another, and Universalists were detested. Now every Christian is a missionary, the churches join hands to crush the "Infidels," and Universalists are esteemed "very good people." Undesignedly, and in every possible way, the bitter spirit of fanaticism has contributed to our success. A few copies of *THE INDEX* come here; and the spirit, culture, and fairness of this intellectual and heroic little sheet have won the respect of its subscribers. *The Golden Age*, the *Boston Investigator*, and the *Banner of Light*, are shedding blessings among the rugged hills of Northern Pennsylvania.

Our platform is the broadest. Materialists, Spiritualists, Free Religionists, Christians, extra-Christians, anti-Christians, Deists, Rationalists, meet together as brothers. We ask every man to think for himself and to be true to himself. We recognize the authority of no book; but we prize truth wherever found. We receive as useful no fact which reason and conscience cannot interpret. We believe that "the world is our country, and to do good our religion," and that "happiness is our being's end and aim," and that Human Reason, Human Conscience, and Human Love are the only Triune Deity whose worship will banish from earth ignorance, poverty and superstition, and usher in the universal reign of man's happiness.

J. S. THOMSON.

NEW MILFORD, Pa., June 5, 1872.

WHAT IS RELIGION?

FRIEND ABBOT:—

To be able clearly to understand what Natural Religion is, is of very great importance; hence the need of correct definitions. Among the excellent ones found in *THE INDEX*, I propose to put in mine. Religion is an active and powerful inherent element of the soul, over which it has great power, either for good or evil, according to its development in true wisdom. It is that inward force or voice which is ever persuading to what is believed to be a higher or more perfect life. From all devotees of creeds, it demands strict obedience to their requirements. To enlightened philosophers it says—perfect yourselves in all manliness. All of every grade of development it is ever urging on to what each believes to be right, and dissuading from all wrong. It puts its seal of approbation on every conscientious act, no matter how absurd or injurious practically it may be. Hence the great importance and necessity of having a rational and scientific idea of right and truth promulgated far and wide, so that this noble faculty of the soul may find a legitimate field of activity, and work in complete harmony with its own godlike nature.

EUGENE HUTCHINSON.

REEDS' FERRY, N. H., July 1, 1872.

THE EUCHARIST.

EDITOR INDEX:—

Eighteen hundred and forty-two years ago this very spring, we learn that a positive command was given to eat bread and drink wine in commemoration of an event then transacted in a small house in Jerusalem, by thirteen men, under the supervision of the son of a carpenter's wife.

This has been handed down through the Catholic Church and its thousand offshoots, as of vital importance to the children of men everywhere.

The very eloquent Father Burke remarks, in a recent harangue to the faithful, "that no heaven exists for man, only through our Lord Jesus Christ in the blessed Eucharist."

My mind is exceedingly troubled in the calculation concerning the percentage of saved souls among the almost countless millions of human beings who have passed over the river since the advent of this person, who "brought tidings of great joy which should be to all people."

Can any of your readers throw any light upon the poor sinner's condition who lived and died before the Eucharist was inaugurated?

I really think it would be a source of great consolation to ascertain in some manner the percentage of prizes in this Christian scheme, as my figures show the blanks to be numerous; that, if the facts were well known in the community, more decisive steps would be taken and more attention given to it.

My figures show that the Omnipotent Jehovah would only secure to his own glory about *one person* in a *hundred millions*. Must he not again be sorry for having made man?

J. E. H.

A boy and a fire-cracker set Portland on fire. A boy, a cow, and a kerosene lamp burned up Chicago. Boys are of some account yet. Portland forbade fire-crackers because of its fire. Chicago is set against kerosene. Why don't both abolish the boys? There's where the mischief all comes from.—*Zion's Herald*.

A young physician in Sedalia, Mo., who had waited patiently for nearly three years for a call, at last found the following cheerful order on his slate:—"Doctor, come to Jesus."

INDEX TRACTS

No. 1.—*Truths for the Times*, on REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—Ten Cents (New Edition.)

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Positivism in Theology.

BY FRANCIS E. ABBOT.

[Concluded.]

To be consistent, Empiricism must utterly sink the soul in its material surroundings. The profoundest question of philosophy turns on the relation of Thought to Being, Mind to Matter, Subject to Object, or (in empiricist phrase) Organism to Environment. Is the Organism purely the product of the Environment? Then we have Empiricism, Sensationalism, Materialism, whose motto is that of Desutt-Tracy,—"Penser c'est sentir." Is the Environment the product of the Organism? Then we have Transcendentalism, Egoism, Idealism, whose motto is that of Berkeley,—"The esse of objects is percipi." Are the Organism and Environment both products of some underlying and active Unity? Then we have Identity or Pantheism, whose motto is the proposition of Spinoza,—"In rerum natura non nisi unam substantiam dari." Are the Organism and Environment given simply in the co-ordination and correlation of actual knowledge? Then we have Dualism, Natural Realism, Positivism, whose motto is that of Sir William Hamilton,—"The Ego and Non-Ego are both given in consciousness." Mr. Spencer makes his election in Empiricism, but shrinks from the acceptance of its necessary implications, and thereby forfeits his title to rank among the great leaders of philosophy. Teaching that every faculty of the mind is the effect of impressions made by the Environment upon the Organism, he should also teach that the mind is nothing distinct from the organism, and that the mind's faculties will perish at the disintegration of the organism; that, as fire is a mere phenomenon of chemical combination, ceasing with it, so life is a mere phenomenon of organic "re-arrangement of parts," and will cease when the Dissolution which is the converse and sequel of Evolution has become complete; and that the theory of a "soul" is as completely exploded as the theory of "philogiston."

But, even if he accepted these inevitable corollaries from the ground-principle of Empiricism, we should still object that Empiricism is thoroughly unscientific. Positivism, which is simply Science true to herself, finds two radically distinct orders of phenomena presented to her observation and study,—the one material, the other mental; and, in her present stage of development, she can neither reduce one to the other, nor yet trace their ontological connection. Any hypothesis as to their ontological dualism or monism is at present premature, or at best can serve only as a convenient supposition which may turn

out either a reality or a fiction. The philosophic instinct favors, perhaps, the theory of monism; but, until this instinct shall be either inductively or deductively justified by verification, the question between monism and dualism must remain an open one. All fanciful guesses, however plausible, must be rigorously shut out from the sphere of science, and never elevated to the rank of positive results. The purely spiritual phenomena of thought and feeling are just as much data for positive science as the purely physical phenomena of respiration and digestion. Leave these facts, then, in their unperturbed integrity, and admit that the armies of science must march by parallel roads. There are two co-ordinate points of departure, matter and mind; and there are two co-ordinate termini to be reached in physical and spiritual laws, scientifically yet independently ascertained. No quarrel or mutual collision can occur so long as each *corps d'armée* adheres to its own legitimate route. If any higher synthesis shall become positively attainable by which mind and matter may be ontologically unified, well and good; until then, let us leave the question open. The basis of physical science is the immediate intuition or knowledge of matter; the basis of mental science is the immediate intuition or knowledge of mind. In either case, the basis is given as a datum of consciousness. From this double starting-point, science may advance in a double progress by parallel lines; and, so long as this independent parallelism is respected, no clashing is possible between physical and mental science. But, if physical science sneeringly objects that mental science proceeds on a sheer assumption of mind, the retort is crushing and cogent that physical science proceeds on the sheer assumption of matter. Who ever yet demonstrated the existence of either? Something must be given as a basis, a "*pou so*," as the condition of all science, whether physical or mental; and the problem of the connection between these two bases, if it cannot be positively solved, may be indefinitely postponed. But this is clear, that, starting from matter alone, science can never arrive at mind; and, starting from mind alone, can never arrive at matter. If science repudiates either basis, then scepticism or absolute nihilism definitively triumphs. Only by admitting what can neither be demonstrated without a begging of the question, nor doubted without a *reductio ad absurdum* of all intelligence,—namely, the natural veracity of the intuitive and cognitive powers,—is a truly positive science possible.

Hence, by the flippant dismissal of dualism as unworthy of a serious thought, Mr. Spencer only betrays his disqualification for the task he has assumed. We decline, therefore, to accept his philosophy as a true unification of the sciences, or a faithful exposition of genuine Positivism. It remains to examine his pretended reconciliation of "Science and Religion," and estimate its value.

The form in which he presents this problem shows how utterly he misconceives the issues involved. Science, properly interpreted, includes the whole body of human knowledge on all subjects whatever, in whatever mode attained. Hence, "Religion," so far as religious knowledge is concerned, is merely one department of Science; and reason, acting on given data, is the sole agent in its generation and development. Rationalism, or the application of reason to facts, is the universal method of Science. But Religion is a term more properly confined to the emotional and moral phenomena which reciprocally cause and are caused by the consciousness of our relations to God; while Theology is the term properly applicable to the intellectual apprehension of these relations. Hence Science and Religion cannot conflict, because they are not in the same category; while Science and Theology, being related as a whole and its part, cannot conflict, unless they adopt the incompatible methods of natural reason and supernatural authority. All knowledge or science must conform to scientific principles and methods, as a necessary condition of being *real* knowledge or science. Every opinion, as such, is the product of reason; and, even if swayed, biased, or perverted by prejudice, reason is not discarded, but only misapplied, and made to sanction falsehood rather than truth. There is no difference in kind be-

tween opinions concerning God and opinions concerning the physical universe; they are both subject to the laws of thought, that is, logic, and must conform to the general principles which regulate the investigation of all truth. The controversy between "Religion and Science" must continue until Religion [Theology] is merged in Science as a part in the whole.

Now, Mr. Spencer adopts the vulgar distinction between Religion and Science as co-ordinate departments of knowledge ("Every Religion is an *a-priori* theory of the Universe." *First Principles*, p. 43), and proceeds to argue that Religion is no department of knowledge at all. To reconcile the two, he quietly extinguishes Religion [Theology] altogether. He first stretches Science on his Procrustean bed, and lops off every member that is not the direct outgrowth of purely material data; reducing all phenomena of "Life, Mind, and Society," to mere motions of matter, he abolishes all Science but physical Science, which he pushes up into the very highest departments of biology. Having thus mutilated Science, he stretches "Religion" on the same couch, in order to leave it a lifeless corpse. That this is a strictly fair representation of his position, will appear from a glance at his very peculiar mode of "reconciliation." In order to find the hidden truth which underlies all forms of religious belief, he cancels everything which "Religion" adds to Science, and retains only those most abstract truths in which "Religion" and Science agree. If he were consistent, he would likewise cancel everything which Science adds to "Religion," retaining only the truth they hold in common. But, since the reality of a great "mystery" is the only truth in which they unite, this consistency would cost him too much, and expose the transparent worthlessness of this mode of reconciliation. Turning the tables reveals the fallacy. If Science, accepting this great "mystery" of the origination of the universe, can yet proceed to build up an edifice of real knowledge peculiar to itself, why may not "Religion" do the same? Why must "Religion" sacrifice all her peculiar results to Mr. Spencer's eclecticism, while Science is allowed to retain all of hers? Only one of two courses is open to him, if he aims at a genuine impartiality,—either to allow each to build up its own special results on this substratum of "mystery," or else to allow neither to do so. The method he actually pursues is therefore saved from obtrusive self-annihilation only by the astonishing inconsistency with which he applies it; for, if impartially applied, it would destroy Science as well as "Religion" (by which it must not be forgotten that he means Theology, or the intellectual theory of Religion). He sets aside the three theories of Theism, Atheism and Pantheism, as equally claiming to comprehend the incomprehensible, and will not suffer "Religion" to use either of them as means or helps in the discovery of truth. Yet, by his own showing, the ideas of Space, Time, Matter, Motion, and Force, which he allows Science to use in her own investigations, are precisely as incomprehensible as the idea of God. What sort of consistency or impartiality is this? And further, when we find him identifying the Unknowable with the scientific idea of Force, and predicating of It Unity, Omnipresence, and Causation, at the very same time that he denies our right to predicate of It any attributes at all—"And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations, but degradations?" *First Principles*, p. 109.)—what shall we say of such surreptitious and ostensibly disavowed predilections? Surely the idea of One Omnipresent Cause is by no means identical with the absolutely Unknowable. If physical Science can legitimately make such predilections as these, theological Science can as legitimately add Infinity, Eternity, Self-Existence, and [Spirituality].

We conclude, therefore, that Mr. Spencer's philosophy is chiefly valuable as indicating the rapid spread of the true spirit of Positivism, and as foreshadowing the application of Positivist method to every branch of human thought and knowledge. But, like Comtism, it possesses little or no value as an exposition of Positivism in the highest departments of science. Its great influence among the more courageous thinkers of the times lies in the fact that it is an attempt, how-

ever imperfect, to approach the problems of Theology candidly and appreciatingly from the purely scientific standpoint. While we respect Mr. Spencer as a sincere and high-minded thinker of uncommon genius, we regard his philosophy as not sufficiently profound or coherent to entitle him to rank among the great leaders of human thought. He truly represents the spirit of Positivism in asserting the supremacy of its method throughout the whole field of knowledge; but he fatally misrepresents it in restricting this field to the narrow limits of Empiricism. The world is waiting for a creative and organizing intellect which shall integrate Empiricism and Transcendentalism in a deeper and wider synthesis than any yet attempted, and thus inaugurate the reign of a truly stable philosophy.

The great "religious" problem of our age, as of every age marked by intellectual activity, is this,—Shall Theism or Atheism finally prevail as the faith of the future? Every effort to narrow the question, or sink it in some side-issue, is necessarily abortive. While the sects of Christendom are quarrelling among themselves about some miserable triviality, the real battle-ground lies outside of them all. The hearts of men are anxiously pondering the momentous question,—Is there, or is there not, a God? If the inevitable and rapidly approaching triumph of Science is also to be the triumph of Materialism, then Christian sects are merely so many cattle fattening for the shambles,—Unitarianism among the rest. Whatever sect or denomination undertakes to force back the rising tide of Positivism will reenact the drama of Mrs. Partington and the Atlantic Ocean. Theism and Atheism are in the scales, and Science holds the balance. There is no alternative besides them, and the faith of coming ages is slowly and silently shaping itself in the stillness of many a musing soul. And what are Theism and Atheism?

The essence of Theism is the personality [spirituality] of God, and the absolute nature of all personality. These given, every other theistic doctrine follows. Theism differs from the old English Deism chiefly in this, that, while Deism rejected revelation and inspiration, Theism adopts and universalizes both; that is, instead of repudiating these sublime truths, or limiting them to special epochs or localities, it teaches that God everywhere and always reveals himself in universal Nature, and everywhere and always inspires each soul in proportion to its spiritual purity and fidelity. Atheism is properly whatever rejects or discredits this central principle of God's personality; and it exists in three main forms or phases. The first form, or Positive Atheism, is a blunt denial of God's existence, and is seldom met to-day among cultivated men. The second form, or Pantheism, is a much more widely spread phase of Atheism: we call it Atheism, not because it avows itself as such (for it has much to say about God), but because it denies the personality of God, which is the pivotal point of Theism. It contains the great truth that God is omnipresent and immanent throughout the universe; but it also contains the great error that God's immanence and omnipresence are incompatible with his personality. It is not a bold and outspoken Atheism; but rather a halting, inconsequent, half-way kind of Atheism,—attractive rather to a dreamy and poetic mysticism, than to severe and scientific thought. In calling Pantheism a form of Atheism, we intend no reproach of any kind, least of all do we desire to excite any *odium theologicum*: theology, like every other science, should be passionless, and, while affixing names to opinions according to their intrinsic nature, should scorn to greet the honest thought of any man with the hostility of bigotry or ill-will. If Atheism is the truth, by all means let us know it: truth is the only wholesome and innocent diet of the soul, and he who fears it is worse than an Atheist. The third form, or Negative Atheism, consists simply in ignoring God as not proved to exist, or, if existing, as utterly beyond the reach of human cognition. This is, perhaps, the most widely diffused of all the three forms, especially among scientific men, who sometimes reject with asperity the idea that the Unconditioned can exist as a Person, or come under the "limitations" of intelligence and will. Refraining alike from affirmation or negation as to the existence of a God, they turn theology out of doors, as the bastard offspring of priestcraft and popular superstition. Not a little of this ill-concealed contempt appears in Mr. Spencer's "First Principles" [see pp. 110-112]; and some who, like Sir William Hamilton and Mr. Mansel, would shake off with indignation and horror the imputation of Atheism, yet propound doctrines which make theology an excrescence that needs nothing so much as the surgeon's knife.

This, then, is the question that confronts every one who keeps abreast with the age,—Theism or Atheism? God or no God? And the answer to it, as we believe, depends on the answer to another question, underlying it and preceding it in the order of thought. We cannot better present this anterior question than in the words of one who himself, as we believe, wrongly answers it:—"The Bible or the Mathematics as the basis of what."

And so it must. We quietly accept the alter-

native, and without hesitation take our stand upon "the Mathematics." By this dilemma we understand Dr. Hedge to mean that the struggle between conservatism and radicalism is between the principles of infallible supernatural Authority and fallible natural Reason,—between Anti-Naturalism and Naturalism, which is a much more appropriate nomenclature than "Super-naturalism and Anti-Supernaturalism." By "the Mathematics" we understand him to mean, not necessarily demonstrative science, but science in general; for otherwise his dilemma would be a rhetorical extravagance, unworthy of one who aims to present the issue fairly. And that this is the true meaning of it, we think is conclusively shown by a subsequent passage:—

"My quarrel with the Anti-Supernaturalism of the present day is, that it satisfies no spiritual or intellectual want. It is neither one thing nor the other,—neither religion nor science; too self-willed for the one, not positive enough for the other."

Not only do we agree with Dr. Hedge in his presentation of the issue, which has been causelessly exclaimed against, but we also agree with him in his strictures upon "the Anti-Supernaturalism of the present day." But the remedy lies, not in a retreat to the leading-strings of Authority, but in a bold advance to the freedom of Positive Science. Naturalism must be more naturalistic, not less so. Let who will go back, [Theism] must go forward. It must suppress its lingering hankerings after the flesh-pots of Egypt, its timid back-glances towards the abandoned principle of authority. The "ark of the Lord" is in its hands, and retreat is treason. In the issue, then, between "the Bible and the Mathematics," we behold the conflict between Anti-Naturalism and Naturalism, Authority and Reason, Dogmatism and Positivism, Traditionalism and Science. Without temerity, without timidity, we cast in our lot with Science.*

But, lest we be misunderstood, a word of explanation is needed. We claim that the Bible itself, when regarded simply as part of universal literature, comes strictly and legitimately within the pale of Science, as part of the data from which it deduces its results. Cancel the Bible's pretensions to infallibility (or rather the pretensions made in its behalf by a senseless bibliolatry, for the Bible makes none), and spiritual Science or Theology finds in it her richest deposit of spiritual treasures, her most valuable thesaurus of religious experiences and ideas. Let Jesus stand in his native power and beauty, as simply the manliest, and therefore the divinest, of men, without the disfigurement of a supposed infallibility, and Theology finds in him the widest and deepest channel through which the Infinite God flows into finite souls. We refuse to be polarized by the superstitions we condemn into an attitude either hostile or apathetic toward Jesus himself. Our estimate of the world's debt to Jesus is not lessened, but heightened, by the application of naturalistic criticism to his life and words. It is on grounds of Positive Science that he is most entitled to the rational reverence of mankind; and we cannot but regret profoundly that disciples of Positive Science, in direct contravention of its true law and spirit, should ever suffer themselves to be betrayed into indifference or seeming irreverence towards him. The infirmities of her friends are the worst enemies of Truth.

Leaving, then, this question between Dogmatism and Positivism, Authority and Reason, as already foreclosed to all men thoroughly imbued with the advancing spirit of science; and believing that, by them at least, the decision in favor of the latter will never be reconsidered,—how will this decision affect that other and dependent question between Theism and Atheism? Shall Science, building on facts of universal human consciousness, establish a positive basis for Theism in the very constitution of human nature; or shall its great ideas, resting only on the rotten underpinning of arbitrary dogmas and doubtful traditions, come crashing to the ground? What the cultured classes believe to-day, the people will believe to-morrow; and the fate of Theism . . . depends on the answer to this question. The majority of independent thinkers, in this age of severe and sceptical inquiry, will neither accept these ideas on the dogmatic ground of a "supernatural interposition in human history," nor yet on the equally dogmatic ground of mere private and unverifiable "intuition." To approach such

* An attempt has recently been made to evade this plain issue by distinguishing between the Bible as an "authority" and as a "source of truth." But the question is simply as to infallibility. If the Bible is an infallible source of truth, it becomes necessarily an infallible authority; for, if infallible, its deliverances must not be gained or even doubted by reason, which is thus enslaved to it hand and foot. But if it is not an infallible source of truth, then it is not only a "source of truth," but also a "source of error," and reason must sift out the wheat from the chaff. The debate hinges on a single question,—Can the Bible, or any part of the Bible, as for example the reported sayings of Jesus, be taken as an infallible, exhaustive or final statement of truth, which reason has no right to challenge, all out, prune, or wholly set aside? We answer, No. Even in the words of Jesus, cited as they are with the Spirit of God, there are unmistakable traces of popular errors on certain points, which can be explained away only at the expense of his moral purity. The sayings of Jesus himself are only faint glimpses of the infinite and unutterable Truth. To identify his words with the Word of God, of which these are only translations into poor human speech, is to confound the interpretation with the thing interpreted, the imperfect picture with the faultless beauty of the original.

men with arguments based on historical traditions which they reject as irreconcilable with Positive Science, or with appeals to individual intuitions of which they are unconscious, is absolutely futile. The principle of supernatural authority excites their contempt; the allegation of exceptional experiences, not common to all, is heard with incredulity: nothing but rational conclusions based on indisputable facts, and drawn in perfect harmony with logical laws, will even command their serious attention. Scientific method must obtain in theology, if theology is to rank among real sciences. The only way to make science more religious is to make religion more scientific. Science puts her foot down slowly, but she never draws it back. She has taken the position that natural laws are unvarying, and from this she will never recede; the only form of Christianity with which she can coalesce is that form of Liberal Christianity which, from a different starting-point, has attained the same position. Science will retain every one of her hardy won truths, while Theology will show that they apply more widely than Science herself as yet dreams,—to religious phenomena and spiritual facts; and thus, by the final coalition of the two, both will be inconceivably strengthened.

But, as surely as Science is Science, she will sweep away every relic of the interpositional theology. Starting from the postulate of matter, physical science, if true to scientific methods, arrives only at material facts and laws, and never attains to a single religious truth. But, starting from the postulate of soul, theological science, if true to the same scientific methods, arrives at the great truths of Theism. The same reasoning from "organism to environment," which enables geology, from a few fossil bones of saurians, to reconstruct external Nature after an extinct pattern, enables theology, from the constitution of the soul, to infer the reality of an invisible spiritual Environment, and thus climb to the stupendous truth of a God. The same reasoning which enables physiology to argue from organ to function, and thus predict to a limited extent the future habits and destiny of the *fœtus*; enables theology, from the embryonic capacities of the soul, to foretell its perpetuation beyond the grave. In neither case is the argument demonstrative; room is still left for mistakes and doubts: yet the two processes are approximately correct, and equally worthy of rational confidence. Doubt will always be hereafter, as it has always been hitherto, possible and actual; a reasonable certainty is all that we have a right to expect, and this can only be attained from the starting-point of a universal Positivism.

It is the same hankering after infallible revelations, generated and fostered by the ancient pretensions of priestcraft, which prompts men to hunt for them here in historical traditions, and there in mystical intuitions. Neither history nor intuition ever yet revealed the formless God to the curious eye of consciousness; we truly feel and know him, yet not as an object of direct perception, whether physical or spiritual. He is the underlying Ground of Being, revealed alone in his works and ways, and personified by the soul through faith in the reality of its own divine nature. He is prophesied in the preachings and outcrochings of our noblest selves; but no man can say he has attained to an open vision of the Invisible One. Intellectuals rigorously and resolutely scientific have given up finally and forever this hope of infallible revelation, as an artificial product of superstition rather than a real want of the soul. Include in the general data of science those facts which have hitherto been neglected and shut out,—let the profound experiences of the soul, in its temptations, struggles, sorrows and sins, be summoned to bear witness to the workings of human consciousness,—and they will constitute as legitimate and positive a basis for theology as the facts of respiration, locomotion, digestion, circulation of the blood, and so forth, constitute for physiology. And if these, scientifically and profoundly studied, shall not warrant the conclusions of Theism, then our conviction is fixed that Atheism will triumph in the predestined triumph of Science. But we have no fear of the result. Physical and spiritual science will never conflict, because working in parallel lines; and the results of both, attained by exactly the same severe methods, will fall with perfect harmony into their appropriate places, as parts of one coherent, glorious and beautiful system of the universe. The results of theology will rest on precisely the same basis as the most assured facts of physical science. Thus, at last, shall an end be put to that unnatural combat between "Science and Religion" which is the product of ignorance alone.

Naturalism, Rationalism, Positivism,—these are all one, and signify *real knowledge* as contemplated from different points of view. Naturalism indicates the object of knowledge, or Nature taken in its widest sense as the total constitution of things, including the universe of Mind as well as of Matter. Rationalism indicates the method in which all knowledge is attained; namely, the application of Reason, intuitive and discursive, to universal Nature. Positivism indicates the system of results, or totality of real Science, which is the fruit of this application of Reason to Nature. The three are thus merely different aspects of the same reality. Nature includes

all that is given us to know directly, and, from a high plane, becomes the Word of God, who manifests himself in Nature alone. The distinction between the Natural and the Supernatural, therefore, is the distinction between God and his creation. The Supernatural must be perpetually and universally manifested in Nature, if manifested at all; and thus the possibility of any transient or local "interposition" in Nature, as if the action of God in Nature were ever suspended, is altogether precluded. Naturalism, consequently, has an inconceivably deeper and vaster faith in the Supernatural than Anti-Naturalism. And yet, as seems to have been done by Mr. Sears, in his recent brilliant address, Naturalism is often construed as a denial of the Supernatural. The address fights a phantom of its own creation, and wins an easy victory over a non-existent antagonist. Its arguments do not reach a Naturalism which includes not only material Nature, but also Human Nature, with all its magnificent spiritual life and prophecy, and which finds them alike permeated and saturated with the immanent Spirit of God,—which beholds in Nature God's unending Word to man, and in history, alas! man's answer to God.

It is surprising that any student of opinions should be found to sneer at "system" and "logic." Logic, in its practical aspect, means the laws of correct thinking; and what is thought worth that is incorrect? Is a special miracle to be wrought in favor of Unitarianism, by which it shall be allowed to attain truth by thinking illogically? All thinking whatever, to be anything but worthless and false, must be rigidly logical; and, to be anything but fragmentary and imbecile, must be systematic. The pretence of attaining objective truth by flashes of intuition alone comes from indolence or charlatanism. Intuition gives only the crude material, the chaotic elements, of truth; reason combines and organizes these according to logical laws. Intuition and logic, or reason intuitive and reason discursive, are as indispensable in every cogitative act as the two feet in every act of walking. The distinction between "logicians" and "intuitionists" as two complementary orders of thinkers, the one burrowing in the mud, the other soaring in the pure ether, is one of those popular delusions which inexplicably re-appear among educated men. It is a distortion of the real distinction between what may be called microscopic and periscope minds. Microscopic intellects are mere analysts,—think deeply in a narrow compass, but take in no comprehensive relations, no grand sweeps of truth; periscope intellects are mere synthesists or generalizers,—think over large areas, but sink no shafts. Every truly great intellect combines the two tendencies, and unites broad survey with deep insight. To such an intellect, no apology is needed in behalf of "system;" the apology should be offered for the attempt to dispense with it. Truth is harmonious and organic in all its countless ramifications: theology, as the theory of religious truth, must be systematic in order to mirror it.

The secret of the weakness of Unitarianism, as a body of doctrines, is its utter disjointedness. Although conventions and denominational organization may give it ecclesiastical coherency and power, it must remain theologically a zero until scientifically methodized and systematized. It is nothing till it becomes an organized idea. To launch its loose planks on the stormy sea of human thought, is to embark on a heap of boards for a cruise around the world. Unitarianism is a woodpile, not a ship. Before the New York Convention, there was a reasonable ground to hope that the elements of Liberal Christianity, being, as it were, in solution and free to move, might arrange themselves naturally in symmetrical form, according to the laws of spiritual crystallography; but there is now greater danger that the ill-timed stirring of the liquid with the Convention's one dogma will result in the deposition of a hopelessly amorphous mass. The crying need of [Theism] is system. It is true, every system must be transitional,—the stepping-stone to a better; but every successive approximation to truth becomes less and less revolutionary with reference to its predecessor. The principles of a science, once ascertained, remain fixed and undisturbed: all changes are made for a more complete and thorough application of them.

We believe that [Theism] must be re-theologized on the basis of pure Positivism, as the absolute condition of its future growth. Nor do we believe that this radical change will lessen its spirituality, its power, or its beauty; but, on the contrary, these will be immeasurably enhanced. Nothing is taken from the loveliness of special truths by showing that all truths are bound together in one perfect and glorious whole. The poetry of [Theism] has scarcely begun to be revealed. From a lofty tower whose only outlook is through the narrow slit of a window here and there, how little of the beauty and sweetness of the landscape is unveiled! Scraps of meadow, fragments of forest, slices of mountains, sections of rivers,—these only fret the gazer with hints of concealed charms, and make him long for one soul-filling draught of Nature unobscured. Not till the broad sweep of hills and valleys, the majestic undulations of an unbroken horizon, and the boundless arch of blue above, blend into one

magnificent scene, can his spirit breathe freely the inspiration of the hour. And so with Theism, which is the infinite multiplicity of Nature's broken gleams, made one forever in the wondrous Central Sun. In the world of ideas, system is power, beauty and life. It is time to cease our flings and cheap sarcasms about "system-builders," and remember that, as practical [Theism] or Religion is the evolution of concord out of spiritual discord by obedience to the one supreme law of love; so theoretical [Theism] or Theology is the evolution of concord out of intellectual discord by obedience to the one supreme law of reason. When our chaotic and fragmentary truths shall be marshalled into systematic unity, and with due co-ordination and subordination blended into one harmonious whole, their mutual relations luminously revealed, and their affiliated sequences genetically traced, the totality will be as much more majestic than the solitary elements, as a magnificent cathedral is more majestic than the isolated stones which compose its arches and spires; and Positivism must be our Michael Angelo.

VOLTAIRE AND CHRISTIANITY.

[From "VOLTAIRE. By John Morley. Appleton & Co. 1872." Pages 299-311.]

It cannot be too often repeated that the Christianity which Voltaire assailed was not that of the Sermon on the Mount; for there was not a man then alive more keenly sensible than he was of the generous humanity which is there enjoined with a force that so strangely touches the heart, nor one who was on the whole, in spite of constitutional infirmities and words which were far worse than his deeds, more ardent and persevering in its practice. Still less was he the enemy of a form of Christian profession which now fascinates many fine and subtle minds, and which, starting from the assumption that there are certain inborn cravings in the human heart, constant, profound, and inextinguishable, discerns in the long religious tradition an adequate proof that the mystic faith in the Incarnation, and the spiritual facts which pour like rays from that awful centre, are the highest satisfaction which a divine will has as yet been pleased to establish for all these yearnings of the race of men. This graceful development of belief, emancipated from dogma and reducing so many substantial bodies to pale shades, so many articles once held as solid realities to the strange tenuity of dreams, was not the Christianity of Voltaire's time, any more than it was that of the Holy Office. There was nothing resembling the present popularity of a treatment which gives generals so immense a preponderance over particulars, somewhat to the neglect of the old saying about the snare that lies hidden in generals, many persons being tolerably indifferent about the *dogma* so long as they can make sure of the *fact*. He attacked a definite theology, not a theosophy. We may, indeed, imagine the kind of questions which he would have asked of one pressing such a doctrine on his acceptance; how he would have sought the grounds for calling aspirations universal, which the numerical majority of the human race appear to have been without; and the grounds for making subjective yearnings the test and measure of the truth of definite objective records; how he would have prayed to be instructed of these cravings, whether they spring up spontaneously, or are the products of spiritual self-indulgence, and also of the precise manner in which they come to be satisfied and soothed by the momentary appearance of a human figure far off upon the earth; how he would have paused to consider the intelligibility of so overwhelming a wonder as the Incarnation having been wrought for the benefit of so infinitesimally small a fragment of mankind. We can imagine this and much else, but Voltaire would never have stirred a finger to attack a mysticism which is not aggressive, and can hardly be other than negatively hurtful.

If any one had maintained with Voltaire that the aspirations after a future life, the longing for some token that the Deity watches over his creatures and is moved by a tender solicitude for them, and the other spiritual desires alleged to be instinctive in men, constitute as trustworthy and firm a guide to truth as the logical reason, we may be sure that he would have forgiven what he must have considered an enervating abnegation of intelligence, for the sake of the humane, if not very actively improving, course of life to which this kind of pietism is wont to lead. He might perhaps have entertained a little contempt for them, but it would have been quiet contempt and unspoken. There is no case of Voltaire mocking at any set of men who lived good lives. He did not mock the English Quakers. He doubtless attacked many of the beliefs which good men hold sacred; but if good men take up their abode under the same roof which shelters the children of darkness and wrong, it is not the fault of Voltaire if they are hit by the smooth stones shot from his sling against their unworthy comrades. The object of his assault was that amalgam of metaphysical subtleties, degrading legends, false miracles and narrow, depraving conceptions of divine government, which made the starting-

point and vantage-ground of those ecclesiastical oppressors, whom he habitually and justly designated the enemies of the human race. The evil and the good, the old purity and the superadded corruptions, were all so inextricably bound up in the Catholicism of the eighteenth century, that it was impossible to deal a blow to the one, without risk of harm to the other. The method was desperate, but then the enemy was a true Chimeras, a monster sown in black corruption, with whom in the breast of a humane man there could be no terms.

An English rector refused to baptize the child of a parishioner without the payment of the customary fee of two shillings. The parishioner refused to pay the fee, and the case was referred to a couple of ecclesiastical lawyers, who gave it as their opinion that the clergyman may possibly ask for the payment of the fee, but that he cannot collect it, and that a refusal to pay it gives him no excuse for refusing to perform the ceremony of baptism. The *English Independent* says of the decision:—

"It affords the rector a certain ground for hope. Let us for a moment suppose he is correct in the theory of his rights; what then? Why, simply this: A child cannot be saved unless it is baptized; it cannot be baptized unless the sum of two shillings is paid to the officiating clergyman; ergo, its salvation may be procured for this amount of money.

Poetry.

[For THE INDEX.]

SIXTY-FIVE:
JUNE 14.

"HIS CHILDREN SHALL RISE UP AND CALL HIM BLESSED."

In all the turmoil of life's race,
The press of toil, the cark of care,
The thought of thy dear, loving face
Comes like an inward gush of prayer,
That stills the din,
And quells the sin,
And lifts my soul to purer air.

My Mother—sweetest, holiest name!
I love it more than seraph's song;
First to my infant lips it came,
Last shall it leave my dying tongue!—
To thee I turn,
For thee I yearn,
With thee to seek the Best I long.

For all the best I find within,
The love of God and love of man,
The love of truth and hate of sin,
With thy dear teaching first began;
And now the road
Which thou hast showed,
Patient I tread as best I can.

Peace dwell within thy heart for aye—
A brighter Sun than glows above
Illumes it with the inward day
Of tranquil hope and happy love!
May blessings fill
Thy spirit still,
And slow the lengthening shadows move!

My Mother! Ill our eyes can read
The secret of our hidden fate;
But, not despoiled our human need,
'Tis Love alone that bids us wait.
Ah, Love is just;
We humbly trust
To find our dear ones at the Gate.

1872.

ANTHONY.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending July 20th.—H. Oppenheimer, \$3; J. D. Brand, \$2; Elmer & Phillips, \$3; Isaac Bierman, \$2; Daniel Field, \$4; F. Andrusson, \$2; Wm. A. Froudford, \$2; T. E. Morris, \$2; C. E. Robinson, \$2; R. G. Horr, \$2; A. W. Wright, \$2; Dr. G. A. Lathrop, \$2; Henry Melcher, \$1; Dr. Mosbacher, \$1; Wm. Barrie, \$1; Dr. J. G. Malcom, \$1; Joseph Woolhouse, \$1; Judge S. M. Green, \$1; Dr. John Rex, \$1; Emerson Bentley, \$2; D. Ballantine, \$2; Marc Thane, \$2; J. R. Hawley, \$2; G. W. Topping, \$2; R. E. Parker, \$2; Fitch Purdy, \$2; J. G. Dodge, \$1; Marion Martin, \$2; Eugene Hutchinson, \$1; Louisa Andrews, \$2; Moses Hayden, \$2; J. P. Lindley, \$2; J. B. Neale, \$1; C. M. Weatherby, \$1; Bond & Martin, \$2; H. S. Mowry, \$2; A. H. Manley, \$2; Aberdeen Keith, \$2; J. T. S. Smith, \$4.00; Asa Horr, \$2; Wm. Hutch, \$2; A. Van Der Nulien, \$1; B. G. Arnold, \$2; G. W. L. Smith, \$2; Fay Towley, \$2; E. F. Underwood, \$1.50; W. H. Burr, \$2; Charles Darwin, \$2; Roger Sherman, \$2; J. S. Shaller, \$1; C. A. Day, \$2; Robert Smith, \$2; Parker Pillsbury, \$2; J. C. Delano, \$2; S. W. Norris, \$1; J. B. Byrre, \$2; Aveson News Depot, \$1.00; A. W. Bemis, \$1.00; Parker Pillsbury, \$1; F. R. Razo, \$2; D. McCarthy, \$1; G. Hilling, \$2; Wm. J. Carlton, \$2; Fred. R. Goodrich, \$1; E. G. Barker, \$2; Joe. Smith, \$2; R. S. Olin, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

acceptance of Orthodox opinions, and denies all liberty to vary from them? In short, could anything be clearer than that Protestantism, professing to be Christian and free at the same time, is a house divided against itself, and that Romanism, which professes to be Christian and scoffs through its infallible Pope at all regard for freedom, is the only Christianity which by any possibility could permanently exist?

The unpalatable truth is this, that England and France have drifted, and are daily drifting more and more, away from real Christianity; that in this they do but manifest the true nature of all Protestantism; and that the Protestant road leads straight as an arrow to the negation of all intelligible Christianity, that is, to Free Religion. Wince and squirm as it may, America has got to travel this road. It can never be coaxed or compelled to travel backwards to Rome; it will be driven by an irresistible destiny to travel forwards to Reason. That is the moral of it all. Let us be wise enough to comprehend it.

MORE PETITIONS.

Since our last acknowledgment, the following additional lists of signatures to the remonstrance against the Christian Amendment to the United States Constitution have been received:—

Mr. W. H. H. Brown sends one hundred and twelve names from Redfield, Iowa; Mr. P. W. Fuller, Columbia, South Carolina, forty-one; Mr. A. J. Grover, Earlville, Illinois, forty-five; Mr. John C. Baker, Mechanicsburgh, Ohio, seventy-one.

These lists carry the sum-total of names thus far acknowledged in THE INDEX above THIRTY-FOUR THOUSAND.

Mr. W. P. Wilson, a graduate of the Unitarian Theological School at Meadville, Pa., in the class of 1871, is about to travel in the West for his health and the interests of THE INDEX at the same time. He has preached with much acceptability in many places, and has had exceptional success in organizing radical Sunday Schools. But, finding the air even of Unitarian churches too close for his lungs, he prefers the platform of free religion, as the only one broad enough for live men in these days. We hope that the friends of THE INDEX in the West will improve the opportunity of hearing him speak, and give him aid, comfort, and co-operation in his enterprise. He is authorized to act as our agent in receiving subscriptions, and we commend him to the kindness of our friends with full confidence. His address for the present is Battle Creek, Michigan.

As will be seen on our last page, Miss C. E. Nourse, of Cincinnati, advertises the re-opening of her Family and Day School. We have heard but one opinion in Cincinnati as to the great excellence of this institution, and the rare educational qualifications of the noble lady who conducts it. There are special reasons, which we wish we were at liberty to state, why her school should be generously supported by the liberal public; and we know of none which better deserves such support. We make this note entirely without her knowledge; but we cannot say less, and would gladly say more.

The publishers of THE INDEX have provided for it an entire new supply of brevier type, in which most of the articles are set. The improvement in the general appearance of the paper cannot fail to be noticed.

No real friend of THE INDEX, surely, will consent to be long a "delinquent subscriber;" and no opponent (if any such should chance to find himself among its subscribers) will consent to be under obligation to the enemy. Please examine your mail-tags.

If "I. W." or "J. W." will send his or her real name, an answer will be returned. We cannot print anonymous communications.

There is no greater blessing than serenity. But it is impossible to him who is not at peace with his own conscience.

CANT.

"Cant" is the Latin *cantus*, a song; the English words, canticle, and chant, are from the same root. The choir in an Episcopal church is a canting choir; the priest intoning his litanies is a canter or cantor. The ceaseless, unvarying repetition of the same strains is wearisome; the singer, repetent or ejaculator, delivers the sounds or the words without feeling their significance or considering their sense; he mumbles them, drones them, grinds them out long after he has ceased to be moved by them, or even to believe in them. The canting priest takes snuff between the responses; the canting preacher brings no mind to the recitation of his creed; the canting sectarian hums and snuffles the formularies of his party without thinking or being able to think what they mean. Hence the association of cant with insincerity, hollowness, hypocrisy. Every old song suffers from this danger; the best and deepest songs suffer more than the light and frivolous ones; the songs of faith suffer most of all. Hence cant has a worse name in religion than elsewhere. In fact, religion has about monopolized the word, because religion drones more fearfully than philosophy, science, art, or literature. Religionists drone against each other; there is cant against cant; and this cant against cant, as I heard Mr. Spurgeon say in a sermon, "is the poorest cant that ever was canted."

Our friend—we should say, by courtesy, our contemporary—the *Liberal Christian*, has discovered a new kind of cant, the cant of the people whose burden is the new faith that is to come when Christianity shall have passed away. It is not true that this cant is worse than that of the Methodists and other "evangelicals," but it is "more noisy." Are we so deaf, then, that we have never heard it? Or is the noise in the high-strung, apprehensive ears that are sensitive overmuch to the whispers of dissent? Facts surely do not justify the assertion that the few voices which suggest the possibility of another faith than that professed by any part of Christendom, are strong enough to drown the sonorous and practised organs of Orthodoxy, genuine or spurious. We had not supposed that the moral power of conviction in those few persons was sufficiently recognized to make them dreaded, or that they had sung their song long enough to entitle it to the solemn name of chant, refrain, or burden. To call them canting implies that their song is a very old one—so old that it is sung idly, heedlessly, sleepily, without due appreciation of its meaning: an implication which the technical Christian should not be willing to make, even if it were true, and which is far from being true.

There are people who believe that Christianity is destined in time to pass away. Protestants think that Latin Christianity is doomed. Calvinistic and Lutheran Protestants think that Anglican Christianity holds its ground by a frail tenure. Unitarians boldly predict the decline of Calvinism and Lutheranism. Rationalists have the audacity to prophesy that Unitarian Christianity is not destined to an eternity of terrestrial existence; and thus they gently complete the series of prognostications commenced by the followers of Luther and Calvin, and continued by the disciples of Ware and Channing. The Protestant chant has degenerated into cant; so has the Unitarian; but the burden of the Rationalists is as yet new, comparatively new, at least, having found articulate voice within the generation among ourselves, and never having been taken up by an overwhelming or persistent chorus. It has been the lyric strain of a few, and of those few, it must at the least be said that they sing feelingly and earnestly; their chant is not a drone.

All before them who have prophesied that Christianity was destined to pass away, have ventured to suggest the new religion that was to take its place; naming the faith of Luther, or Calvin, or Wesley, of Campbell, George Fox, or Channing, as the probable successor of the faith preached in the name of Peter and Paul. The Rationalists have in this respect been more modest, confining themselves to general statements, casting out feelers, sketching very broad outlines, fearing to commit themselves to formulas that

must be premature, and to definitions that must be enlarged and altered, and aiming simply at securing for the human mind scope for the exercise of its own faculties.

We submit, therefore, that the *Liberal Christian* has been too quick in its endeavors to classify the Rationalists in the comprehensive order of canters, where they do not at present belong, and we hope that the Rationalists will pardon us for declining in their name the honor of such noble companionship, to which neither the antiquity, the strength, nor the patient rehearsal of their song entitles them.

O. B. F.

A THEOLOGICAL MIRROR.

There is a newspaper in India, published under the auspices of the Brahmo Samaj, called the *Indian Mirror*. In looking over its columns and noting the subjects and tenor of its discussions, I have more than once been struck with the fact of the close resemblance between it and a reformatory religious newspaper in England or America. It seems to be combating essentially the same superstitions, the same theological crudities and absurdities, that are rife in Christendom; so that its name would be very appropriate even if it had been so called because it reflects, in representing the experiences of that pagan land, the religious thought and agitation of this side of the globe. If Christendom will look with unprejudiced eyes into the beliefs and practices of religions called heathen, it will often find its own theology faithfully mirrored there. The Roman Catholic missionaries, when they first came in contact with the Buddhist faith, were so startled with the likeness between its institutions and their own that they could only account for it on the theory that Satan had been there before them, transformed into an "angel of light," and that he had instituted these close and deceitful imitations of the instrumentalities of the true Church in order to lure the poor heathen, if possible, to a deeper doom. But the new light and scholarship of this age are showing that, since all religions are the product of human nature, they all have common elements, and every faith therefore is in some respects the mirror of every other.

The Christian doctrines, for instance, of the Atonement, of Mediatorship, of Incarnation—doctrines that have been held to be the exclusive property of Christianity, made so by special revelation—are now found almost word for word in other religions. The Aztecs believe that Deity, represented in the form of a faultless captive young man and publicly executed with great solemnity, had made atonement for their sins. The old worshippers along the Nile, centuries before the birth of Jesus and long before the time even of Hebrew Abraham, did homage to Osiris, whom they called the "Son" and "Incarnation" of the Supreme, and at whose birth on the earth a loud voice is said to have proclaimed miraculously from the heavens—"The Lord of the world is born!" He was believed to have lived a beneficent life among men,—was called the "Lord of Life," "Eternal Ruler," "Revealer of Truth,"—and finally died, was buried, descended into hell or the abode of the dead, and then ascended again to heaven, where it was believed he remained to receive prayers that were sent through his name, and, as "Judge of the dead," to dispense the rewards of immortal life. This old Egyptian "statement of faith" reads very much like portions of the Athanasian Creed; and perhaps the disputants in the Church of England about the authority of that famous writing will by and by reconcile their differences by both parties coming to believe in a higher antiquity for the creed than either has yet claimed. In Tibet to this day the Grand Lama, or present Emperor, is supposed to be the special Incarnation and Son of God. He is regarded as God's Viceroy on the earth; is believed to be endowed with miraculous powers; is called the "Immaculate," the "Active Creator and Governor of the world," the representative of "the Word that produced the world." This is not *Christian*, but *heathen* theology, though the words sound very familiar. Lamaism is in fact the pagan mirror in which the modern Roman Catholic doctrine of the Papacy may see itself faithfully reflected.

These illustrations might be continued almost

indefinitely. But a special instance of a familiar Christian doctrine re-appearing under forms of belief which Christians condemn as pagan—the instance which suggested this article—has recently come to my attention. *The Christian Weekly*, of New York, has a correspondent in India who gives, in a late number of that paper, an account of a visit made by him to a service of the Brahmo Somaj. He does not criticize the service very much, except that the attendance was very small (in this fact also some Christian congregations may possibly see themselves), and that, while the prayer and the reading-lessons (there was no discourse) “abounded in praise and adoration for God’s manifold mercies,” no mention was made of “our Father’s crowning act of love, in sending his Son to suffer and die for sinners.” In short, these Brahmos appear, like some congregations in Christendom, only to have thanked God for that revelation of Him which had come through Nature and the human mind. But the correspondent closes his letter by repeating the old charge that some of the members of the Brahmo Somaj, though not acknowledging the mediocrity of Christ, make a mediator of their present great leader, Keshub Chunder Sen. He puts it thus:—“His disciples pray to him, sing hymns to him, prostrate themselves before him, and so on. At a public meeting of the Allahabad Somaj, one Babu said, ‘Brethren, if you wish to be saved, come to his feet and take shelter under them; there is no other way.’” Another is represented as praying to him—“Lord, I am a great sinner; how shall I approach the throne of holiness? Do, I beseech you, pray to your Father for me.” They call him “Merciful Lord,” “The Sinner’s Hope,” &c. Now, that there may be some among the more ignorant members of the Brahmo Somaj, just loosed and hardly yet loosed, perhaps, from the bondage of idolatry, who have these sentiments towards such a man as Chunder Sen, is probably not to be denied. The fact at any rate would not be strange. Yet it is evident from this very service which the correspondent reports, and from the published addresses of Chunder Sen and other leaders, that *Brahmoism* does not give any encouragement to this kind of worship of a human instrumentality. It expressly and continually condemns it.

But what is stranger is that this writer does not see in this disposition of some of Chunder Sen’s disciples to worship him, to make a mediator and incarnated deity of him—a disposition particularly Oriental in all ages—a repetition and illustration of the very way in which the worship of Jesus began and the doctrine of his mediatorship and deity originated. He is apparently greatly shocked that these simple Brahmos, not yet fully educated in their own faith, are trying to make a mediator of the man who has really been a new inspiration of life to them, and that they will not accept the “one mediator” in whom he believes. But if he will look a little longer and more carefully at this practice of man-worship in India, the first glimpse of which has so startled and shocked him, he will see in it the faithful mirror of his own doctrine of the mediatorship of “the man Christ Jesus,” and will learn perhaps a new lesson concerning the origin of Christianity. W. J. P.

NOTES FROM THE FIELD.

EDITOR OF THE INDEX:—

My pen or your types said *West*, in the July 13th “Notes,” when *East* was meant. The Woman Suffrage cause has but one newspaper *East*, not *West*, of the Rocky Mountains, and that one in Boston. *West* of the Mountains there are two, neither of which was a Grant organ, by gift or otherwise, when last I saw it.

The *Woodhull & Claflin’s Weekly* is for woman suffrage, good and strong, but not that exclusively; having other aims and objects which it holds equally important, and Presidential candidates of its own.

I have also lately heard of a *Woman’s Journal* in a Southern State—Tennessee, I think; and shall be glad to be assured of its existence and abundant success.

In the same paper I ventured a suggestion or two on what appears to me want of earnestness

in the practical work of Free Religion. Some have said the *Radical* died of too much brain in proportion to other organs, important, if not equally important, to healthy and prolonged existence. I am certain the popular religious [publications] fail to produce any lasting good results through lack of proportional brain culture. I have lately looked over a good deal of the Sunday School literature,—Sunday School Question, Singing and Library books and newspapers. And although I long ago ceased to be surprised at anything, it did almost amaze me to see what trash it served up to young and old, under the name of “religious instruction,” and more especially in the Sunday Schools and Bible Classes.

The most learned and scientific men, even clergymen, have abandoned the old mythologies about a six days’ creation and a seventh day Sabbath; a Garden of Eden; a talking snake; a universal deluge, and a new descent and departure of the human race from Noah and Mount Ararat; with other fables alike absurd and monstrous.

But no corresponding changes are yet made in the matter or methods of religious teaching, either in the pulpits or Sunday Schools. Not much is taught; and a good deal of what is taught on these subjects is palpably untrue. And many ministers know it is untrue. And many scientific men, not clergymen, know it, and are alike silent. They know, and many ministers know, that lies are told and taught as religious truth.

In everything excepting religion, old systems and old opinions are abandoned as new discoveries prove them false. I did, however, meet a man last week who, though living within one hour of Boston, either by railroad or steamboat, and within less than a mile from a railroad track, never yet saw one, nor a train of cars! And yet, as I was told, he is both a healthy and a wealthy man, fond of fields and woods, and is much abroad. But such are his “pumpkin-headed” prejudices, that he will not recognize the existence of railroad nor steamboat except by carefully keeping out of their way.

Now I know no mortal use for such a being, except to illustrate the character and action of the churches, ministers, and scientific men, too, sometimes, in relation to new discoveries and improvements in science, as well as in morals and religion. And I hasten to appropriate him. They stub along in their ancient cow-paths on land, and paddle their old worm-eaten punts on the water, just as though steam had never been born to annihilate space and time, and bear the burdens and do the drudgeries of the world.

And so, as I intimated, the human race is not helped nor taught, as it should and might be, either by its science or religion. And to correct that evil, it seems to me, is a part of the practical work of Free Religion: just as important as to drill and grill on the hopeless problems of the Divine Existence, the Eternity of Matter, or the Mission, Origin or Authorship of Evil in the world. But I must stop in the middle of my story. P. P.

The *Christian Register* continues to make darkness visible in this fashion:—

“So far as any prospect of success is concerned, the Theological Amendment of the Constitution of the United States is dead, but there was an attempt to galvanize the corpse at the Tremont Temple, last Sunday evening. The list of names appended to the call is more remarkable for what it omits than for what it contains. Not to mention the absence of liberal Christians, the most influential Orthodox persons are not to be found. The *Independent* told the truth when it said that ‘the people who are engaged in this so-called reform, are an insignificant minority of the Christian church in this country. A few very respectable men have attached themselves to it; but nine-tenths of the members of the churches are either opposed or indifferent to the whole scheme.’”

The *Register* is like the boy who plants his apple seed in the forenoon and digs it up in the afternoon to find out why it is not an apple-tree. What could be more manifestly an “insignificant minority of the Christian Church in this country” than the Unitarian sect, which the *Register* dutifully sprinkles once a week with its gospel watering-pot?

Wilfulness is will guided by caprice. Firmness is will guided by reason.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errors.
N. B.—Illegibly written articles stand a very poor chance of publication.

THE STURGIS RESOLUTIONS.

DETROIT, Mich., July 12, 1872.

F. E. ABBOT:

My Friend,—I send you the brief resolves passed at the Sturgis Yearly Meeting, in their Free Church.

For three days the house was full, and the last two days more than full, and the interest grew to the close of the ninth session, on Sunday evening, June 16th. Each speaker gave frank expression to his or her views; yet there was no controversy or carping criticism of different opinions; and the conference meetings called out many words of value and interest from the audience. You were expected, and many asked for you until it was learned that it was not possible for you to be present.

Resolved, That we would affirm and emphasize our testimonials of previous years in favor of practical reform, just and equal rights for woman, parity of physical habits, wise control of appetite and passion, and that spiritual culture so essential to character and attainment: that we accept the fact of spirit presence and intercourse as confirmation of the truth of immortality within us, as giving light through the “Gates Ajar,” to cheer and strengthen us in the daily work of our common life; that, while this is the expression of the views of the majority present at this meeting, it is not offered as limiting the freedom or impeaching the judgment of a minority, who may not agree with it in all particulars.

Resolved, That the liquor traffic of to-day is the parent evil of the land, and demands our first and best efforts; and that we look upon the enfranchisement of woman before the law as the hope of the temperance reform.

These resolves were heartily adopted, and the meeting carries weight from its character and numbers. Truly yours,
G. B. STEBBINS.

THE MATERIALIST’S ASSUMPTION.

MR. ABBOT:

Dear Sir,—If in all reasoning something has to be taken for granted, as asserted by Mr. Underwood in *THE INDEX* of July 13, is it less reasonable to assume that matter acts by reason of an intelligent rather than by an unconscious, unintelligent force?

Mr. Underwood says the materialist assumes his own existence and the “reality of an external world.” Does he only thus assume? If he only assumes their existence, what other facts can be proved? Has he any better proof of the existence of matter than he has of the existence of mind or thought? Is not his knowledge of the existence of matter dependent on the existence of mind and its faculty of conscious perception and conception? If not, how otherwise does he know or even assume?

The truth is, sir, I think, that the materialist is as much in error in ignoring the absolute existence of an intelligent force or spirit (manifested not without nor independent of organization, truly) as is the theologian, in ignoring the eternal existence of matter. We know, if we know anything, that matter and force or spirit exist together; but the question of special importance is—Is force intelligent *per se*? Matter is not, certainly.

Again—Is thought matter? This will not be assumed, I presume; if not, are we not as well assured of its existence as of the existence of matter? Why say, then, “we have no acquaintance with, no proof of, anything in the universe save matter?” Truly ever,
K. N.

NOT “UNFAIR.”

HOLYOKE, MASS., July 10, 1872.

EDITOR OF THE INDEX:

Dear Sir,—A week or two since by accident I was looking over the *Banner of Light*, and happened upon an article copied from *THE INDEX*. The editorial comments upon the article seemed to convey the impression that the said article was unfair towards Spiritualism; but to me it seemed very fair. At any rate it coincided with my opinion so much, that I wished to see the paper from which it was copied, and I wrote to the editor of the *Banner* for your address. I shall be pleased to have you send me a copy, and possibly I might like to contribute occasionally to your paper. I have investigated the phenomena called “spiritual manifestations” for fifteen years. I have had to do with nearly all of the prominent mediums; and though I have seen much to interest and to astonish, I have not yet seen sufficient to convince me that those manifestations have a spiritual source—though I would give all I have, or ever expect to have, to be convinced of that fact. Yours,
Yours,

ATHEISTIC MASON.

CAIRO, ILL., June 18, 1872.

MR. EDITOR:—

Our Lodge, as well as many other lodges, has initiated men of known atheistic views. As many atheists have ideas of great controlling principles in the government of the universe which they are willing the superstitious or particular shall call God if they choose, and most of these members have no religion at all, it is plain that the God-idea is of little consequence in the institution. I know many good Masons who are atheists.

Yours truly,

A. MASON.

THE FOG CLEARED AWAY.

MY DEAR MR. ABBOT:

Perceiving in the free religious movement the most progressive phase of religion, it had my heartiest sympathies from its very commencement. Believing, however, that I was more "free," liberal, and advanced, than even the Free Religious Association itself, it received my best wishes, but join it I could not. There were some features in it, as I thought, so repugnant to my views that I could not well affiliate with it. Nearly all the diverse articles written by me which have appeared during the last two years in *THE INDEX* bear the mark of these antagonisms—this sympathy and discord, this agreement and difference.

First of all I disagreed with Free Religion in its form, in its name and character, believing it to be, though confessedly creedless, yet in reality an undefined and, perhaps, undefinable sect. I am, however, I might say instinctively opposed to all sectarian narrowness, illiberality and limitation. Hence I naturally feared its shackles.

Next, it was the word "Religious" in the designation of your Association that had an ugly, ominous look to me. Religion has for me no other definition than Superstition, Prejudice or Illusion. As abstract as the word "God," it is also as undefinable, as meaningless or all-meaning as that word. Nearly every individual delineates to himself some kind of a God; and the influences surrounding him and acting upon him from his cradle to his grave persuade him that this imagined subjective Being has an objective existence, and that to it he and the universe in which he lives owe their existence and preservation, and that therefore his gratitude and allegiance are due to it. From this illusory notion proceed the dreams of his relations and duties to God, and the worship of his omnipotence, wisdom and goodness, or, in other words, Religion.

Now, my dear friend, I being a Materialist or an "Infidel" if you please, you will easily perceive that there were too many and serious objections for me to join the Free Religious Association when it was what it thus appeared to be. It was, therefore, with no slight interest that I watched the result of your and Mr. Potter's proposition to the last Convention, to add the well-known amendments to your Constitution; and it gave me joy to see these amendments carried unanimously. The whole character of the Association was by them changed as by magic. Free Religion is now no longer a sect; no, it has not even the shadow of a sect. God or no God, Religion or no Religion, are now merely individual matters, which do not concern the Association. Its high aims are Progress, Liberalism, Freedom—an enlightened, a redeemed, a saved Humanity—a Universal Brotherhood to realize this noble aspiration—that, sir, is the work of the Association, that is what is meant by "Free Religion."

Now I understand it all! And as I understand it, I can appreciate it, can accept it, can affiliate with it, can help it, can engage in its grand work. *Vive les Amendements!*

Fraternally yours,

MORRIS EINSTEIN.

TITUSVILLE, Pa., July 11, 1872.

[As one of the members of the Free Religious Association, we most cordially welcome Mr. Einstein to it, and believe that in this we speak for all our fellow-members. He makes no change of his opinions, nor do we ask it: he remains "a Materialist or an 'Infidel,'" and sacrifices nothing of his individual freedom to think, speak, or act. He simply joins the Association because it is a brotherhood that earnestly seeks to find the truth, whatever this may be, and to do its utmost for the increase of freedom, knowledge, progress, the highest happiness and the purest virtue of mankind. Such a brotherhood the Association has always been, and as such alone have we valued it; the recently adopted amendment to its Constitution only says plainly what it has always meant. But the practical utility of the new amendment is clearly apparent, when it is seen to remove even an imaginary obstacle to the universality of its fellowship. Now we understand each other; let us cheerfully and hopefully take up our common work with tenfold earnestness!—Ed.]

RELIGIOUS FEELING.

"Le Liberalisme ne sera réellement victorieux de son adversaire, que le jour où il sera autant et plus religieux que lui."—REVUE.

"The short of it is, that religion is in the heart, not in the dry mind."—F. W. NEWMAN.

The above sentiment of an eminent French writer of the present time may be rendered thus:—"The Free Religious movement will never be truly victorious, till the day comes when it shall be as religious as its adversary, and even more so." This idea seems to me worthy of being presented in the above form to the laborers in the cause of free religion. If any deep impression is to be made on the world by the movement they are urging forward, it cannot be effected by merely negative influences. Workmen in any department have got but a short way with their work, when they have merely found out "how not to do it." The great object is to attain positive results; actual growth in the things on which depends individual and general welfare. Now, light is good to promote growth, but heat is equally essential. The human understanding requires for its enlightenment the rays of truth; the emotional nature (which is quite as important a part of us) must be stirred and warmed by that which addresses the feelings. As Professor Newman tersely expresses it:—"The short of it is that Religion is in the heart, not in the dry mind."

What then are we to do about it—we who are wholly emancipated from belief in superstitious fables; who utterly reject the claims of authority and tradition to fetter our free thought; whose faith is circumscribed by the facts and principles which Science, full-orbed, furnishes to the mind? Shall we, having got clear of the old rubbish, proceed with the aid of modern science to construct a new Religion? Such an idea appears to me just about as rational as would be the attempt to construct a new heavens and a new earth, or a new species of man. We might as well try to institute a new sense or a new affection. It cannot be done. Let us rather stick by our nature, and trust the experiences that have rolled out of the heart of the ages, and are still stirring strong as ever in its profoundest depths.

It would seem a waste of time, space and energy, to offer proofs that "the religious faculty" (as Parker terms it) is an essential part of our being. If there are any minds that, after taking a comprehensive view of the world of humanity, looking backwards and around and within, are still indisposed to regard that as a settled question, I must offer one further argument. What but the existence of some powerful, primary intuition impressing the mind can explain the strangest of facts, that there should be at this day a vast majority of pure, noble and reflecting persons who receive, as truths, the absurd fables of Orthodox Christianity? Energy in a false direction proves inherent, essential power; as, for example, the terrible abuses of the hallowed, mutual love of man and woman show the existence and intense nature of the feeling. Happily, in both cases, we have better and holier evidences—the strongest of all evidences, that of experience.

And here we reach the point to which it is the chief object of this article to invite attention. It is the leading doctrine of Mr. Abbot's "Fifty Affirmations," and of the greater number of the luminous writers of *THE INDEX*, that all questions relating to the subject of religion must be brought to the tribunal of Science, whose verdict is final. Whatsoever doctrines may be offered to the judgment of mankind, come from what source they may, it is her high office to give a decision as to their truth or falsehood, from which there can be no appeal. Now, while we admit this lofty claim, in its utmost rigor, we are bound to remember one very important requirement which Science makes before rendering her decision in any case—namely: *all the essential elements of the question must be brought before her tribunal.* Else the verdict is partial and delusive,—is unscientific.

There ought to be some general agreement arrived at regarding the essential elements of religion. Avoiding all metaphysical subtleties, it may be regarded as a settled point that our mental constitution comprises two distinct classes of forces, the intellectual and the emotional, thought and feeling. The one is no more matter of fact than the other. Science must give the proper weight to the normal results of each class, or the conclusions arrived at by her researches cannot stand. For example, mathematics and physics are sciences in which all the elements are capable of being weighed or measured or enumerated. Sociology, politics, morals, and religion are sciences whereof the chief elements are the complex principles in human nature, involving a different class of facts, much more difficult to estimate, but equally real and more elevated.

In the case of religion, the elementary facts are both objective and subjective. Stonehenge, the dolmens and ancient temples, mediæval cathedrals and modern churches speak to the eye, revealing as plainly the workings of a religious element in our nature, as the trilobites and other fossils show the forces which have been at work in changing and forming the solid globe. "The Bibles of the Ages" testify to the same;

and it would be a worthless history of the race that left out the operations of this potent energy.

The internal power of religion, as an individual experience, is a fact not less certain, and far more interesting and important. It is shown and felt in changing the whole condition of our being: bringing light to the mind, clearness and strength to all its faculties, awakening hope, love, and joy, "bringing beauty for ashes and the oil of joy for mourning." The deepest experience of the noblest souls responds to the sentiment of Trench's fine sonnet,—

"Oh, what a change within us one short hour
Spent in His Presence will suffice to make!"

The power of religion on the mind is to be regarded, in the eye of Science, as a great *leading fact*, a fact the grandest and most important in the world. Still there have been and are persons of clear and powerful intellect and of pure life who say:—"It may all be very well for those who have felt the influences described; but we have no such experience; we have not enjoyed any such evidences." My reply is that there have existed quite as large a number of persons, both male and female, who never felt the passion of human love. May the conclusions formed by such abnormal beings, in regard to great practical questions concerning the relation of the sexes, be relied upon, when they leave out the very central fact upon which the question turns?

It is the province of Science to explore the law; Religion demands the Lawgiver, inscrutable though he be. She impresses the conviction that man is never so high as when looking reverently up to something higher. The religious instinct can never be satisfied with any "Worship of Humanity." The soul's relation to its Maker would exist none the less vividly were it alone with him in the universe. The solitary tenant of a desert island, the lonely prisoner in a dungeon, the martyr at the stake, the sufferer on the bed of affliction, the sorrow-burdened, bereaved one, craves something more than the belief that "infinite law and order doth seize and hold him."

It is equally unphilosophical and vain to disparage these normal cravings, as being the creatures of imagination and sentiment. Man has no creative power; the imagination has never created a primary idea or impulse, any more than chemistry has created a simple substance. And as relates to the value and influence of sentiment, they are truly and effectively set forth in these words of Herbert Spencer [Recent Discussions in Science, p. 125]:—

"Ideas do not govern and overthrow the world; the world is governed or overthrown by feelings, to which ideas serve only as guides."

W. H. F.

A TOUCHING INCIDENT.—During one of the most tremendous snowstorms ever witnessed here last winter, writes our Newfoundland correspondent, a poor widow left her home in search of her only son, a boy of sixteen years of age, who had gone out in the morning wood-cutting, with several others. Unable to bear her anxieties, the poor mother rushed out into the blinding snow-drift, hoping to find her boy, and that her feeble arms might in some way help him homeward. After struggling on for several miles, she met the party, who were on their return. By this time she was utterly exhausted and unable to retrace her steps. What was to be done? She sank down in the snow, worn out with fatigue and hunger. The little party of boys were quite unable to bear her among them homeward, and to remain with her would have been certain death to all. It was agreed that they should cover her as well as possible, and return to the village for help. Her son, however, nobly refused to leave his mother, though to remain was in all probability certain death. When the lads gave the alarm in the village, a number of men at the peril of their lives went out to rescue the mother and her son. Their efforts to find them were for several days fruitless. They were finally found under a cliff, frozen to death and locked in one another's arms. "In death they were not divided," for theirs was a "love stronger than death." It would be difficult to find a more touching instance of self-sacrificing affection than this one, taken from the "short and simple annals of the poor."—*Erech.*

LAST CHANCE.—About thirty years ago a minister in Hatfield, Massachusetts, delivered some reproofs in the course of a sermon, which were construed into a personal attack by a regular church-going member of his congregation, and thenceforward that gentleman withheld his presence from the church and his friendship from the preacher. The latter, feeling that he had done no wrong, refrained from making advances, and thus for twenty-five years they wended their separate ways. But at last the skeleton hand of death knocked at the door of the parishioner, and he sent for the minister. The good man hastily obeyed the summons with a solemn delight, as his being thus called showed a mellowing of the heart of the dying man promising reconciliation both with Heaven and himself.

"You sent for me?" he said, as he approached the bed-side.

"Yes," answered the dying man, whose breath was now short and difficult,—"I have but a few—a few hours to live, and I sent—sent for you to say that—that this is your last—your last chance to apologize."—*Investigator.*

The Index.

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VOLUME 3.

TOLEDO, O., AND NEW YORK, AUGUST 3, 1872.

WHOLE No. 136.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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P. H. BATESON, Business Agent.

Romanism and Primitive Christianity.

BY PROF. FRANCIS W. NEWMAN.

TO THE EDITOR OF THE INDEX:

Dear Sir,—In your paper entitled "Romanism the Natural Development of Christianity," you say that you "will be much gratified to learn my views on the real question at issue, and to publish them in THE INDEX." This incites me to write again; otherwise I might have thought, enough had been said by me.

Indeed, I am glad to correct some misapprehensions. With you, I dislike "side-issues" which do not aid to the decision of the main question. You have quite mistaken what I said about *odium theologium*, and I admit that I am to blame for it. I never imagined that you could suppose me to impute *personal* dislike, personal hatred; hence I expressed myself with popular vagueness. The idea of personal odium belongs to a past age: I spoke of dislike to tenets only. One who wishes that men should go to an opposite pole of opinion from him, rather than remain near to him while refusing to agree in his main doctrine, admits into himself what I understand by *odium theologium*. Enough of this.

Next, you drop out of a sentence of mine the word *History*, where I said there was danger lest you dogmatize concerning *History*, as other religionists have dogmatized. Confusion of *History* with *Religion* is my main imputation on Christians. When you introduce into what (I suppose) you mean for Religious utterances certain Historical criticisms on Christianity, I dread the same mistake. I do not, with you, understand by "dogmatize"—assert without reason, i. e., without an attempt to adduce "solid reasons." I understand—to erect into cardinal doctrine. Such a thing Christians do with miracles wrought by and on Jesus; which, if true, are facts of *History*. In support of their dogmas, they advance plenty of what they mean to be proof; so do Romanists in their "Dogmatic Theology;" still I repeat, *History* cannot be Religion.

Allow me also to take the opportunity of remarking that, in the close of the seventh paragraph of my letter to which you have replied, your printer has changed my phrase "approval of the Hierarchy" into "apparel of the Hierarchy," where I was speaking of the Holy Coat of Treves.

Now as to the main question, you mistake in saying—"Professor Newman evidently intends to suggest that the Messianic claim was" [not the original organism of Christianity, but] "a cancer

in the body of Christianity." Nor have I imputed to you, personally, that you "have chosen to select the weak points of good and great men and logically develop these." I only gave an illustration of the principle, that to develop a man's doctrine logically might be a corruption and a great injustice, if imputed to him as his doctrine. You afterwards add:—"Perhaps Professor Newman will not dissent from me, when he perceives the real drift of my reasoning." I will rejoice,—perhaps Mr. Abbot will be confirmed in this judgment, when he reads the following passage from the last chapter of my "Phases of Faith," written probably as early as 1850, and repeated in every edition of the book:—

"The cause of all this [all this mental entanglement] is to be found in the claim of *Messianism for Jesus*. This gave a premium to crooked logic, in order to prove that the prophecies meant what they did not mean and could not mean. This perverted men's notions of right and wrong by imparting factitious value to a literary and historical proposition—*Jesus is the Messiah*, as though that were or could be religion. This gave a merit to credulity, and led pious men to extol it as a brave and noble deed, when any one overpowered the scruples of good sense, and scolded them down as the wisdom of this world which is hostile to God. This put the Christian Church into an essentially false position, by excluding from it in the first century all the men of most powerful and cultivated minds among the Greeks and Romans. This taught Christians to boast of the hostility of the wise and prudent, and in every controversy ensured that the party which had the merit of mortifying reason most signally should be victorious. Hence the downward career of the Church into base superstition was determined and inevitable from her very birth: nor was any improvement possible, until a reconciliation should be effected between Christianity and the cultivated reason which it had slighted and insulted." N. B.—To mortify reason signally, is not, to be logical, in any reasonable sense.

Again, permit me to quote a passage written by me in a tract called "James and Paul," and published in 1869 by my friend Mr. Thomas Scott, of Ramsgate, (p. 33):—"Those who painfully discern the inability of a corrupt multitude to be converted by the preaching of pure morality, or by the severe doctrine of an infinite, omnipresent, perfect, but ever-silent God, are apt to rejoice that a Gospel of love, remorse, gratitude and passion, like that of Paul, should rescue an elect remnant into a high-strung moral and mystical religion: and if Paul's doctrine or John's doctrine be TRUE, joy at its propagation is most just. But Truth, when vitiated, surely revenges itself upon us. When error is consecrated, truth becomes Heresy; and then, the deeper the fervor of the votary, the harder it is to be truthful or to be just towards opponents. A pernicious premium is given to whatever will prop up and glorify the False Creed; hence the forgeries called Pious Frauds have a splendid opportunity. Every mathematician knows that, with one falsehood in the basis, the more active and logical the mind, so much the more overshadowing is the fabric of error; and in an organized church, nothing can hinder the growth of Priestcraft and Ambition, if a creed has to be somehow maintained which intelligent discussion will undermine. Long before ambition brings forth its natural fruit,—injustice, cruelty, and winking at every vice,—inevitable discord follows the consecration of error, however plausible and amiable: and, as James insists, 'Where envying and strife is, there is confusion and every evil work.' Born in a hurricane of dissonant doctrines, Christianity has never attained a show of unity but by violent ejection or slaughter of opponents. Anathema on Opinion, as we have seen, was in vain forbidden and deplored by the first Bishop of Jerusalem, himself an apostle. 'Earthly, animal and devilish wisdom' prevailed."

Hereby you will see that I agree with you in regarding the confession that Jesus was the Messiah as fundamental, as false, and as fatal to the religion. I am as fundamentally opposed to it as you, or any Jew. With you, I rest on the "genetic connection" [of events] "rather than on partial analyses or textual criticisms;" though we have to refer to textual criticism in order to ascertain what is meant by the Hebrew Messiah. If I were to say that Christianity is only at length

understood in this century, I should merely mean that the nineteenth century has so improved literary criticism, as first to discover certain Christian forgeries perpetrated in the second century, which have deceived "the great intellects of Christian history" almost ever since; just as other forgeries, which Protestants stigmatized as Papal, imposed on the Christian world for many centuries. To me it is clear that Paul brought in a new Gospel, different from that of James, who held the doctrine of Jesus. I may be wrong, but I do not understand what absurdity you can find in such an opinion.

Wherein, then, lies our cardinal difference about this (strictly historical) matter? I believe, herein. You regard a *natural* development to be identical with a *necessary* development; I do not. You regard Romanism to be developed by a correct logic from the Messianic idea; I regard it to have been developed, not from the simple Messianic idea at all, but from the fourth gospel, and texts of Paul and of the Old Testament, and very largely by a whimsical and barbarous logic. In the controversy of the Protestant against the Catholic, I believe the Protestant to have immeasurably the advantage of logic, even when he accepts all the doctrines of the Reformation; you seem to me to think the contrary. I think it unprofitable to go farther into the details of your paper; but I must add that in the growth of the Papal system I ascribe immense effects to the decay of the huge Roman empire, with which public spirit, morals and intellect decayed. I believe that Christianity could do nothing but either die, or survive and sink into superstition: but the particular form of the superstition depended on external facts,—first, on the philosophies and traditions and legends then afloat,—secondly, on special forgeries,—thirdly, and in the case of the Papacy above all, on the break-up or senility of the temporal power. Every historical development must be a *natural* development. All that I deny is, that Romanism is a logical, that is, a just, reasonable development, from the primitive Christianity.

FRANCIS W. NEWMAN.

[The sentence to which Prof. Newman refers above, at the beginning of his third paragraph, was printed as follows in THE INDEX for May 4:—"I agree substantially, and in all that is properly religious; but I do not agree in all that is historical and critical, concerning which I think there is danger that you may dogmatize, as in the past other religionists have dogmatized." It will be perceived by our honored correspondent, on a second examination, that the words—"all that is historical and critical"—contain essentially what he thinks was "dropped out;" and that the insertion of the words "concerning History," which he supposes to have been omitted, would destroy both the sense and the construction of the entire sentence. As a matter of fact, a fresh comparison of the printed sentence with the original manuscript shows that there was no omission. We regret that the misprint "apparel" for "approval" should have occurred.

We will not venture to prolong a discussion which Prof. Newman considers "unprofitable;" but we must quite earnestly disclaim the imperitance of finding "absurdity" in any opinion entertained by one we so sincerely esteem—above all in the opinion that "Paul brought in a new gospel different from that of James, who held the doctrine of Jesus." In fact, this opinion is also our own, provided the "difference" referred to is not regarded as absolute. The simple, crude Messianic idea, as contained in the synoptic gospels and the epistle of James, was, as we conceive, matured by a simple process of growth into the Pauline doctrine of the pre-existent Son; later into the "Johannine" doctrine of the incarnate Logos; and later still into the Athanasian doctrine of the Triune God. The gospels of James and of Paul differed as the seed differs

from the half-grown plant; for, although James does not directly argue to prove that "Jesus is the Christ," the belief that he is the Christ crops out perpetually, as in chapter V, verse 7:—"Be patient, therefore, brethren, unto the coming of the Lord,"—and again in verse 8:—"For the coming of the Lord draweth nigh." If, then, Romanism is directly derived from the teachings of Paul and the fourth gospel, and these are the legitimate ripening of the Messianic teachings of Jesus, James and the synoptics, we do not see how it can be denied that Romanism is a logical derivative from primitive Christianity itself.

May we add one word more? The Protestant has indeed "immeasurably the advantage" in all respects over the Catholic, so long as he argues from the premises of natural reason or free thought; but the moment he argues from Christian premises, even those of primitive Christianity, he entangles himself in contradictions without end. The Catholic argues from the principle of authority, in the most logical form in which it can co-exist with thought at all; and although he cannot defend himself against bold and consistent rationalism, he can most vigorously and effectively defend himself against half-rationalistic, half-Christian Protestantism.

But we apologize for having pursued the subject so far, trusting that one who loves the truth like Prof. Newman will pardon something to one who also loves it.—E.R.]

THE POOR CHILDREN'S PICNIC.

[From the New York Times.]

So they halted patiently within the shadow of the great walls of the iron factories close to the pier. The little girls stood quietly, showing their delight only in their faces, but the boys were irrepressible. They were boiling in their skins with rapture, and performed perpetual fandangoes of the most frenzied description, illustrative of their feelings. There was a great contrast between their appearance and the trim show of the girls. Anxious mothers had toiled half the night to wash and iron the frocks, and had certainly spent a few quarters for ribbons and hats, so that their little girls might look as well as other little girls. But the boys were, for the most part, ragged little urchins, bare-headed, bare-footed, with indescribable shirts and pantaloons. If anybody looked at them, they immediately grinned a broad grin, and showed their tickets. Boys would suddenly recognize other boys: "Hello, Slimsey! Has yer got wun?" "Corse I have," would be the rejoinder, and then they would grab each other in a state of rejoicing that could only find vent in bodily exertion, and would wrestle until one or both would come to the ground. Many of these were from the Boys' Lodging-house, on Rivington street, and others were picked up in the streets by the reporters of the Times and by teachers working with the Children's Aid Society.

When the word was passed to the children to enter the barge, there was no pushing nor crowding, though the impatient boys clambered like cats up the timbers, and would not wait for the slower process by the gangway. In a very few minutes over eight hundred happy little ones were on board, nine-tenths ascending immediately to the upper tier. The band struck up a lively air, and the youngsters in their glee commenced capering about the deck in every direction, tumbling up against each other, falling down and picking themselves up again, as if a bruise were a matter of course and not to be thought of on so joyous an occasion. "Hey, Johnnie, ain't this prime?" shouted a ragged little news-vender in a blue shirt and canvas pants to his partner. "You bet, Shorty," was the succinct reply. Little girls came to their teachers with their eyes brimming with tears, and said repeatedly, "Oh Miss—, I am so happy!" It seemed as if their little hearts were bursting at the expanse of happiness opening before them. . . . The day was delightful. The sky was exquisitely blue, and golden clouds in grand and fantastic shapes relieved its splendor. Soft breezes, like kisses from heaven, played through the open timbers of the barge and fanned caressingly the excited little cheeks. Every object was a source of amusement and delight. When they came to Blackwell's Island, the place was recognized, and shouts testified to the fact. Immediately they all rushed over to that side, and began to cheer as they saw the convicts working stolidly at the stone works. Many of these looked up but made no sign; but there were others whose hearts had not been quite hardened by vice and crime, and who were touched by the sight of the children. They waved their hands and shouted "good luck," and it may be that the glow which animated their hearts then and warmed them with unselfish sympathy, shall be to them in the future a germ of better things, and a dawning of brighter days. As the barge passed the work-

house, the children sang a hymn full of shrill sweetness and tender, unconscious pathos, which brought moisture to the eyes of the adults who accompanied them. Then as the barge sailed proudly on and entered the open passages of the sound, the band struck up again a gliding waltz tune, and the children from German schools were seen revolving round the deck with the utmost animation.

They were in the height of their enjoyment when the tug gave a whistle of triumph and brought the barge alongside the pier at Oriental Park.

The sandwiches and cakes were now in requisition again, and each child was furnished with three sandwiches and some cake, and then allowed to land. Then what a scene of rejoicing ensued! The little girls rushed pell-mell into the grove, and, seating themselves under the maple and shading trees, began to chatter and munch with equal rapidity. Not so the boys. With whoops and yells and roars of ecstasy, they charged upon the beach, deposited their provisions on rocks, stripped off their rags, and in a trice were striking through the cool green waves with the most delightful abandon. Half an hour was allowed for rest and refreshments, and then the teachers led the way to the dancing stand, where the band had already stationed itself. Many of the children did not want to dance, but the German children seemed to think that picnics and dancing were synonymous terms. So they went at it with enthusiasm. But by far the greater number preferred the grove and the fragrance which the trees emitted. Here they enjoyed themselves according to their taste.

At half-past three o'clock the whistle of the steamer sounded, and, obedient to a degree, the girls left their games, the boys their clammering, and the bathers, with regret, deserted the cool water. As they entered in single file, every one received a glass of deliciously iced lemonade, which evidently went down good, if one may judge from the expression on the youngsters' faces. Half an hour afterward the barge started on its homeward way with every child on board, and all in the highest possible spirits. Then the ice-cream came into requisition, and a sauciful was administered to each. It was a funny sight to see them eating it, for some had never used spoons in their lives, being accustomed to lick it out of the cups of the Chinese venders with their tongues. They tried the spoons, however, at first, imitating very awkwardly the style of those around them, but finding that they were making but little progress, they tackled the saucers in the usual way. . . . In the midst of the joyous riot the boat arrived at its dock, and with sorrowful faces the children trooped out upon the pier. . . . As they disappeared in the distance, some wending their way down one avenue and some another, it was pleasant to reflect that a ray of real human love had penetrated their poor tenement homes, and that the result must be for the good both of those who received and those who gave. Children who have even once been face to face with lovely Nature will not forget her radiant form, and will, in many a little effort at cleanliness and many a striving after better things, show their appreciation.

"REFORM" IN THE CHURCH.

[From the New York Nation.]

We do not propose to discuss the facts of fraud and mismanagement in the Methodist Book Concern brought to light by Dr. Lanahan. They are pretty well understood by the public. The charges have been in the main sustained by the committee appointed to examine them, and the report of the committee has been unanimously adopted by the governing council of the Methodist church, lately sitting in Brooklyn. The conviction of the persons accused by Dr. Lanahan is, of course, his own vindication. We wish now to consider the great inconsistency between the action of the Conference on these charges and their treatment of Dr. Lanahan. The accusations may or may not have been true; but, if true, it was certainly their duty not only to continue him in office, but to express in some way their sense of the distinguished services he had rendered them. As the case stands, we see that it is a warning to rogues, but we see also that it is quite as much of a warning to reformers. There is no other man known to us who has stood quite in the position of Dr. Lanahan. He has made a most gallant and unselfish attack upon roguery, and has fought a bitter fight against great odds. It has been a thankless battle all along. The wicked city of New York tried Mayor Hall for failing to do what Dr. Lanahan did; the authorities of the Methodist church have tried Dr. Lanahan for doing what Mayor Hall failed to do. We have watched with some interest to see whether the one practical reformer of his day would "find virtue his own reward," or "look for his recompense hereafter," or would receive some tangible mark of approval and gratitude. We were doubtful of our power to punish knaves, but we did think we might praise and reward a public servant. The Conference has done itself credit by an investigation of the case which we presume to have been a thorough one, but it omitted

to distinguish Dr. Lanahan in any way: he was not re-elected; his services, so far as we can see, were ignored.

Dr. Lanahan, it will be remembered, entered upon his office in June, 1868, and discovered the condition of the Concern during the first six months of his administration. In November, 1869, he laid the facts before the Book Committee of the Methodist church at their annual meeting. After investigation, the Book Committee decided that there had been "great mismanagement" and "serious losses." The Book Committee again met in January, 1870, and reversed its former decision, asserting that there had been no frauds, no mismanagement, no losses, proved. From this time on the man really upon trial was neither Porter nor Hoffman nor Goodenough, who were charged with malfeasance, but Dr. Lanahan. Goodenough sued him for slander, and Lanahan asked leave of Dr. Carlton to take the books into court. This was refused him, and he then proceeded to obtain them through his counsel. For this he was tried by the Book Committee, and removed from office, but was saved from ejection by the action of one of the bishops, who had the right of veto. The *Church Journal*, of which he was the junior publisher, was of course used in sustaining the opinions of the editor and senior publisher, and he was not permitted to present his own case in its columns. The Methodist clergy all over the country came to think Dr. Lanahan a disturber of the peace. In that opinion they assembled at Brooklyn; but so soon as he had opportunity to speak, they found his case so strong that they were obliged to weigh and consider it. The charges, as we have stated, were referred to a special committee, which sustained them, and the report of this committee was unanimously adopted by the Conference. A ballot for book agents was then held, and Dr. Lanahan was nominated, but withdrew his name. Had he consented to run, there was no possibility of his election. Dr. Carlton was an able business man, and for that reason was long retained in his position; yet the frauds which Dr. Lanahan had brought to light in the first six months of his administration had gone on under his eyes for years. The failure to censure him cannot be justified, but it may be easily explained; it is only another symptom of the uneducated virtue, the lax sense of duty, and the enervated justice of the community: "Oh! no, we won't censure him; it would make him unhappy."

The reasons assigned by members of the Conference for not re-electing Dr. Lanahan are worth study. They are that his charges have been extravagant and his general behavior "violent." He has been, it is said, "too violent for his own good;" his conduct has been "impolitic, to say the least," and so on. These phrases explain the spirit in which the whole investigation into these frauds has been carried on, and the nature of the difficulties with which Dr. Lanahan has had to contend. As we pointed out when we commented on this matter over a year ago, the feeling which his charges have excited in the body seems to have been not so much horror or disgust or anxiety to learn whether they were true, as grief and indignation over the "scandal" they were sure to cause; and Dr. Lanahan has evidently, from first to last, been judged not as an investigator, but as a stirrer-up of strife. In fact, it is impossible for anybody who has followed the history of the affair from the beginning to resist the conclusion that the ideal church of most of those who have taken part in these proceedings is not a church of unquestioned purity, but a church in which there is no dissension, and that they would rather bear with the thefts, frauds, false entries, and erasures in the Book Concern, than with the violence and uproar attendant on bringing them to light. We venture to say that nothing more discouraging has turned up in "politics" within the last five years, and this is saying a good deal. For it must be remembered that the Methodist church is the one Protestant denomination in this country and in England which can be said to retain any firm hold on what is called the masses. It is the only Protestant denomination which, in any country, enters into anything like real competition with the Church of Rome in bringing religion home to the common run of men as a rule of daily conduct. It is said to muster over 12,000,000 members, and it grows apace. The spirit by which such a body is animated is, in our day, of the last importance. It must, of course, have its vices, like all organizations made up of men, but it is rather disheartening to find that they are the very vices of the society which it is expected to reform.

The great vice of our time is not licentiousness, as was that of ancient Rome, or highway robbery, as that of the Middle Ages. It is simply cheating and stealing, and the necessary accompaniment of lying. The business world is acknowledged to be in a bad way in this particular field of iniquity; and if we are not mistaken, the weakness, base compliances, rascalities and frauds of business men are a favorite pulp topic at Christmas, Thanksgiving, and other great Christian feasts and anniversaries. One would, therefore, naturally expect that when the Church undertook to do business—that is, to buy and sell and manufacture commodities—it would do it in a way that would furnish business men with a model. The Catholic church has, of late years at

least, been on this point purely itself. It gets money in some queer ways, but its accounts will bear examination. The quarters of the servant girls go where they were intended to go without sticking to anybody's palms. Doubtless rogues sometimes turn up among the administrators, but they disappear under swift and savage condemnation. There is a careful avoidance of scandal and a prodigious mystery about the machinery, but there is no tenderness for a thief. People thought they might expect the same spirit from the Methodists, but they have been disappointed. The Church went into business in the Book Concern, and achieved a prodigious success, but Satan got hold of the books, and falsified the entries, stole goods and sold them on his own account, pocketed commissions to which he was not entitled, and, in fact, reproduced on a small scale the very operations he was carrying on in the City Hall. When Dr. Lanahan got in, he found him out and collared him, and was trying to drag him to the police-station, but the old culprit was actually able to get the clergy and laity about him, persuade them not to examine his books or the contents of his bag, and to give his accuser into custody on a charge of brawling and disorderly conduct.

ADAM'S PENITENCE.

[From "Legends of the Patriarchs and Prophets," by S. Baring-Gould, pp. 40-49.]

The story of Adam's penitence as told by Tabori is as follows:—

The moment that Adam fell out of Paradise and touched the ground on the mountains in the centre of Ceylon, he understood in all its magnitude the greatness of his loss and his sin. He remained stupefied with his face on the earth, and did not raise it, but allowed his tears to flow upon and soak into the soil. For a hundred years he remained in this position, and his tears formed a stream which rolled down the mountain, which still flows from Adam's Peak in the island of Ceylon, and gives their virtue to the healing plants and fragrant trees which there flourish, and are exported for medicinal purposes.

When a hundred years had elapsed, God had compassion on Adam, and sent Gabriel to him, who said, "God salutes thee, O Adam! and he bids me say to thee, Did I not create thee out of the earth by my will? Did I not give thee Paradise to be thine abode? Why these tears and sighs?"

Adam replied, "How shall I not weep, and how shall I abstain from sighing? Have I not lost the protection of God, and have I not disobeyed his will?"

Gabriel said, "Do not afflict thyself. Recite the words I shall teach thee, and God will grant thee repentance which he will accept, as it is written in the Koran, 'Adam learnt of his Lord words; and the Lord returned to him, for he is merciful and he returns.' Adam recited these words, and in the joy he felt at the prospect of finding mercy, he wept, and his joyous tears watered the earth, and from them sprang up the narcissus and the ox-eye.

Then said Adam to Gabriel, "What shall I now do?"

And Gabriel gave to Adam wheat-grains from out of Paradise, the fruit of the Forbidden Tree, and he bade him sow it, and he said, "This shall be thy food in future."

Afterwards Gabriel taught Adam to draw iron out of the rock, and to make instruments of husbandry. And all that Adam sowed sprang up in the self-same hour that it was sown, for the blessing of God was upon it. And Adam reaped and thrashed and winnowed. Then Gabriel bade him take two stones from the mountain, and he taught him with them to grind the corn; and when he had made flour, he said to the angel, "Shall I eat now?" But Gabriel answered, "Not so;" and he showed him how to build an oven of iron. It was from this oven that the water of the deluge at Kofa flowed. He taught him also to make dough and to bake.

But Adam was hungry, and he said, "Let me eat now," and the angel stayed him, and answered, "Tarry till the bread be cold and stale." But he would not, but ate. Therefore he suffered from pain in his belly. Next, Gabriel by the command of Allah brought out of Eden the ox and fruit; of these latter there were ten kinds whose exterior was edible, but whose insides were useless to eat, such as the apricot, the peach and the date. And there were three that could not be eaten anyhow. Then he brought ten more whose insides and outsides might be eaten, such as the grape, the fig and the apple. Said Gabriel to Adam, "Now these," and he sowed them. These are the trees that the angel brought out of Paradise.

Now Adam was all alone on the peak in the midst of Ceylon, and his head was in the first heaven. The sun burnt him so that all his hair fell off; and God, in compassion, bade Gabriel pass his wing over Adam's head, and Adam thereupon shrank to the height of sixty cubits. And then he could no longer hear the voices of the angels in heaven, and he was sore distressed.

"Then God said to him, I have made this world thy prison, but I send to thee out of heaven a house of rubies, in order that thou mayest enter

in and walk round it, and therein find repose of thy heart."

Thereupon out of heaven descended "the visit-house," and it was placed where now stands the temple of Mecca. The black stone which is there was originally white and shining. It was placed in the ruby house. Whosoever looked in that direction from ten parasangs off, could see the light of that house shining like a fire up to heaven, and in the midst of that red light shone the white stone like a star.

Afterwards, Gabriel conducted Adam to that house that he might go in procession around it. All the places where his foot was planted became verdant oases, with rivers of water and many flowers and trees, but all the tract between was barren.

Gabriel taught Adam how to make the pilgrimage; and if any one now goes there without knowing the ceremonies, he needs a guide.

Then Adam met with Eve again, and they rejoiced together; and she went back with him to Ceylon. Now at that time there was in the world no other pair than Adam and Eve, and no other house than the mansion of rubies.

Now Eblis had made his prayer to Allah that he might be allowed to live till Israel should sound the last trumpet. And he asked this because those who are alive when that trumpet sounds shall not die any more, for Death will be brought in, in the shape of a sheep, and will be slaughtered; and when Death is slaughtered, no one will be able to die.

And God said, "I give thee the time till all creatures must die."

Then Eblis said, "Just as thou didst turn me out of the right way, so shall I pervert those whom thou hast made." Satan went to man and said to him, "God has driven me out of Paradise, never to return there, and he has taken from me the sovereignty of this world to give it to thee. Why should we not be friends and associate together, and I can advise thee about thy concerns?"

And Adam thought to himself, "I must be the companion of this one, but I will make use of him." So he suffered him to be his comrade.

The first act of treachery he did was this.

Every child Adam had by Eve died when born. Eve became pregnant for the fourth time, and Eblis said to Adam, "I believe this child will be good looking and will live."

"I am of the same opinion," answered Adam.

"If my prophecy turns out right," said the Evil One, "give the child to me."

"I will give it," said Adam.

Now the child when born was very fair to look upon, and Adam, though he repented of his rash promise, did not venture to break his word; so he gave the child to Eblis, that is to say, he named it Abd-el-Hareth, or Servant of Hareth, instead of Abd-Allah, servant of God. And after living two years it died.

Thus Satan became an associate in the affairs of men.

THE TWO CAMPS.

Referring to Prince Bismarck's warfare on the Jesuits, the Brooklyn Catholic Review of July 27 says:—

That it looks to the impartial observer very like persecution on religious grounds, we call Professor Beesly, the English positivist, to witness. He has been writing a letter to the Fortnightly Review on the Galway judgment, and we extract a suggestive paragraph:—

"It is a strange spectacle, this Catholic Church in its decrepitude, still strong, because it is the only Spiritual Power worth counting in Europe; so strong within its own domain that its enemies have no confidence that they can beat it there, but have recourse to violent repressions. The Galway judgment, the expulsion of the Jesuits from Germany, the shooting of Archbishop Darboy, all manifestations of modern Liberalism in its various hues, are so many confessions of moral defeat. The governments which aim blows at Catholicism with one hand, while they subsidize it with the other, that it may help them to keep down the discontented masses, make the plainest confessions of weakness. Yet the extreme wing of Liberalism, when it is not content with 'abolishing the budget ecclesiastique,' and the exemption of priests from military service, but avows its intention to prohibit them from taking any part in the instruction of youth—does it show any confidence in its own strength? The truth is that Mr. Justice Keogh and the English press, Prince Bismarck and the German Liberals, Felix Pyat and the Père Duchesne, are all in the same boat, pulling oars, indeed, of different length and sweep, but in very tolerable time."

It is not alone, however, the German Liberals, Prince Bismarck, the Communists, and our friends of the Sects, who would like to try their hands at a little persecution of the Church of God. How long is it since Professor Huxley, the positivist, warned a Maynooth professor that the contest between the Church and modern science would yet be fought out in the streets? And it is but very recently that the German scientist, Professor Virchow, was calling on the govern-

ments to attack the Roman Church in the interests of science. The devil is not over particular about his raw recruits—he would as lief have them smell of the laboratory as of the Presbyterian conventicles. And as for us, it is anything but disheartening to see the two camps get into fighting array. The Church was never more united, never more powerful, never more certain of the issue of the battle, nor filled with a more profound pity for her antagonists.

The Positivists of New York, more faithful to the religious system of Comte than its European representatives, have determined to observe the four great festivals of the year occurring at the equinoxes and solstices, which they claim are observed in some form or other in all previous religious beliefs. Their Easter celebration was held at a private residence, and culminated with the presentation to the hostess of a "wonderful bouquet," which was a floral attempt to represent the historic evolution of the human race. Green shrubs at the base represented the grossness of ancient Fetishism, and crowning all was the pure white of camellias, tuberoses and immortelles, which was explained as expressing, like the interblended rays of a prism producing white light, that all previous rays of religion are embodied in the pure light of scientific positivism.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICE.

Cash Receipts for the week ending July 27th.—G. B. McClellan, \$2; W. H. Deane, \$2; Jno. Baker, \$1; D. C. Spalding, \$1; P. W. Crutland, \$1; Dr. C. Bradley, \$1; J. A. Walter, \$1; Beckel House, \$2; James Dadds, \$2; J. F. Mayer, \$2; Jno. Edmondson, \$2; Geo. Dile, \$2; H. S. Morey, \$1; C. A. Gooden, \$1; Samuel Davis, \$1; Wm. H. Allen, \$1; A. V. V. \$1; F. W. Friedrich, \$2; John M. Salm, \$1; E. A. Walker, \$1; S. L. Decker, \$1; Butler House, \$1; Jacob Troutman, \$2; Jas. R. Campbell, \$1; J. B. Cornell, \$1; Dr. C. M. \$1; Geo. R. Elliott, \$2; Knoll Hill, \$1; Aug. Baval, \$1; Fred. Miller, \$1; Chas. Hedenwick, \$1; Chas. Reisman, \$1; Dr. M. Bauer, \$1; Louisville Hotel, \$2; C. T. Pfaff, \$1; B. Stranes, \$2; Joseph Guntersheimer, \$1; D. J. Davison, \$1; D. V. Ball, \$2; T. W. Palmer, \$2; H. B. Brown, \$2; H. Smith, \$2; Fairchild Farran, \$2; E. Maitland Waddell, \$2; J. G. Malcolm, \$2; Sumner Goodman, \$2; D. McAllister, \$2; H. G. H. Blake, \$1; James McKendee, \$2; Mrs. H. B. Beckwith, \$2; C. L. Roberts, \$1; Luther Sickerson, \$1; A. B. Swain, \$1; M. G. House, \$2; Thomas Davis, \$2; S. H. Emory, \$2; Val. Ludwig, \$2; J. C. Allen, \$1; John Meisell, \$2; Charles S. Owens, \$2; J. S. Thompson, \$2; Alfred H. Portridge, \$2; A. A. Knight, \$2; M. P. Hanchett, \$2; Mrs. Oliver Wallace, \$2; S. J. Putnam, \$2; Gust. Zeebeck, \$2; J. Jordan, \$2; C. Thomas Yoncoski, \$2; Delano Patrick, \$2; Morris Einarson, \$2; S. H. Handman, \$2; S. Cramer, \$2; Geo. W. Jones, \$2; Milan Bouley, \$2; Mrs. B. C. Harrison, \$2; J. P. Harlow, \$2; W. S. George, \$2; S. H. Koper, \$2; \$1; H. Brohl, \$1; C. B. Lusk, \$2; Wm. Newman, \$2; Geo. Thornton, \$1; T. C. Sanders, \$2; P. A. Bonham, \$1; Wm. M. Chover, \$1; Alex. A. Balle, \$2; Nat. Burgess, \$2; Robert A. McKenstry, \$1.10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittance acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX, which are not sent down with it, if of small amount, be otherwise filled to the same amount without further notice. N. B.—If your INDEX is payable in advance, its friends should not be offended if the papers stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—If your INDEX mail-tag is not changed within three weeks after receiving your subscription, please notify us immediately. But do not write before the expiration of this time.

N. B.—In case of any error in your mail-tag, always state the post-office at which the paper is received, and also the issue just as it is now printed. Then state any desired corrections.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on New York. Cheques on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

RECEIVED.

SING SONG. A Nursery Rhyme Book. By CHRISTINA G. ROBERTS. With One Hundred and Twenty Illustrations by ARTHUR HUGHES. Engraved by the brothers DALZIEL. Boston: ROBERTS BROTHERS. 1878.

THE PICTURE OF THE WAY. A Study on the Lives of Sterling and Maurice. By MORRIS D. CONWAY, Author of "The Barward Pilgrimage." Printed for the Author: 11, South Place, Finsbury.

FIVE SERMONS BY THE REV. CHARLES VOYSEY, B.A., on "The Influence of Dogma upon Religion," "The Ascension," "The Necessity of Destructive Teaching," "A Challenge:—What is Christianity?" "What is our Religion?" London: J. Low, Printer and Binder, 20 Gutter St., Chancery Lane.

A HISTORY OF THE TOWN OF AMES, Story County, Iowa, together with a brief Description of the Surrounding Country, and the Iowa State Agricultural College, located at Ames. By C. E. TURNER, Esq. Ames, Iowa: AMES INTELLIGENCER. 1871.

THE ALDINE FOR AUGUST. JAMES E. SUTTON & Co., 22 Liberty St., New York. \$5.00 a year.

LIPPINCOTT'S MAGAZINE for August. J. B. LIPPINCOTT & Co., Philadelphia. \$4.00 a year.

THE HERALD OF HEALTH for August. New York: WOOD & HOLBROOK, 18 and 16 Light St. \$3.00 a year.

THE SCHOOL LABORATORY OF PHYSICAL SCIENCES. Vol. II. No. 1. Iowa City, Iowa: GRIGGS, WATSON & DAY, Davenport. \$1.00 a year.

STAKES EACH \$100

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The Index.

AUGUST 3, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 88, Toledo, Ohio."

EMANCIPATE SUNDAY!

A case of petty persecution for infraction of the Sunday law in Brookline, Massachusetts, which has already been briefly mentioned in these columns [THE INDEX for June 16, page 191], has led to the publication of a pamphlet by Mr. William I. Bowditch, a highly respected citizen of the place, containing a cool and dispassionate exposure of the disgrace thus cast upon the town and the State. From this pamphlet it appears, original documents being cited in evidence, that on Sunday, May 12, Mr. George J. Walther assisted his wife in transferring a passion-flower from a small pot into a large one; and that, having screwed a hook into a water-spout for the purpose, he was just about hanging up the vine, when a policeman, B. C. Clark, threatened to arrest him for a violation of the Sunday law if he did not stop. Mr. Walther stopped at once, expressing, however, an intention to test the matter after consultation with a lawyer. The policeman next day complained of him to a magistrate, obtained a warrant for his arrest, and obliged him to appear before Trial Justice C. H. Drew, who fined him \$2.00 and costs, amounting to \$3.95—the policeman's share being \$1.60. From this judgment Mr. Walther appealed.

These irritating proceedings naturally excited the indignation of the fellow-citizens of the victim; and a petition signed by eighteen of the most influential of them was presented by Mr. Bowditch to the Selectmen of Brookline, together with a circumstantial statement by himself of the whole matter. These petitioners requested the town authorities to see that the fine and costs should be paid by the town itself, or to assess them upon the petitioners; to stay the proceedings where they were; and to forbid the police for the future to make any further voluntary complaints on account of infraction of the Sunday law. To this petition the Selectmen returned answer by the Town Clerk, a few days later, that they had "voted that it is inexpedient to take any action on the subject."

"Have, then, the people of this town," inquires Mr. Bowditch, "no right quietly to care for their flowers and plants on Sunday, without rendering themselves liable to arrest at the mere whim and pleasure of any police officer who may please to pass his Sunday in prying out minute and harmless causes of complaint for violation of an obsolete law? Is it important for us to tax ourselves so heavily to support a town police for the sake of imposing an odious yoke upon our own necks? We claim the right to be free from any such meddlesome interference from our own officers." He then proceeds to argue, and to prove conclusively from the State statutes, that the Selectmen have full legal power to forbid the police thus to make complaints for violations of the Sunday law, on penalty of immediate dismissal from their office; and he not unambiguously hints that the public sentiment of the community will yet compel them to adopt this course.

While, however, we fully and unreservedly sympathize with the resolution not to submit to such tyranny, none the less infamous for being petty, we respectfully dissent from the implied suggestion that the prohibitory action recommended to the Selectmen would be an adequate remedy for the evil.

In the first place, we might not ourself feel justified, were we one of the Selectmen, in instructing the town police to enforce *some* of the State laws, and systematically to neglect the enforcement of *others*. Such discretionary power is not lodged—at least ought not to be lodged—in

the Selectmen's hands. It might be very dangerously abused; and although Mr. Bowditch proves incontrovertibly that the Selectmen might do as he suggests without technically violating the statutes of the State, still, on broader grounds, a conscientious Selectman might very properly decline to exercise the power of thus practically repealing a State law.

The real evil lies further back, in the Sunday law itself. The only radical reform must consist in the *expunging of this law from the Statute Book*. Until this is done, there can be no real security against the repetition of the vexatious and bigoted prosecution complained of. No law is really "obsolete" so long as it stands unrepealed; it is always liable to be revived by any party in power which may choose to make use of it. Dead-letter laws are mischievous in many ways—creating contempt of all law so long as they remain merely nominally in force, and becoming instruments of oppression if, as in this case, brought unexpectedly into operation. The only safe and wise course is to repeal every law which the advancing enlightenment of the age pronounces unworthy of itself.

With this belief, we respectfully but earnestly recommend to the protestants against this absurd and tyrannical prosecution, that they make it the ground of a vigorous movement in the next Legislature of Massachusetts for the immediate repeal of the Sunday law. It is this law which for ten years has defeated the beneficent measure of opening the Boston Public Library on Sunday; and it is a great mistake to treat it as in any sense a dead-letter. Let the liberals of Massachusetts improve the opportunity now before them to agitate effectively for the abolition of the Sunday statutes—at least to the extent of repealing all those provisions which are in fact based on the idea that Sunday is in some sense a specially "holy day." It is quite enough to make Sunday a "day of rest," a legal holiday, as a purely municipal regulation; whatever is more than this comes of superstition. We hope sincerely that the Massachusetts liberals will now prove that they possess the courage of their opinions, and will not rest content with any half-cure of the contemptible tyranny here attempted to be practised. Let them lay the axe at the root of the tree, and destroy for all time the arrogant pretence that one portion of the community have a right to prevent another portion from taking care of flowers, or playing croquet, or doing any other innocent and unoffensive act on their own premises on the first day of the week. The "conscience" which is hurt by seeing other people employ themselves on that day as they please, whether in work or in recreation, so long as they behave themselves quietly and peaceably, is a conscience that is incompatible with the first principles of civil freedom; and it is not a conscience that can be embodied in statute-law without most unjustifiable interference with individual rights. Whoever wants to worship in a church on Sunday, free from molestation or disturbance, should be scrupulously protected in that right; but on the same grounds whoever wants to work or to play should enjoy an equal liberty. Now is the time for a determined attempt to get rid of outgrown puritanical legislation on this subject in Massachusetts. Let the whole country see that the old Bay State understands her duty.

The large extra edition of THE INDEX, No. 133, containing Mr. Underwood's "Plea for Materialism," has been exhausted, and no more copies can be furnished. Those persons who have ordered this number within a few days will therefore understand the reason why they do not receive it. For the same reason five or six other numbers of this year's INDEX are also not to be had; and the only possible way to receive them will be to order the bound volume for 1872. We cannot break our reserved files to fill special orders.

If the reader has ever felt himself benefited by anything he has read in these columns, will he not discharge that little debt by helping to extend the same benefit to others? The way to do it is to renew promptly and take the trouble of sending the name of one new subscriber.

A DILEMMA.

A gentle contemporary, meditatively remarking on Mr. Horace Seaver's tribute to Free Religion, that it so closely resembled no religion at all that the honest Atheist need not take issue with it, or words to that effect, asks, in the tone of one propounding a deep conundrum:—"Is that better for Atheism, or worse for Free Religion?"

May it not be considered impious if we suggest that the alliance will be best for both? That atheism will be a gainer from association with even such a corrupting monster as Free Religion, is already conceded by the generous critic, and therefore need not be argued. To the absence of sympathy for the religious sentiment, atheism has owed its most unattractive features, its dryness, barrenness, hardness, lack of imagination, lack of tenderness. The atheism of the last century, French atheism, the atheism that preceded the Revolution, and crowned itself then a goddess, struck an attitude of defiance towards the church, its beliefs, forms, and symbols, ceremonies, officials and offices. It regarded religion as an ally of tyranny, and turned against it the weapons it employed against the despotic powers of the State. It put on everything the worst construction, imputed to everything the meanest motives, traced everything to the vilest source. Religion it spoke of as identical with superstition, and superstition of every kind was in its regard an invention of the priests, who aimed at enslaving the souls of mankind. Devoutness, in its view, was hypocrisy; piety was pretence; heaven was a pleasant illusion to gull fools; hell a dismal fiction to frighten them. The name of God excited in them dislike and contempt, for it was associated with prayers and sacrifices, confession to priests, subervency and ignorance. The atheist of the period was not only a disbeliever; he was a scorner.

How different his temper now! Let any one compare the atheism of d'Alembert with the atheism, so called, of a disciple of August Comte; the spirit of a man like d'Holbach with the spirit of a man like Huxley. The attitude of atheism towards religion is most remarkable. Atheism has ceased to be a profession with us. The man who disbelieves in God hesitates to own it; not from fear—there is nothing to be afraid of—but because he does not wish to be considered out of sympathy with those who cultivate sentiments of reverence, trust, aspiration and joy. He too has imagination; he is not defiant or hard-hearted; he admires the ardor he cannot explain, and feels the mystery he cannot reveal. If he cannot believe, he can feel; if he cannot be a disciple, he will not be an exile; if he cannot define God, he will not exclude gracious feelings from his own heart; he can be religious, though he will not call himself so; with the minimum of pious demonstration, he likes to consider himself one of the great brotherhood of the fellow-men who look upward and not downward with their reason. Few men are more cordially, unfeignedly devout than a few of those whom the ecclesiastical world brands with the charge of atheism; and they are so for the reason that there is an aspect of religion that turns graciously towards them.

Shall the alliance which proves so beneficial to atheism prove disastrous to religion? A moment's thought makes the contrary case evident. Bigotry digs the grave of religion; charity is its soul of life. The fatal mistake of religion has consisted and consists in its refusal to distinguish between creed and character, in its identification of hellishness and heresy. Mr. George Hepworth expressed the traditional feeling when he said in a sermon:—"The man who is an atheist will cheat and steal and kill." The sensible man of the world knows it to be otherwise and discredits the religion that asserts it. The man of sincere piety, though fearing it may be true, is prevented by brotherly love from saying it. Good men of every church make effort now to enlarge charity. The Romanist is forbidden to extend his spiritual kindness beyond the lines of his organization, but he will embrace as many as he can within them. The "Orthodox" Protestant is forbidden to extend his spiritual kindness to those who reject the essential points of the

"evangelical" faith, but he makes many concessions of incidental dogmas that all the "brethren" may be one. The charity of the Unitarians is limited to those who believe in "Christianity," as they interpret it; and they think their kindness the largest because, though it embraces none beyond them, it includes all behind.

Now if charity is so excellent a thing, why should we not say, the more charity the more excellence? The Christian world commends Jesus because he suffered Judas to continue among his followers and even broke bread with him; and is it much to expect in a disciple of Jesus that he should sit down with men like George Holyoake and Horace Seaver?

The "Free Religionist" takes no credit to himself for showing fellowship with the atheist. He would simply take bitter shame to himself if he did not. He does so because he must; kindness, humanity, reason, logic, good sense, alike render it imperative. He does so for his own sake, not for the atheist's; to show that he is religious, not to make the atheist devout. He would express, confirm, and deepen his own charity. If he wished to convert atheism, he knows that charity alone will do it. But whether atheism be converted or not, he will be himself converted from narrowness, prejudice, assumption, arrogance, and contempt. It cannot hurt him to be rid of these; it cannot do anything but help and bless him to cultivate and keep a charity that respects neither names nor persons.

O. B. F.

FREE RELIGION IN FRANCE.

It appears that the French "Reformed Church" is troubled by the same heresies that afflict the church in this country. Is it not a most strange and lamentable fact that in proportion as a nation becomes enlightened it should be subject to this disease of independent thought and radical religion? Introduce the free school, and this distemper of free thought immediately breaks out, and rages most where school-houses are most numerous.

Robert Collyer laughs, good-naturedly of course, at the contagion of radicalism which is sweeping through the army of young men in this country. He counsels his conservative brethren to be patient and nurse the boys carefully and they will come out all right—it is only the "measles" of mental growth, the sign that they are passing through the "chicken-pox stage" of development. It reminds us that we have read how there was a young man by the name of Theodore Parker who had this kind of measles once. It is true he caught the disease about thirty years after he had cut his gum-teeth, and it is true that in his case the disease was of such a malignant type that the Unitarian Association dared not keep him in their hospital, but turned him out to pasture alone. Moreover, it is admitted that he never recovered from this disorder *infantum*, though he lived to be nearly fifty years old; and, strange to say, thousands came to him living, and tens of thousands have come to him since his body was laid in a foreign grave, expressly to breathe the breath of his spirit, and touch, as it were, the hem of his garments, not fearing the contagion, but with the express purpose of catching it,—which they did and thanked God for it. Still there is no doubt in the minds of some people that this life-long disease, if you please to call it a disease, was merely a kind of mental chicken-pox which all little children must have, but which is as transient as it is harmless. And Mr. Collyer encourages this idea and soothes the anxieties of conservative parents. But if it be merely a disorder of this sort, the theologians had better give it a new diagnosis; and to cure it, they must enlarge their old *materia medica*. Evidently this is what they are hoping to do in France.

The Synod of the Reformed Church met on the 6th of June, and, as in this country, they had their Orthodox party on the right and liberals on the left. M. Guizot, now in his eighty-second year, was the leader of the Orthodox party and the chief opponent of those who have been bringing into the Reformed Church the spirit of Renan and the German exegetes. Among the able

liberals were Fontanis, Clamageran, and Coquerel, who lately visited this country.

The object of the Synod was the construction of some sort of a national *credo*. It was urged by the Conservatives that they must have some general Confession of Faith to embody and preserve their doctrines, and establish a permanent, visible State church. Like Mr. Hepworth and his sympathizers in the Unitarian denomination in this country, they thought that the church would dissolve into thin air, or, like a wild beast, run away, unless the mind should be caged or chained to some fixed creed. On the contrary, the French Radicals objected to a creed on the same ground that Frothingham, Higginson, Johnson and Bartol, objected years ago. M. Clamageran said, in the language of the correspondent, "that faith is and ought to remain individual. There has been no common *credo* at Geneva since 1725; none in France since the beginning of this century. The Confession of Faith and Discipline of Calvin adopted in 1559 in the first Synod, though very remarkable, gave to the French Reformation a stern and absolute character which has hampered its progress. The speaker showed by many examples that creeds do not contribute to preserve the purity of faith or of morals: men sign the articles of faith, and then forget them. It makes hypocrites of them. Whoever does not feel in exact accordance with the official faith of the church, it is said, may retire and make a new church; but these perpetual amputations will leave the church a body without any life. A Confession of Faith implies a real want of faith." M. Vaurigard, like a Dr. Belows, replies, "that the Orthodox party means to remain faithful to the Protestant principle of free interpretation of the Holy Scriptures. But before all, all the members of the church must admit the sacred authenticity of the Scriptures and the truth of the great supernatural facts which constitute the foundation of the Christian faith,—such as the resurrection of Christ." To this, Fontanis replied, as Mr. Higginson might have done: "Catholicism has one fundamental error; it substitutes the church for the individual conscience. In the Protestant world we are all *priests* by right. Let each man, said Luther, be his own Pope and his own Emperor. We do not excommunicate. Diversity among us is not only legal, it is a necessity. The religious city, like the state of Aristotle, is not composed of similar men, but of different men. Some say that with such principles there is no church possible. What is religion? Is it the doctrine, or the rite, or the act? No, it is the *feeling* which is expressed in the dogma and the rite and the act. The Christian religion is nothing else. You say that this is too vague, and that we must proclaim the true Biblical Christ. We know him not; for, as to his nature, we find in the New Testament various conceptions, from the simple humanity, from the Messiah, to the Alexandrine Logos; and as for his life, what is it to us if he made or did not make miracles? The Orthodox are themselves looking beneath the miracles for the moral lesson which they express. We can say of the miracles that the day they are discussed, they cease to exist." How much that sounds like Parker when he said that "miracles are only seen where they are already believed in!"

In listening to these French radicals we can easily imagine ourselves at a convention of the Free Religious Association in Boston. These Frenchmen have certainly caught the "measles" somewhere, though the disease may be of a milder type than afflicts us on this side of the Atlantic. Is the "time out of joint," or what ails us? Cannot the General Convention of the Young Men's Christian Association devise some relief, or must we continue to see our young people attacked and carried off by this contagious disease of radical "measles?" In some of the meetings of that Association we have noticed they have discussed the question—"How to meet the scepticism, or free religion of the day;" but we have not heard that a remedy has yet been discovered.

W. H. S.

The "man inside politics" runs after bubbles, and gets nothing but soap-suds. But he does not get enough to wash his hands.

The Christian Union has the following paragraph on the free picnic given to the poor children of New York, and paid for by subscriptions solicited by the New York Times:—

Never have we, under the stern interdict of space, mutilated a good thing with more reluctance than we cut into the description of the "Poor Children's Picnic,"—a mere specimen of which will be found, this week, in our department of "Public Opinion." The entire article may be found in the New York Times, of Sunday, the 14th. Would that everybody would read it; and if any can do so without tears, something must be out of order in their water-works—that's all.

We can tell the Times that its successful inauguration of this scheme for furnishing the young Arabs of the New York streets with rural recreation is the tallest feather in its cap. Not even its vigorous raid upon the municipal marauders can compete with it; for that was only partially successful, and had to do with hardened old sinners who are, in Falstaffian parlance, "past praying for." But this belongs to that far-reaching, beneficent policy which takes hold on the generation that is soon to constitute the population of this great city. And its effects are not to be measured by the fleeting pleasure which a little cake and lemonade and an hour or two of fun can impart to a swarm of ragged boys and girls. No one who has estimated the wondrous power of little things in forming the character of a child will deem it a visionary expectation that the memory of that golden hour will never fade from those little hearts, but be in many of them a starting-point for new associations, new hopes, and higher ideas of the nature of true happiness. If it were only through the assurance thus implanted in them that the wealthier classes care for them and seek their good, the influence of such an experience on their future lives would be immeasurable.

This style of working we believe to be the very essence of Christianity. Would there were more of it!

Amen to that! No matter what you call it, that "style of working" is the true style. If it only were the "essence of Christianity" to work in that style, how quickly would THE INDEX astonish its readers by "confessing the faith!" But while unable to shut its eyes quite so tightly as Mr. Beecher to the real "essence," it most heartily agrees with him in applauding the New York Times for its noble example "of good-will to man"—that is, to the poor little ragged boys and girls. THE INDEX would gladly add a leaf to the laurel-wreath so fairly and so purely won. And, judged by Mr. Beecher's rule, there is nothing very seriously out of order with THE INDEX water-works. We copy elsewhere the story as the Union quotes it.

Rev. Dr. Thompson, the distinguished Egyptologist of New York city, as reported in the Tribune, recently made some curious remarks in a lecture on Egyptian Philosophy. Referring to the god Serapis, he said:—

"This god was set up in the temple as the god of Alexandria, the one protecting deity, invented for a class of men who had agreed to disagree, to banish all religious differences and live as good neighbors together, each agreeing to allow the other to think as he pleased. Serapis was the symbol of the religious thought of the city, and suggests the shape which that philosophy took which afterward appeared there in opposition to Christianity. . . . But now, in the fourth century of the great city's existence, when the population numbers about 2,000,000, in this enormous, wealthy city there appears one day an unknown man, preaching an unheard-of story that God has come to earth; and he established a religion which by its very nature is intolerant, which declares war against all differences, which has a clear-cut, definite faith and creed, and says—there is one God and one Lord Jesus Christ, and there is no other name given among men whereby they can be saved; and this man plants that faith there and gathers a Christian church, distinct from Jews and idolaters, which grows and spreads, till it has a clergy and bishops, and comes to be a power in Alexandria."

"A religion which by its very nature is intolerant." When Dr. Thompson, a learned and wise and highly lauded Christian scholar, speaks thus of Christianity, all the churches cry—"Amen!" But when THE INDEX ventures to utter the very same truth, they indignantly pronounce it an "infidel slander!" No matter. We are content to leave the case in the Doctor's hands. If he had deliberately set out to prove the infinite superiority of the Egyptian Serapis over the Orthodox Christ, he could not have succeeded better. If freedom is better than intolerance, Paganism he concedes to be better than Christianity. *Quod erat demonstrandum.*

The Amherst (Mass.) Student, edited by students of Amherst college, walls bitterly over the decadence of religious societies among the undergraduates. They are two in number, the "Hitchcock Society of Inquiry" and the "Missionary Band." The latter is twelve years old, and has an average membership of less than five from each class. The former has been in existence over fifty years, but numbers only sixty members in all, of whom only a "ridiculously small" number attend the meetings. So disgusted are the students with the society, and so disgusted is the Student with their disgust, that, unless the lukewarm young Christians mend their ways, next year an "earnest and persistent" effort will be made to disband the society and dispose of its property under the hammer. This proposition we approve, and hope that the proceeds may be devoted to establishing a good Natural History Society, or some other equally sensible object. They will never miss the "Hitchcock, &c."

EDITORIAL BOOK NOTICES.

BOSTON ILLUSTRATED. Boston: James R. Osgood & Co.—This very neatly printed pamphlet of about one hundred and twenty pages was prepared by the publishers with special reference to the wants of the host of strangers drawn to the metropolis of New England by the recent Peace Jubilee. But it will have a permanent value for all who feel an interest in the "modern Athens." All the more important buildings are here represented; many excellent views of the chief scenes in the city and its suburbs are given; and a fine map is added in an accompanying "Supplement." The text is full and well written, containing a great deal of exceedingly interesting matter, historical as well as descriptive. Altogether, no better guide-book to any city has ever fallen under our notice, and it is almost as good as an actual visit to see the familiar sights of our birthplace so faithfully reproduced on paper. But the "march of improvement" has made havoc with some of them; and it must send a pang to the heart of every true Bostonian to learn that even the "Old South Church" is soon to be torn down—to be swallowed up by omnivorous Mammon. It would be no worse vandalism to demolish Bunker Hill Monument itself, to make room for a tall-candle factory. The plain granite Monument gives more light than a million candles, and so does the Old South steeple. Will not some enlightened spirit set on foot a movement to buy the historic old building as a museum of public relics? If not, we shall look next to see the battle-stained flag in the rotunda of the State-House sold for rags. The old "Hancock House" is gone, to the everlasting regret of all but savages; and if the "Old South" goes too, let Boston know that the shame of her greed and vulgarity cannot be covered up by fifty Colosseums.—Price 50 cents; sold by H. S. Stebbins, Toledo.

THE "SLING AND THE STONE." Vol. V., for the year 1871. By the Rev. Charles Voysey, London. Published by the Author, 1873.—As Mr. Voysey politely states in his preface, "nearly all that this volume contains" has been already published in THE INDEX, nine out of these eleven sermons having appeared in our columns, although the present volume was issued from the English press in advance of our publication of the last few. Readers of THE INDEX, therefore, will need no assistance of ours in estimating the value of these vigorous discourses. Their great charm, in our own judgment, lies in their intellectual lucidity and moral earnestness. Radicalism is often accused, and justly, of being too fine-spun for the average mind; it is too scholastic, too speculative, too dainty, to grapple with live questions in a live way, so that the ordinary man can seize its principles and imbibe its spirit. From this reproach Mr. Voysey may certainly claim exemption. He speaks straight to the point; he argues with great cogency, states with great clearness, and enforces with great power. His own intense rationalism is brought to bear directly upon his hearers' minds, without a shadow of equivocation or evasion or political ambiguity. To him it is a matter of no small moment that others shall see the truth and feel its beneficent influence; and he is utterly free from that tendency to play with his subject rhetorically, that apparent desire to divert the attention of the listener from the thought itself to the elegance or beauty of its attire, which always produces the effect (sometimes very unjustly) of more or less insincerity. We do not at all wonder, therefore, at the great popularity of his writings. Of all the Index Tracts, his "Lecture on the Bible" (included in the present volume) has been most in demand; and the reason is not to be found solely in the popular interest of his subject, but quite as much in the peculiarly bold, pointed, and manly style of his treatment of it. That the success of his movement in London should be so marked and promising as it is, seems the most natural thing in the world; for the minds of the majority even of so-called persons of education are in a very child-like state as regards religion, and Mr. Voysey, perfectly well comprehending this fact, has the happy art of adapting his manner to the occasion. Now and then a trace of undue self-consciousness is discernible; but nothing could be more striking than the prevailing tone of modesty and utter absorption in the truths proclaimed. For singleness of purpose, devotion to high principle, and both moral and intellectual courage, Mr. Voysey has no superior among the radicals of to-day; and, added to the strong and masculine character of his mind, these qualities mark him out as one whose public influence must constantly increase. We esteem it a piece of great good fortune that he is so thoroughly in sympathy with THE INDEX, and finds himself able to render it such valuable assistance.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Roughly written articles stand a very poor chance of publication.

DRYNESS.

HOLYOKE, Mass., July 21, 1872.

TO THE EDITOR OF THE INDEX:

Dear Sir,—Enclosed please find two dollars, as subscription for THE INDEX. I received the two numbers sent to me, and have looked them over; and will you excuse me if I say that to me they seem a little dry—more especially if the names at the head of your paper are taken into consideration? The question arises, is it the nature of materialism to be dry? Theodore Parker, I think, was a materialist; yet his sermons or writings were seldom dry.

I have long sought for a paper or magazine liberal in its views, but have not been very successful. For many years I have been in the habit of reading the Banner of Light, where I have found many good things; but that paper, while professing to be extremely liberal, and constantly finding fault with the illiberality of other publications, is undeniably the most illiberal and bigoted paper published in the States. The Golden Age suited me until its editor became ambitious to play the Warwick and be known as a king-maker, which ambition seems to change the character of his paper to that of a political organ. So I will now try THE INDEX.

Yours truly, JAMES EMERSON.

[A continued perusal of THE INDEX will show that it is no more committed to Materialism than to Spiritualism, but encourages the free discussion of all great questions of thought, recognizing science alone as having the right to pronounce the decisive word. Theodore Parker was very far from accepting Materialism; and so is THE INDEX, which seeks to discover that universal truth of which all human systems are but "broken lights."

Mr. Emerson's letter was accompanied by a long circular explaining the "tests of turbine water-wheels;" and we are afraid that our ignorance of the subject made it appear rather "dry." To one who has given his attention to the subject, however, it would doubtless be very interesting. May we suggest that the great issues discussed by THE INDEX will appear less "dry" to our correspondent, as he becomes more familiar with them?

In our opinion, the Golden Age is one of the most brilliantly able papers now published; and although it demurs at carrying out religious liberalism to its extreme logical results, we consider it in the main a powerful co-adjutor of THE INDEX, and heartily wish it success.—ED.]

PARKER PILLSBURY IN BOSTON.

BOSTON, July 16, 1872.

MR. EDITOR:—

To every one who desires to aid in promoting the cause of true liberalism, it becomes an important question as to the most efficient means of doing it.

The importance of supporting such organs of liberty as THE INDEX, and a few others that might be named, is evident.

None the less evident, however, as it seems to me, is the importance of sustaining liberal lecturers.

Who can over-estimate the usefulness of the lecturer who, actuated by a devotion to truth and making it his chief mission to awaken thought and encourage free inquiry, devotes himself or herself to the service of emancipating the mind from every form of mental tyranny—especially when the lecturer not only teaches liberalism, but practices it also? The teacher who lauds free thought, and yet at the same time withholds honest convictions, or attempts to screen them by the use of ambiguous phrases in order to flatter the preconceived opinions of his hearers, may be successful as a lecturer, but his success is at the expense of liberalism.

To promote true liberalism, the lecturer requires candor and a loathing of hypocrisy, as well as character and intelligence.

Rare indeed are the public speakers possessing these qualifications, liberalism has fortunately a few such exponents, and recently it became my pleasure to listen to one of them. I refer to that veteran in the cause of humanity, your co-worker Parker Pillsbury.

It having been announced that Mr. Pillsbury was to speak in Boston last Sunday, I found my way to the pleasant hall dedicated to the mem-

ry of Theodore Parker, at the hour appointed. I was not the only one attracted, the attendance being quite large—larger than at any previous meeting during the summer, although the day was one of the warmest of this excessively warm season. However, under the refreshing influence of honest, straightforward utterances of truth, demonstrated by the clearest logic and well spiced with genuine wit and satire, the oppressive heat was soon apparently forgotten.

To appreciate the real worth of the lecture, one should have heard it delivered. The chief points discussed were the relative importance of belief, knowledge, and works, to mankind; and it was ably treated. The speaker showed no mercy to falsehood, hypocrisy, bigotry or superstition, though he spoke respectfully, even tenderly, of those who unfortunately were its slaves.

The expressions of approval from the audience, which occasionally so far overstepped the ordinary rules of decorum as to manifest itself in applause, even at the speaker's fitting rebuke of the chronic apathy of liberals as compared with the active zeal of their opponents, showed that the audience were pleased with utterances of truth, even when divested of flattery.

Although the discourse was quite long, the interest was maintained to the close; and great pleasure at having heard it was freely expressed by the hearers as they departed.

I understand that Mr. Pillsbury intends to continue in the lecture-field, and will accept calls to speak wherever he can be of service to the liberal cause.

Fortunate are they who can secure his services! R.

IS IT RIGHT TO READ?

Is it right to read in public libraries on the Christian Sunday? Such a question is singularly futile in the progressive era of the nineteenth century; yet it has been denied that it is right to read in public libraries on Sundays in Massachusetts. The simple demand to open them to the public on a portion of that day has been charged as a "pretext of irreligion and infidelity to un-Christianize the Commonwealth, stultify her history, and substitute Atheism as the basis of political, educational and civil institutions!" And all this nonsense because of the simple proposition that those whose occupations and pursuits exclude them from literary enjoyments on week days may be permitted to use an hour or two on Sundays, to feed and refresh their minds.

Where is the connection between reading and irreligion that such results are to be anticipated? I had supposed the reverse of this, and that such reading as is found in public libraries was a warm friend of religion and did much to promote its welfare. Since when has it become irreligious to promote intelligence among the poorer classes? To call a man an infidel or an atheist for desiring to elevate his fellow-man, to expand his mind and develop that reason which allies him with Deity, is not charitable, is not in good taste, and is not true. It is not a whit more profane to read in a public library on Sunday than on Monday, and it is shameful to keep poor, honest people in ignorance, and from the public libraries on the only day in the week when it is possible for them to enjoy the luxury of a book, or a paper!

Yet these Christians commit no violation of the Christian law while riding on Sunday for pleasure, or lounging at home deeply intent in the *Day's Doings*, or absorbed in a file of the many trashy story-papers which flood the land! But if a mechanic or laborer who has toiled all the week to support his wife and little ones, manifests a desire to have the public libraries open on Sunday, so as to strengthen his intellect with the wisdom garnered there which will fit and prepare him for the higher and nobler duties of life, advance him in his profession, &c., an outcry is raised against the proposal as "a pretext of infidelity to substitute Atheism in place of our blessed Christianity!"

Out upon such folly!

The truth is that Christianity *fears* the great tidal wave of free thought now sweeping over the world!

What the world needs to-day is, less work for Jesus and more for humanity. If Atheism is the great conqueror of "man's inhumanity to man," then let us welcome it with harp and cymbal and beating drums and flying banners. So far, Christianity has signally failed to better man collectively. If infidelity or atheism improves man's condition *here*,—makes him more humane, kind, more honest, more moral and charitable toward his fellow-man,—then is it better than Christianity, and to be sought after.

The Massachusetts library affair is a direct stab at free religion. The bigots who pushed the bill through the Massachusetts Legislature whereby Sunday reading is prohibited in public libraries, worked in the interest of the clergy, who are using every endeavor to stifle and crush free thought and reason in the masses.

The clergy are too late! The little stone has become a mountain, which in time will grind to powder all opposition. Christianity as a unit was once all-powerful. With fire and faggot and stake and sword and Inquisition and dungeon it defied the world and forced itself upon the peo-

ple. Now, disintegrated, torn asunder, strewn over the land in hundreds of opposing sects, it is slowly but surely passing away. In a few centuries no vestige of it will remain. When the battle comes, it will be between Catholicism and Free Religion, or "infidels and atheists," as the mass of free thinkers are termed.

No sect hates free religionists with the venomous bitterness of the Catholics. While professing to side with the party who advocate the opening of the libraries on Sunday, as opposed to Protestantism, the priests will take good care that Catholics have nothing to do with public libraries. Let us possess our souls with patience and watch the logic of events. E. A. DAVIS.

ST. JOSEPH, MO.

PRAYING FOR LIGHT.

PHILADELPHIA, March 31, 1872.

DEAR SIR:—

If you believe in God as an All-Wise and Omnipotent Being, have you in sincerity first asked him to give you light? Do you pray to him?

Yours very truly,

F. G. SCHULTZ.

F. E. ABBOT, Esq.

[So long as we believed that asking influenced God, we asked faithfully, and for nothing so much as light. If he answers prayer, our faith in Free Religion is his answer to it. But if our faith in Free Religion is all a delusion, then he does not answer prayer, though it bursts from the deepest depths of the human soul. But we ask no more for light. There is light enough—infinitely light ever at hand. What is wanted is not light, but eyes. Let him who hungers for sight of the truth (and what else is the "beatific vision?") use faithfully the eye of Reason that God has given him, and he shall see indeed. Why stand with eyes close shut, asking for light? Open your eyes—behold—and rejoice!—Ed.]

WHAT MAKES THE CHRISTIAN?

MR. ABBOT:—Not long since I listened to a sermon the object of which was, as the preacher said, to show that a man could not be saved unless he was a Christian. This he went on to prove, but seemed to take it all the time for granted that each hearer knew what constituted a Christian, and of course knew whether he was one or not. This got me into a great difficulty, for I don't know yet what constitutes a Christian. It is true he proved (if his proof were reliable) that we must have faith in Christ; but as to *what* I must believe about Christ I was as much in the dark as ever. As I wished very much to be saved, (for the salvation he proposed was certainly of much importance), I kept asking myself all the time—"Art thou a Christian?" The preacher had said nothing by which I could decide the question, and I could get no satisfactory answer from myself. I then called to mind, as well as I could, what Christ is reported to have taught; and I remembered he had said that Our Heavenly Father is very good; that, if we ask bread and fish of our earthly parents, they won't give us stones and serpents, and that He is a great deal better than they are. I said to myself—"You believe that?" And I answered, "Yes." Then I remembered he had said—"You must do to others as you would they should do to you;" that you must "enter in at the strait gate" (which I understood to mean, "You must always do right"). Again, "You must beware of false prophets"—"By their fruits ye shall know me,"—"Every man shall be judged according to his works"—and many more wise sayings which upon careful examination of myself, I found I believed. This conclusion was comforting, for I thought perhaps all this belief about Christ might make me a Christian, and of course save me. But again I remembered Christ said—"He that doeth these sayings of mine is like the wise man who built on the rock." Then I said to myself—"How now? Art thou doing?" And I didn't feel quite so comfortable, yet I stuck to my faith. Just at this point I was aroused from my chain of thought by a loud vociferation from the preacher: "The Christian's faith is, *Christ* had a miraculous conception and was the eternal God, suffered and died on the cross to appease the wrath of his Father and satisfy his divine justice, that He might save all who believed in his Son." This startled me, and I exclaimed to myself—"How now? How now? You don't believe that; you know you don't; you never did; you know you can't. What! Christ born in violation of the seventh Commandment, and God the violator, then died on the cross, and that by this, His wrath was appeased and divine justice so satisfied that he could consistently save every vile wretch who believed the story?"—Mr. Abbot, I wish you would clear this subject up a little, for as it stands I am in a terrible predicament; or get some of your correspondents who know, to do it for you. Mr. Howard, I suspect, could do it.

E. L. CRANE.

COMPLIMENTARY.

MR. EDITOR:—

At the close of the nine months' course of Lectures in St. Louis, by Warren Chase, on Sunday, July 14, Mr. R. G. Hall offered the following resolutions, which were unanimously adopted:—

Resolved, That we recognize in Hon. Warren Chase one of the great benefactors of mankind, having been not only a political and religious leader, but a champion reformer in social life, and we tender to him our warmest and heartfelt thanks for his self-sacrificing efforts in holding up the banner of reform in St. Louis during the last two years. We cordially commend Mr. Chase as a true friend of the laboring classes and the poor in every effort for their improvement, and especially as the persecuted friend of the oppressed and down-trodden female portion of our race; and although we may differ from him in some opinions which he advocates, yet we esteem and recommend him as an honest, faithful and efficient worker in every cause that he engages in; and as he is one of our own citizens, we pledge ourselves to sustain him in his laudable efforts to make St. Louis a radiating centre of reform literature and free thought.

Resolved, That copies of this resolution be forwarded to the *Banner of Light*, Boston Investigator, Religio-Philosophical Journal, and INQUIRY, for publication. L. S. MOODY, Secretary. I. COOK, Chairman.

JAPANESE RELIGION.

[From the New York Commercial.]

We had a long talk with Nakshima, the Japanese Commissioner. He is a gentleman of superior intelligence, and don't look like a heathen at all.

First, we asked him about his religion.

"I am a heathen," he said, smiling. "I don't believe in religion, that is, in the forms of religion. My religion is to do good, to be honest."

"What do you think of our Christ?" we asked.

"Humbug—all humbug," he replied.

"What do you think of Mohammed?"

"Mohammed is a fraud, too, and so are all those middle men who say they are inspired. Confucius was a wise man, but no more inspired than Socrates. All these men, like Brahma, Buddha, Swedenborg, Brigham Young, Joe Smith, and, in fact, every man from Moses to Brigham Young, who has set himself up as inspired from God, is a humbug."

"What kind of religion do you believe in?"

"Well, though I am a heathen, I believe about as you do."

"How is that?" we asked, becoming interested.

"You believe in God—so do I, and so does every nation. We only differ in the Savior or Christ. Why, the Arabs believe in the same God, but take Mohammed as a savior; two hundred millions of people believe in Mohammed, and only fifty millions in Christ. It is always the same God all over the world. They may spell it differently, but it is the same God, with the same attributes, such as omnipresence, ubiquity, omniscience, infinity, potentiality, &c. In Greece, they call him *Theos*; in France, *Dieu*; in Germany, *Gott*; in China, *Joss*; in Asia, *Brahma*; in America, *God*. Many Japanese believe in the same God which you do, but receive Buddha as mediator in place of Christ. Buddha was a good man. He was modest, sincere, and self-sacrificing, but he was not God. He gave up a life of ease near the throne, to teach men to be good. He gave up immense wealth, and went with the poor. Your Christ made no such sacrifices. He was poor—a carpenter's son. He was killed because he preached heresies which the Jews didn't believe. He went a little too far, and lost his life, like Cranmer and Latimer, and as ten thousand foolish people do in India every day. Rosset lost his life in France, and John Brown here, for preaching what the people didn't believe. The day will come when you will almost worship John Brown, as the Swiss do William Tell. Dying for our faith signifies nothing. Why, sir, ten thousand people in India burn and kill themselves every year for their faith."

"But don't you think a savior is necessary?"

"No. God can do all the saving or destroying. When you bring a man to assist him, you destroy his greatness—his potentiality. These people that claim to be mediators are only religious brokers. God is too great to ask or permit any one to assist him. We have the same law of right and wrong which you have, and still we don't believe your Bible at all. God has given his law to us. The Koran, your Bible, the teachings of Swedenborg and Brigham Young, all differ, but the doctrines of the philosophers like Justinian, Socrates and Confucius, all agree. That is, they agree that God is great—and that he is too great to have any prophets."

"Don't you believe that Christ came into the world, to save it?"

"No, sir. He did not come into the world any more than you did. First he knew, *he was here*—a boy like all the Nazarene boys. His miraculous birth is the fancy of the legendary historians. He was put to death like John Brown, because he went round breaking Jewish laws. After he was killed, St. Paul and St. Peter established your church. They made a grand political centre and established the seven churches of Asia, none of which stand today. Ephesus and Antioch believe in Mohammed now. I know Mohammed was a humbug, and of the same knowledge I know all prophets to be humbug. You call me a heathen because I reject your church. I call you a heathen because you reject my Buddha. He was as great and pure as ever a man was. More than that, he gave up riches and station. He taught people to work, not to all become idle preachers. While I respect Buddha, I do not think he was inspired, and if he wasn't, then no man ever was."

That is what that heathen said, and he didn't think he was talking sacrilegiously. He did not think he had said anything rude, at least, no ruder than we are always saying of him.

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TOLEDO, O., AND NEW YORK, AUGUST 10, 1872.

WHOLE No. 137.

The Index

Accepts every result of science and sound learning, without seeking to harmonise it with the Bible. It recognises no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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A Remarkable Discourse.

REPORTED BY M. D. CONWAY.

"One of our most remarkable men, sir!" This phrase, brought back from what we may now call Ancient America by Charles Dickens, one still hears repeated as a sort of proverb in England. I sometimes think there never was a bit of satire which once more accurately reported the differences between the two countries. If America had a "remarkable man," the world was pretty sure to hear of it in earlier times, from himself if from nobody else, while there were many powerful thinkers in England whose reputation was local. But now that the laugh is over, and the great men of the Pogram stamp have measurably subsided, there is more reason to fear that England and America will not recognize some of each other's most remarkable men than that these will be thrust too much upon a public attention which they do not merit. When lately Thomas Wentworth Higginson was in London, captivating the most intelligent circles by his fine manners and his great ability, more than one who was able to appreciate him inquired of me how it had been possible that a man of such powers should be without an English reputation. I could only say that we had grown chary of talking too loudly of our most remarkable men. On the other hand, Colonel Higginson himself, after listening with enthusiasm to an address from one of the most liberal and accomplished thinkers in this country, seemed to be at an utter loss to know how it was that, notwithstanding the careful attention he had always paid to English literature, he had not heard of the name or fame of this man. It then struck me as indeed a melancholy fact that two such men should not before have met in intellectual communion, however widely they might be apart in physical space; and I resolved that, at least, so far as the liberal thinkers who peruse the *Radical* are concerned, the man to whom Higginson alluded should not remain unknown.

At the same time I can well imagine that, if this paper should stray into the hands of some philological scholars of America—Professor Whitney, say, or Professor March, of Lafayette College, or Professor Child, of Cambridge—they will start when I say that the man I wish to introduce to the writers and readers of the *Radical* is no other than Alexander J. Ellis, Fellow of the Royal Society, and at this time President of the Philological Society of Great Britain. Many an ardent student of language will know that in the catalogue of the British Museum Library no less

than forty works are placed under the name I have mentioned, and that these works represent some of the profoundest investigations of the present day. They will cast their eyes upon a huge volume—big with treasures—printed by the Philological, the Early English Text and the Chaucer Societies, entitled—"On Early English Pronunciation, with especial reference to Shakespeare and Chaucer, containing an investigation of the correspondence of writing with speech in England, from the Anglo-Saxon period to the Present Day, preceded by a Systematic Notation of all spoken sounds by means of the Ordinary Printing Types, including a re-arrangement of Prof. F. J. Child's *Memoirs on the Language of Chaucer and Gower*, and Reprints of the *Rare Tracts by Salesburg on English*, 1547, and *Welsh*, 1567, and by *Harley on French*, 1521. 8vo. By Alexander J. Ellis, F. R. S., F. S. A., &c."—a work of which the *North American Review* said, in 1870:—"He (Mr. Ellis) is the first who has really endeavored to collect everything that can throw light on the history of English pronunciation, and to treat the whole subject with scientific precision and thoroughness." But even American scholars who know Mr. Ellis by his and other works, and who know that, when the late President of the British Philological Society (Dr. Goldstücker) died, Mr. Ellis was at once chosen to fill his place, may not know him in the capacity in which others in London know and admire him.

It is as a religious teacher that I wish to speak of Alexander Ellis. Though trained for the ministry, he has chiefly worked in the direction already indicated; but he has always kept abreast of the philosophical and religious progress of the times, and preserved a connection with the great moral movements around him. An opportunity is offered me just now of laying before your readers an impressive statement of his, recently made. It was given as a discourse at South Place Chapel, to a large and profoundly interested audience,—given with an impressiveness of manner and an eloquence which prove that, while teaching the history of language and the laws of sound, Mr. Ellis has himself practically mastered the secrets of effective oratory.

First of all I will give the speaker's "Meditation,"—a religious utterance of the kind which for some years has been substituted for the "Prayer," which is no longer known in that Chapel:—

THE MEDITATION.

"Little children!" said the dying elder, "Little children! Love one another." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

The way to love God is through the heart of man! Not by metaphysical subtleties, where man turneth his eye inwards to see outwards, can he hope to reach God. Not by theological subtleties, where man vainly strives to fix in words what his mind has failed to grasp, can he hope to reach God.

Not by creeds and anathemas where the empty words of theology are crystallized into a charm or a curse, can man hope to reach God.

Not by fasting and penance, where man would gain purchase future bliss by present pain, and mount to heaven by trampling down earth, can he hope to reach God.

Not by fervent prayer, where man vainly beseeches God to modify eternal laws for temporary ends, can he hope to reach God.

Not by deep and persistent scientific research, where the head is awakened but the heart sleeps, can man hope to reach God.

The way to God is through the heart of man! By mixing with his fellow-men; by learning the wants of all; by working within his limited circle towards the general well-being; by identifying himself with his race; by feeling that he is above all, and through all, a man, manly, and is only as a man capable of effecting aught; by gathering into a focus those scattered beams of human sympathy which we know as love; by giving practical direction to vague aspirations for improvement; by living himself but as a part of others, and for others as for himself; by reaching

the heart of his fellow-men, can man alone hope to reach God.

If man looks beyond the present life and indulges in dreams of a future eternity of well-being, let him not think of saving his own soul without his brother's, let him not expect to enter heaven by a password, let him not contemplate for a moment the revellers at the lightsome feast within, and the teeth-grashers in the darksome pit without. The heart of man rejects the contrast, and through the heart of man alone can man reach God.

Let not man seek to know the counsels of God. Man is of the earth, earthy; it is at once his badge and his star. What future may be in reserve for our race none can forecast. If those who have searched most widely are to be followed most readily, we have been evolved from very humble beginnings, and may have a much nobler hereafter. But the future depends on the present as the present on the past. No nobler hereafter is possible if the present fail in its part. That part is to develop present man; not to despise him as worthless, and fix all thought on the superhuman.

Here is our work, and through it our future. The heart of man is man's noblest organ on earth. Through the heart of man alone can he hope to reach God.

"Little children!" said the dying elder, "love one another!"

THE DISCOURSE.

The title of Mr. Ellis had been announced as "The Dyer's Hand." It had proved somewhat enigmatic to those who cannot imagine that texts can be taken from any other book than the Bible. But this teacher had found his theme suggested in one of Shakespeare's Sonnets. In his third Sonnet Shakespeare laments and excuses his "public manners" as due to the "public means" by which Fortune had provided, for his life, and exclaimed:—

"Thence comes it that my name receives a brand,
And almost, thence, my nature is subdued
To what it works in, like the dyer's hand."

While walking recently through a street in Kensington, he said, he saw a man without his coat, and with shirt-sleeves rolled up, talking quietly to another man, in evident unconsciousness that his hands and arms were different from other men's. The green hand at a little distance seemed frightful, suggesting putridity, until, coming nearer, he perceived that the man stood at the door of a dye-house. He then recalled the lines of Shakespeare already quoted, and saw in the dyed hand, so unconscious of its inhuman color, a symbol of man's thought and feeling, "subdued to what they work in," the inherited environment, the geographical environment, the social environment, which color them so completely that they live in total unconsciousness of their own peculiarity, though they are acutely conscious of the different tinge imparted by a neighboring dye-vat. Nay, not dyed merely on the surface, but green-blooded to the heart's core, we persist in thinking green blood the only blood, and are shocked at the unnatural redness of another's. We may smile at the lady who made the remarkable discovery that wherever she went no one was in the right but herself; but the only difference between her and most of us is that she ventured to say so, while we think so in silence. Our inherited modes of thought, our current words, are all so dyed in one color, and every conception is so tinged, that probably no man really understands any other man when he speaks. Our first observations as children are directed to objects of sensation. It is only by storing up our hazy memories of individual impressions that we, in course of time, very clumsily and defectively group together the immediate results of sensation into aggregates which seem to us the same as those indicated by the words we hear from others. Subsequent knowledge, which in its full force is the lot of but few special observers, teaches us that every one of those individual sensations is altogether vague and wanting in precision; and that we cannot thoroughly depend even upon regaining the same sensations in ourselves,—rather we can almost depend on never regaining them. Sensations do not repeat themselves. As the position of a fixed star, whose position is of the utmost importance to astronomy, is different to the eyes of a host of ob-

servers, and that ultimately assigned it must be an average taken from them all, so the ordinary notions of the commonest external objects are averages drawn from many different observations, and to each the object will appear more in one light than another. When the Jehovist or Elohist spoke of God's eye, God's hand, of his being weary with the work of creation and having to rest on the seventh day, he had a real human image in his mind; to us these are mere metaphors, by which we vainly attempt to prefigure the unfigurable. But the metaphors, too, are dangerous, swaying the mind unconsciously to accept God as an exaggerated man. The dyer's hand finds its own color in what the dyer wantonly dares to term a hand. The finite raises its own mental state to gauge the Infinite!

The Infinite! How easy to say; how hard to conceive! From how many pulpits will the changes be rung on God's infinitude, in words that roll glibly from the tongue but have no root in the intellect! When shall we learn the lesson of the Titans, and know the fate of those who scale heaven by piling the Pelion of presumption on the Ossa of ignorance?

But while we may feel acutely the purely metaphorical application of terms implying human form to the unapproachable object of all thought, we are, however wise, apt to be led astray by human language where the terms do not imply bodily form but the best and least corporeal functions of humanity,—thought, will, love. Though we are speaking the highest thing that man may say of God when we declare 'He is Love,' let us never forget that such language is anthropomorphic in its origin, and must be held purely metaphorical in its application. If we seek to drive it home—to make God Love as we alone know love, we do not raise man to God but degrade God to man. What is the love we alone know? Turn to that glowing description of love by the noble Paul, that message to which every heart instinctively reverts which has once beaten at its sound, how utterly un-Godlike is every part! With what reality can we say that God, like love, suffereth long and is kind, rejoiceth in or with the truth, beareth all, believeth all, hopeth all, endureth all! Dependent man may do this. Let us know that it is only our own helplessness that leads us to say—God is love! These words are the faintest possible glimmer of that far off light which we hope we may forefeel, but certainly can never actually perceive. Let us beware of pushing home an analogy which has already led to the revolting conception of a Devil to account for what our human conception of love cannot contain. There is a universe around us compared with which our whole stellar system is insignificant; kingdoms of existence above and beneath us, which may swarm with a life, an intelligence, a love, unlike the earth's, indeed, but, if any twilight notion we can form of God be even remotely correct, as much bound up with God as our own puny selves, how inadequate may be our self-derived conception even expressed in its noblest formula: God is Love!

But the dyer's hand is still more apparent in another direction. Every lip is ready to speak of God's design; of God's will, purpose, intention, final cause, motive, his reasons for making things as they are,—every lip from the philosopher to the clown,—from Darwin, whom the necessities of language oblige to speak of the purpose, intention, use of certain organs, to the poet's "pampered goose," who finds man created to feed him. What is the human meaning of the word *design*? Originally, to mark out, to trace out, as the boundary of a city is traced by a plough; but in ancient Rome the word acquired the metaphorical meaning it now holds. A man designs a machine,—Paley's watch, for example,—what has he done? He has discovered the laws of geometry, properties of circles, the power exerted by a metal spring in uncoiling, &c.; he has discovered all this—invented nothing as yet. What he wants to do is to make the hand of his watch move round in a circle at a rate bearing an exact relation to the rate at which the earth revolves on its axis,—which revolution he has also discovered, not invented. Combining his discoveries, he, with imperfections due to his imperfect knowledge of the laws he employs, produces his watch. This is design. After all the watch-maker has but found materials and put them together according to certain laws of action he has discovered in them; that grand abstraction, Nature, does the rest. If we apply this to God, we see that some other God must have made the materials and their laws, and that the God we speak of merely puts them together! We make the great God a mere piecer of another God's goods! Shame on these natural theologians who would found our very reason for believing in the existence of God on such transparent fallacies, which must fall as ninepins before the first bowl of a cunning atheist! Yet even natural philosophers become entangled in such meshes. Professor Tyndall, in one of the lectures he is now delivering at the Royal Institution, on "Heat and Light," brought forward a notable instance of how presumptuous it is to try, like Phaethon, to guide the horses of the Sun. Water, liquid at ordinary temperature, when cooled to 40° Fahrenheit regularly contracts like the

column of mercury in the thermometer. But increase the cold towards freezing, and while the mercury continues to contract, the water expands until, having become ice, it occupies much more space than when it was simple water. Hence, cooled down to 40°, water sinks to the bottom of any pond, because heavier than the warmer water; but after 40° it is lighter and floats on the top,—thereby presenting a pad against cold, keeping the water liquid below, and preventing the whole mass from becoming one mass of ice, to the destruction of all life within it. The importance of this property to the inhabitants of temperate and arctic regions, is manifest. No other liquid is known to possess the same properties. What so natural, then, as to say,—God in his providence designed this solitary exception from the universal law of contractility by cold, for the benefit of man. And men have said so, one after another. But first, the fact cannot affect man in regions where ice never forms; second, it existed when arctic and temperate regions bore tropical vegetation, and man did not exist on the earth at all; third, it is not the solitary exception, blameworthy presenting the same phenomenon. The whole argument then was from ignorance, and its present value is to show how illogical it is to infer from an isolated circumstance a general proposition of totally different character about a totally unknown relation.

The proof of design is now generally sought only in the organic world. Paley kicked his foot unconcernedly against the stone he found on the beach; for anything he knew, he says, it might have been there forever. Geology was then a practically unknown science, or he might have found epochs of history in the stone, and evidence of all manner of special creations for man's benefit. But Paley was no natural philosopher, only a half-learned theologian, who skimmed over all difficulties and produced a book which has done immense harm in leading Englishmen to anthropomorphic conceptions of God. But in older times, when organization was less understood, the problem turned on the subordination of the inorganic to the use of man. Copernican astronomy and geology have ousted the argument of design from inanimate objects, but organization remains its stronghold.

Who can regard the structure of the eye without being reminded of the object glass, the sensitized plate, &c., of the photographer? And as these are the results of design, what so natural as to jump to the conclusion that God adapted the eye to the laws of light? But if the eye was designed for sight, why should so many exquisite "contrivances" exist for defeating that object—why should this man be born blind—why should the Egyptian sun strike that man blind—why should the focal power of the lens be often—generally—so ill adapted to the position of the retina that no distinct image can be formed till man's knowledge of optics has taught him the effect of lenses of glass and how to grind them? The man is yet alive who first found what form of lens would remedy a not uncommon but hitherto unsuspected defect in his own eye. And what shall we say of the color-blind, who as railway porters, or as the look-out at sea, may destroy hundreds of lives in a moment by confusing green with red? Is there a single organ in the human body ordinarily so perfect that it needs no help from man? On what do the physicians and surgeons live? Was disease part of God's design for the doctors' benefit, or was it a punishment for the patients' sin? Aye, but "to give up Design is to throw everything into the power of Chance." Who is this grim goddess Chance, who can assume the reins of the world because one man differs from another in opinion? In ultimate resort all the best philosophy replies—Chance is the sum of those laws we have yet to learn. To say that the world is what it is, bating the laws we know, through the laws we know not, is surely nothing terrible, is the merest truism of modern science. But by all means avoid a name which conjures up a foul Python that it would need another Phoebus to destroy.

What, then, can we mean by God's "design"? Philosophy answers—solely the conditions of existence, that without which,—or that which changed,—things would not be what they are. Stated baldly thus, it seems a barren proposition. As long as we conceive that God meant every particular state to be what it is, it seems a sin to touch it. We have among us the sect of "Peculiar People" who decline to summon a physician in case of an illness; yet even they do not eat grains of wild wheat instead of artfully prepared bread. The first question of Truth is, are the conditions of existence improvable? As the Peculiar People,—and others not peculiar,—declare, we dare to correct God's handiwork! How deep the dye that would thus obliterate all that is true, beautiful and good! At the last eclipse expedition, as the astronomers were preparing to make those observations which tend to establish oneness amid the diversity of the universe, some ignorant natives lighted a fire to frighten off the dragon that was devouring the Sun, and the whole observations would have been modified by the smoke, had not some English officer bravely stamped out the fire. But we, here in England, need a brave officer like him to stamp out the

flames which would thwart the only means we have of forefeeling that Being whom no epithet can describe, but which an ignorant crowd believes to be succumbing to the serpent Knowledge.

[FOR THE INDEX.] CONVENTIONAL CHRISTIANITY AND SELFISHNESS.

BY REV. EDWARD C. TOWNE.

Rev. J. T. Tucker, a contributor to the *Independent*, recently complained in that journal that the London *Examiner*, an able English literary journal, had unjustly charged that "the very kernel of conventional Christianity is selfishness," that it is "as dominant as it ever was," and that everywhere it preaches that "the whole duty of man resolves itself into this—to save his soul, to buy eternal happiness by a certain amount of service in this world." Mr. Tucker sums up the *Examiner's* charge by saying:—"This is its point: That the main drift of Christianity, as taught down to this time and at this time, is directly away from all true nobility of character and life, crushing all honest sense of duty, enslaving the mind to selfishness, hardening it against the persistently bad, and vitiating all right feeling toward God. . . . If his position is tenable at all, it covers this whole extent of condemnation. For in this the consenting voice of Christendom has never faltered, that to save the soul for this life and the next is the grand business of everybody who has a soul, according to our Lord's own text, which the *Examiner* has looked into and found rotten." Mr. Tucker reminds his readers also that "the Autocrat of the *Atlantic* once charged, that all of a Christian's anxiety is just to jump aboard of the life-boat himself, no matter who else sinks."

It should be observed that it is not denied in the above charge that those who thus use a selfish rule in their formal religion may be truly selfish in heart and life. It is very commonly the case that people are much better as men and women than they are as technical Christians. And this being observed, it is perfectly just to say that the idea upon which the approved and customary Christianity proceeds is one of pure selfishness—supreme regard for self.

There are but two rules in this matter, disregard of self out of regard for all souls, and disregard of all souls out of regard for self. If a man commences with concern for himself, he will not find it safe to put anybody before self. If he once gets rid of concern for self, he will think of everybody before he will of himself. The rule of ideal justice, holiness, goodness, whatever makes right character and right life, is to hope for and work for all souls. The rule of the Orthodox theory is to hope for and work for yourself. Not very long ago an editorial paragraph in the *Independent* said:—"Do not deny that men who trust in the Lord Jesus Christ for their own salvation, and who spend their lives in leading others into like precious faith, are evangelical Christians." "Trust for their own salvation" is the correct thing, though trust for others, and for all others before self, is the only humane and purely holy thing.

Archbishop Manning, one of the finest preachers now living, if he is a Catholic, puts it frankly in these words:—"The duty of every Christian is to labor first for the salvation of his own soul. The rational love of self is to be taken as the measure of the love of our neighbor." This is sound Orthodoxy. The last of the really great divines raised up by New England Orthodoxy was Nathaniel W. Taylor, here in New Haven, who died in 1858. None of the Puritan makers of systems have had a better sense of the demands of logic than he, and he always taught that regard for self is the first principle of all virtue, and that any other theory of virtue would consistently lead to the overthrow of Orthodoxy. If love of others is the first principle of virtue, then no man can be called to account whose love of others leads him to hope for and to believe in the salvation of all others.

The point at which the writer of this got out of Orthodoxy was in his conversion from love of self in religion to love of others without regard to self. And this conversion every Orthodox Christian needs to experience. The conviction of need that must be met in one's own soul ought to expand to a conviction of need that must be met in all souls. The allegiance to God which has set one upon seeking the kingdom of God in one's own heart, ought to expand to an allegiance sufficient to set each upon seeking to bring the kingdom of God in all hearts.

The truth is that average Christianity does not represent the spiritual and better part of man, but only represents the best side of his old Adam. Catholicism and Orthodoxy are an unregenerate Christianity, needing to be born again. The hearts which men have naturally are better than those which Orthodoxy commands them to get. You can take any company of Orthodox disciples, and any good child set in their midst or any one of them as they were before they put on Orthodoxy would represent religion better than they as Orthodox disciples represent it. And it is not only that the first principle of the Orthodoxy is bad, but putting it on does prevent the

large and pure growth of the heart to no small degree, and does make selfishness of any rather decent sort seem not at all improper. If in religion you may turn your back on the mass of mankind, why not (the unconscious feeling will be) do so in common life? The charge cannot be denied that Orthodox Christianity favors selfishness.

THE BIRTH OF JESUS.

[From "The Bible: Is It the Word of God?" By Thomas Lamden Strange, late a Judge of the High Court of Madras. London: N. Trübner & Co. 1871." Pages 295-297, 301-303.]

PUNDIT.—The next event is the birth of Jesus. The subject is introduced in a conversation between an angel and Mary. He tells her that she is to have a son, and at this she expresses extreme wonderment, seeing that she "knew not a man." But as she was at the time affianced, or as good as married, to Joseph, this feeling of surprise is certainly out of place. The incident has the appearance of having been brought in just to allow of the promised conception of the Holy Ghost being introduced with effect.

With the miraculous birth of a being of human form, but divine origin, I am already familiar from Hindu fictions. The parentage of Jesus is derived from the Holy Ghost, the third person in the Christian Trinity. The angel speaks of the Holy Ghost to Mary as if already familiarly known to her, as he did also to Zacharias in respect of his promised son. On the other hand, you have mentioned disciples of John who had never heard that there was a Holy Ghost. When was the revelation of this person in the Trinity first made?

STUDENT.—His existence is nowhere spoken of previously to the occasions now in question.

PUNDIT.—And yet Mary takes it as a matter of course that she is to have a child by him! The fact we really have to deal with is that of a young person, accounted a virgin, being found by her husband already with child. As he was about to put her away for profligacy, it would seem she must have kept back from him the revelation made to her by the angel. Is it conceivable that she should run such risks? When her husband discovered for himself the condition she was in, he must of course have questioned her closely on the subject, and what could have been her answer? It must be presumed that then at least she must have told him of the apparition to her of the angel Gabriel, and of the consequent conception by the Holy Ghost; and it must be concluded that, if she made such a statement, he could not have accepted it, as till he got the assurance of his own dream his intention was to divorce her. And if he could not credit Mary's substantial declaration of what she had witnessed with her own senses, would a dream have sufficed to satisfy him of the chastity of his wife, and that the parent of her coming offspring was that mysterious personage the Holy Ghost, hitherto unheard of by any one?

STUDENT.—According to Matthew's narrative, Joseph, it is clear, knew nothing of the revelation made to Mary. It is stated, after speaking of his discovering the state of Mary and his design to put her away, that "while he thought on these things, behold, the angel of the Lord appeared unto him in a dream." Nor was a word said to him in this dream of the apparition to Mary. The silence of Mary is certainly not to be reconciled with the fact that she had received such a revelation; neither is it consistent with the divine method to suppose that such an announcement should have been made twice, and in independent form. It is commonly held by critics that there was but one such announcement, and that the two narratives are in conflict as to the circumstances under which it was made. Luke gives it as made to Mary, and Matthew as made to Joseph, neither speaking of the event told by the other.

PUNDIT.—And it is upon accounts so inconsistent and at variance that the fact of the divine generation of Jesus depends?

STUDENT.—Certainly there is nothing else to cite in proof of the divinity of his parentage, unless it be involved in the circumstances of his history and acts when on earth.

PUNDIT.—Jesus, it appears, was to occupy the throne of David and reign over the house of Jacob, and yet never had that position.

STUDENT.—Assuredly he had not. The idea is a prediction remaining, in some way or other, to be fulfilled. Although Jesus gave out that his Kingdom was not of this world, he held out to his disciples that "in the regeneration" he would "sit on the throne of his glory," when they also were to sit "upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix, 28).

PUNDIT.—The only certainty then at present is that the prediction has not been accomplished. Jesus was to be the son of David, and that fact also is not made out.

STUDENT.—It is not. As on the father's side he came from the Holy Ghost, his connection with any human stock could only be through his mother; and here the alliance was with the tribe of Levi, not of Judah. It is through Joseph that the descent is sought to be maintained, but as he was not his father, Joseph affords no real link with David. Nor can the genealogies which would derive Joseph from David be depended on.

PUNDIT.—Is the derivation of Jesus from procreation by the Holy Ghost dwelt upon in other parts of these writings?

STUDENT.—The fact is never again adverted to. Matthew and Luke speak of it no more, and it is nowhere referred to by Mark or John. Consequently

it is never imputed to Jesus that he himself asserted that particular manner of derivation, though he did at times claim a divine origin. Peter, James, and Jude were apostles, but they never mention the circumstance in their epistles; neither does Paul. Nor does it appear in the epistles and the Apocalypse which are ascribed to the apostle John.

PUNDIT.—That certainly is against the reality of the event. In what capacity was Jesus currently accepted as to his paternity?

STUDENT.—He commonly passed as of human extraction, "being (as was supposed) the son of Joseph" (Luke iii, 23). When his "gracious" utterance astonished the people, they said, "Is not this Joseph's son?" (Luke iv, 22). "Whence," they asked, "hath the man this wisdom, and these mighty works? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. xiii, 54-56; see also John i, 45; vi, 42).

PUNDIT.—His mother, Mary, at all events, could not have told his real parentage. How was it that she disclosed it not?

STUDENT.—That I cannot tell you. She had personally received the annunciation of the angel, and could witness in herself that Jesus had no human father. An angel had appeared to her on the night of the birth of Jesus, and had told her that this was the expected Christ, or Messiah. After which "a multitude of the heavenly host" had suddenly appeared, ushering in his advent with praises to God; and all this they had immediately gone and declared to Joseph and Mary, and also published it abroad. The wise men, who came with offerings to the infant, had been inspired to recognize him as the Christ. Herod, moreover, being satisfied of his pretensions to be the future King of the Jews, had exterminated the young children born at that time, so as to put an end to him also. That, nevertheless, Jesus should be currently accounted the son of Joseph, and that his mother should not have said a word to undeceive the people, and to advance her son's true pretensions, is no doubt marvellous in the extreme. But it is still more surprising that she herself retained no impression of his real character, but looked upon him apparently as an ordinary being.

Forty days after the birth of Jesus, he was taken to the temple for the fulfillment of certain rites there. On his being brought in, Simeon, an aged man, to whom it had been revealed by the Holy Ghost that he should not "see death, before he had seen the Lord's Christ," at once recognized him as the hope of the world, "a light to lighten the Gentiles, and the glory of the people Israel." Anna, a prophetess, did the like. And notwithstanding the angelic assurances which they had each received that this infant had sprung from a divine stock, "Joseph and his mother," it is said, "marvelled at those things which were spoken of him." (Luke, ii, 31-33). On another occasion, when they went to the temple at the time that Jesus was twelve years of age, and had left the building, he remained behind and was found by them engaged in discussion with the doctors, or men of learning, with a degree of understanding that "astonished" all who heard him. Not recognizing his divine resources, Joseph and Mary were equally astonished with the rest. "And his mother," we are told, "said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? What ye not that I must be about my Father's business? And they understood not the saying which he spake unto them," we are informed, even after such an advertisement as this to his divine origin (ii, 41-50). On a third occasion, when Jesus was occupied in his ministry and engaged with a great multitude, "so that they could not so much as eat bread," his mother and his brethren concluded for some cause that he was "beside himself," and "went out to lay hold of him," utterly unconscious of his divinity and appointed work (Mark iii, 20, 31, 32).

PUNDIT.—There appears to me but one way of accounting for such violation of all probability, namely, that these stories are destitute of any foundation in reality. On one occasion, I observe Mary distinctly alludes to Joseph as the father. She says to Jesus, "Behold thy father and I have sought thee sorrowing."

LIBERTY AND TRUTH.

[By Rev. G. L. Walker, D. D. of New Haven, in the Beeton Congregationalist.]

An artist, sitting in his studio, and meditating on what sort of picture he will paint, is free to choose from out a hundred fancies of his brain. His picture may be grave or gay. It may be historical or imaginative. It may represent legend or prophecy. It may convey whatever lesson the painter pleases.

In a somewhat similar way it appears to be occasionally thought that the preacher of the Gospel is equally free to voluntarize the representation he makes of the religion of Christ. One would almost suppose, from language often used, that a preacher's function was rather to make a gospel than to represent a gospel; rather to arrange the terms of grace than to tell what terms God has arranged. And not unfrequently the degree of commendation bestowed upon a professed minister of Christianity is proportioned to what is called the "liberality" of his views. "He preaches," it is said, "a very liberal religion." "He is very liberal in his opinions."

A liberal religion! Liberal opinions! What "liberty" has he with religion more than with the ordering of the skies? The one as much as the other is

within his control. Of one no more than the other has he any other privileges than to submit to the facts. What would be thought of the natural philosopher of whom it should be said—"He takes a liberal view of the law of gravitation," or of the mathematician, "He takes a liberal view of the operation of the Rule of Three," or of the chemist, "He is not bigoted concerning the composition of calomel?"

The language, though absurd, is not one whit less absurd when applied to the preacher of the Gospel. The duty laid on him is not to make a gospel, but to declare the Gospel. His business is not to arrange a plan of salvation; not to prescribe the duties of the Christian service; not to relax or constrain, remit or bind. His duty is simply to proclaim a method of salvation already arranged; to set forth duties already prescribed; to declare a system whose restraints or encouragements, whose penalties or rewards, antedate any human statement of them, and rest on the determination of God. And as far as possible he is to do this in its completeness. He is to slur nothing; hide nothing; exaggerate nothing. As he values his own soul and his hearers' souls, he is to remember that withholding of truth is not annihilation of truth; not to urge danger is not to make danger less. Refraining from declaring men's duties does not empty those duties of their solemn weight. The liberty, and the only liberty given him, is to discover from the Word of God what the present responsibilities and future destinies of men really are, and then to state the truth respecting them in as plain, as cogent, and as persuasive a manner as he is able. This is his duty, and it is a duty without choice.

LITTLE CARRIE'S SMART MINISTER.—Little four-year-old Carrie went with her aunt to church. The preacher was very earnest in his delivery, and she was much interested. "Mother," said she, when she came home, "I have heard such a smart minister! He stamped and pounded and made such a noise, and then he got so mad he shook his fist at the folks, and there wasn't anybody dared go up and fight him!"

A worthy Baptist of Boston, anxious to help a denominational school, agreed to leave it \$100,000 at his death, if the institution would pay him the interest at six per cent. up to that event. The shrewdness of it lies in the fact that he could get his life insured for that amount for \$4,000 or \$5,000, leaving him a very comfortable income besides! That is, for an annual revenue of say \$2,000 he would let any college insure his life for \$100,000.—*Seaside Oracle.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending August 3d.—T. B. Skinner, \$1; Miss Mary Lapham, \$1; Mrs. Frances W. Titus, \$2; Allen Potter, \$2; S. Rosenfeld, \$1; Rev. Chas. Runk, 50 cts.; J. W. Wortman, 50 cts.; Marx Frank, \$1; Jno. Saval, 50 cts.; Fred. Lukenheimer, 50 cts.; J. J. Pillsbury, \$2; Cook & Rice, \$3; G. W. Dauesmann, \$2; O. P. Jacob, \$2; Charles Ehrhart, 50 cts.; Peter Frick, \$1; Adolph Franklin, \$1; Dr. T. L. Davis, 50 cts.; Eugene Kappeler, \$3; A. H. Doolley, 25 cts.; C. M. Kirzell, \$1; Leo D. Birrona, \$2; C. H. Leonard, \$2; Dr. J. C. Parker, \$2; W. L. Coffinbury, \$2; C. Burchard, \$2; Henry Spring, \$1; Samuel Sears, \$1; J. E. Messmore, \$1; J. H. Peters, \$2; Thos. Hoover, \$10; Dr. Kalbenhefer, \$2; J. W. Angell, \$2; D. H. Sparks, \$1; Wesley West, \$2; Fred. Prince, \$1; Fisk & Walter, \$1; W. W. Webb, \$1; Val. Water, \$1; Thomas B. Graham, 50 cts.; Wm. Ellis, \$2.12; John H. Lull, \$10; Mrs. Mary Westphal, \$10; S. S. Wemott, \$2; D. B. Henderson, \$10; Dr. M. B. Baldwin, \$1; Andrew Seaman, \$2; Dr. S. H. Gilbert, \$2; J. S. Hooper, \$2; Wm. H. Bump, \$2; C. S. Hart, \$2; John Lambert, \$2; S. M. Leffmansville, \$2; C. S. Hart, \$2; Henry W. Holland, 10 cts.; Della Scarborough, 10 cts.; D. F. Schneider, \$1.50; Chas. C. Hays, \$1.50; James Emerson, \$2; Nicholas Jovanovich, 50 cts.; F. E. Abbot, \$50.00; Henry C. Badger, 10 cts.; John Stevens, 50 cts.; Israel Best, \$1; J. S. Hittcock, \$1; W. A. Morgan, 10 cts.; American News Co., \$1.75; Thought Exchange, \$2; T. H. Davis, 50 cts.; D. H. English, 50 cts.; Geo. Allen, \$1.10; Wm. Hume, 10 cts.; Henry A. Griswold, 50 cts.; Samuel Willis, 50 cts.; Chas. A. Gould, \$10; Theodore Hill, 50 cts.; J. P. Davis, \$2; H. B. Barnard, \$1; Silver City Lyceum, \$2.50; U. B. Delaplaine, 50 cts.; M. J. Lower, 50 cts.; Warren Chase, \$3.25; Cyrus Powers, \$1; Parker Pillsbury, \$3; —, \$30.00.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

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prize value, no man is better than the brutes; yet the wish to urge them by any other means than an appeal to the free intelligence of individuals, belittles the propagator and makes him a tyrant not to be endured. Practically, nothing perhaps is harder than to unite these two things, the love of liberty and the love of truth, in one strong, sweet, harmonious character; they do not necessarily clash, yet they are forces impelling in different directions, and human progress is the resultant of their composition alone. Liberty discovers truth, and truth crowns liberty; and he who loves them both with equal yet undivided ardor shows to the world how great and sublime a thing it is to be a genuine Man.

RECREATION.

This is the season for recreation. And nowhere is such a season more needed than in America. It may be questioned, however, whether it would not be better that recreation should be spread more through the whole year rather than crowded into a few weeks of summer. At present, Americans are apt to labor at their recreation. They bring to it the same nervous energy, the same hurry and push, which they bring to their business. Still, the change is beneficial. Man's nature demands diversion as well as necessitates labor. Some one, I believe, has defined man as a working animal. But he may also be called a playing animal. The working faculties, it is true, aim more directly at accomplishing the objects of human destiny. They are the levers set purposely for that end. But the playing faculties are an aid to the same achievement. They serve to ease, to refresh, to lessen the friction and smooth the movements of the working faculties. They lubricate the working machinery, and thus prevent wear and waste and disorder. What the little oil-glands are to every joint and lever and movement in the human body, that is the office of the faculty of humor in the machinery of the mind as it works out the tasks of life. Without it the mental machinery is liable to become impaired; it gets to creaking, motion become more difficult and more power is required, part runs against part unevenly, there is wabbling and waste, and finally the machinery wears out and stops before its time. Recreation, amusement, is therefore a necessary accompaniment and condition of successful labor.

It must of course be admitted that the faculty of humor differs greatly among races and nations. It seems to be largely a matter of blood, of temperament, of external surroundings. As a general rule, there is more playfulness of nature among a people living in a tropical climate than among a people who have to struggle for existence against the severe conditions of a higher latitude. It is an interesting fact, too, that the faculty for amusement seems to have developed as man has progressed in civilization. The primitive savage is not such a humorous being as his civilized descendants. Still, in spite of all differences of race, temperament, civilization and surroundings, the love of amusement, the faculty to provide enjoyment for the mere sake of enjoyment, asserts itself as an inherent demand of human nature; and it is a demand the legitimacy of which must be recognized in personal culture and in social organization.

If we ask for the philosophy of such a demand, ask *why* man should seek to do some things for no other satisfaction, and which have in themselves no other use, than simply the enjoyment of doing them, is there any better answer than that already stated,—namely, that through this capacity for amusement there comes refreshing and strengthening, not merely resting but recreation, exhilaration, and ultimate increase of power, to the other and higher faculties of our natures? What at first sight may seem a waste of force and time is therefore really saving. The expenditure returns in solid income. Nature, we may be sure, knows her own aim. She begins, as it were, the journey of life with story and laughter, that our muscles may not discover the length and tediousness of the way, and may be in better tune for the serious tasks that are expected of them.

Amusement stands to the grave business of

life precisely as beauty in the outer world stands to mere use and service. Forms may be useful that have no comeliness nor grace; yet a higher art is reached when beauty mingles with use, as in all the grander and finer processes and forms of Nature it does. Looking at utility merely, or at utility in its lowest phase, we might say that it would be better for man—better in the sense of more convenient—if wood should grow in hewn timbers and boards ready for building his house or in sticks suitably shaped for his fire. But who for that object would lose the exquisite beauty of a living tree or the grand majesty of a forest? And even utility has higher aspects than any which can be measured by carpenter's rule or reckoned in arithmetical figures. Who can estimate all the material and mental needs of man which in subtle ways the vital processes of a growing tree supply to his organism? The very inspiration and expiration of its foliage affects the atmosphere he breathes, affects the fertility and products of the soil by which his organism is sustained and his brain is made the instrument of thought. So of the relation between the capacity for amusement and the capacity for work. A higher utility than we can see by a casual, external observation binds the two together. The relationship extends to the profoundest depths of character. It penetrates the finest work of man's intellect, and touches the secret springs of his virtue. Physical recreation is often moral regeneration. Nor is it too much to say that we have not learned the truest experiences of religion until we have discovered that service and satisfaction, worship and joyousness, are one; until we can say that we "will be glad in the Lord," and actually feel in our own being the gladness of communion between the superabounding life that flows through Nature and that pulsates in the mental and moral consciousness of humanity.

W. J. P.

FREE RELIGION AND POSITIVISM.

We are anxious that the free religious movement should not take decided color from any well-defined layers of opinion; particularly that it should not be associated too closely with Positivism, if Positivism in its so-called religious aspect be a well-defined stratum of opinion; and therefore we have been a little disturbed by the occasional intimation of alliance or sympathy between the two. Few people understand what Positivism precisely is; fewer yet understand, or pretend to understand, or find it possible even with considerable honest pains-taking to understand, what the "Religion of Humanity" as grounded on Positivism is or implies. The English Positivist who accepts the French apostle's church finds fault, we believe, with Comte's hierarchy, cultus, and symbolism, as patterned on the Roman Catholic system, which was the religion of France and the only kind of religious organization the Frenchman recognized. Being protestant, he was disposed to drop the hierarchical elements, and, while supporting worship, to make it simple, impressive and sentimental, the chief stress being laid on social organization. The American Positivist,—we speak of him and his opinions with great submission, not having succeeded in obtaining a clear account of his doctrines,—being at once protestant and republican, modifies the original conception of the "religion" still further. In his system the aristocratic features disappear and the religious peculiarity is reduced to a scarcely discernible point. On the last anniversary of Comte's birth-day, the little company of the faithful broke a crust in honor of their high priest, that being their chief sacrament or supper of communion; but they hold no religious services in the usual sense of the word; they do not meet for worship, they institute and meditate no culture of the sentiments or the imagination, but confine themselves to the discussion of social questions. They can hardly be called "religious," even in the largest acceptance of the phrase; at least this is the result of our inquiries and observations. Indeed it is not easy to understand why they should speak at all of the "Religion of Humanity." In Comte's scheme that expression stood for a thing, and a

very solid and majestic thing, imposing and touching, fully furnished with dogma, ceremony, calendar and ritual. But in the new world all this glory fades away, and what remains save the symbolical breaking of the bread-crust, we know not.

There seem, however, to be points in which all the schools of the Positive philosophy agree; and they are points with which the "Free Religionists," so far as we know them, are not at all in sympathy. These are the total neglect of psychology and the total discouragement of the democratic idea. The "Free Religionists" are for the most part graduates from the school of Transcendentalism, the very opposite of Positivism; and those of them who have left that school and adopted that of modern psychology, as represented in its several aspects by men like Mill, Bain, and Spencer, still make great account of the contents of the mind. Whether they suppose the moral sentiments and ideas to have been originally implanted or gradually acquired, matters little; they accept them as facts, and study their meaning by studying the mind in which they are contained, or which they constitute. It does not occur to them to regard psychology as a branch of physiology, and therefore they cannot consistently call themselves Positivists. They are not; they are separated from Positivism of every degree by a wide and deep gulf; the religion of humanity they profess rests on wholly different foundations. The Positive philosophy offers little to the religious sentiment as technically understood; it transplants aspiration, reverence, wonder, worship, to a soil which, if not absolutely ungenial to them, cannot be said to produce them spontaneously; whereas the doctrine of Evolution, as stated by its best teachers, supplies the imagination with all it needs. Now the doctrines of Evolution and of Positivism are at deadly war. In this respect, therefore, Free Religion and Positivism are not friends, nor are they likely to be.

In their social attitude they are no more amicable. Positivism starts with a dogma. It assumes that the present condition of society is one of anarchy; and the anarchy, in its view, consists in the disorder resulting from the prevalence of democratic ideas which had thrown orders, ranks, and classes into confusion, have displaced the working people, unsettled the relations between the rich and the poor, the wise and the ignorant, the strong and the weak, the unsexed woman, and reduced to a noisome marsh the fruitful field of the world. The spirit of Positivism is aristocratic; its temper is high. In democratic, even in republican institutions it has no faith; the aspirations of men and women hitherto unprivileged and disfranchised after new opportunities, privileges and rights, it countenances as wild and demoralizing; the abolition of prescriptive authorities it countenances in form, but disapproves in essence; it abolishes the hierarchy of priests, but establishes a hierarchy of philosophers; it displaces a pope by a *savant*.

With all this the genius of Free Religion is in strongest opposition; the distinctions of orders, classes, and ranks are hateful to it; it exists, in fact, in order to do away with them; its spirit is humane, liberal, democratic; it will have no priest, no dogma, no fixed rule of organization; it demands as a first principle that persons and minds shall fall into natural relations according to the law of development. It will not anticipate results, or force conclusions, or arrest tendencies. Its purpose is to keep the way open, to prevent premature combination, to hold theories in distrust and *doctrinaires* at arm's length. When it speaks of the "Religion of Humanity," it means the religion that humanity is tending towards and trying to realize,—humanity's natural religion, not a manufactured system to which men must submit at the bidding of a "philosopher," but a spontaneous and full expression of the sentiments that are born of their experience, and the faiths that cheer their hearts. We may be very certain that all appearances of sympathy between the Positivist and the "Free Religionist" are illusory; the resemblance is superficial and nominal, the antagonism is deep and ineradicable. Romanism itself is not further off; for

Romanism does not more absolutely reject the bond of liberty which joins together the friends of Free Religion than does the system to which August Comte has given his name. O. B. F.

NOTES FROM THE FIELD.

And last week the field was Cape Cod. I wonder whether you, Mr. Editor, ever saw it—an arm of Massachusetts bending round into the sea, starting from Plymouth Rock as from a shoulder—something like an arm, or like the largest claw of a huge lobster. I am now on Cape Ann, the opposite cape enclosing Massachusetts Bay: Cape Ann another arm, though amputated at the elbow, as the maps show.

Cape Cod was formerly a nursery of navigators. Sea captains grew there, numerous, and brave, too, as the old Norsemen. Once we had an anti-slavery convention there, held in a grove; and on Sunday, the third and last day, it was computed that seven hundred sea captains of all the various crafts, from Cunard and Collins steamers downward, were in the audience.

We broke up, as I remember, with a most frightful mob; but it was the crisis of the Southern slavery fever. And the convalescence commenced in that hour. And the cure was complete. On that spot, within a year, a "Liberty Hall" was erected; and from that hour the Cape was secure to the anti-slavery cause. An occasional spasm or wriggle of the serpent's tail told for a time how slowly such monsters die; but no harm ever came of it. Once or twice, a sea-captain engaged in Southern coast-trade attempted to carry back a fugitive slave, but it drew storms down from all the heavens about him, and peopled the sea with whales more dangerous than any Jewish Jonah ever saw.

But Cape Cod is no longer a garden of "The Tillers of the Sea." Its soil is various, literally speaking, from the sandy desert of Sahara to the fattest vineyards and gardens of Egypt. Almost surrounded by the sea, it has also many of the most beautiful little inland lakes or ponds of fresh water the world affords. I never saw any water more transparently clear or transcendently beautiful. Then there are others with a muddy bottom; and these produce myriads of pond lilies, matchless in beauty and fragrance.

Around these ponds are the cranberry meadows, the fruit of which is becoming the wealth, has indeed already become the fortune, of many enterprising cultivators, the cranberries of "The Cape" standing unrivalled in the markets of the world. Then there are farms and farmers, more miscellaneous in character, appearing all over the Cape, especially above its elbow, and seamen there are no longer, as formerly, a staple crop. Many young men have gone west: to the far west. Indeed, the captains of the largest lines of steamers between California and China and Japan emigrated from Cape Cod to the Pacific States, and there took to the sea again as naturally as ever.

But the people of Cape Cod have not forgotten their old lesson of liberty. I think in some parts the Spiritualists are carrying forward nobly the work and the warfare begun there thirty or forty years ago by the Abolitionists. Almost the first religious insurrection I ever heard of occurred there; and "Cape Cod Come-outers" was certainly among the very first reproachful epithets I ever heard applied to the most devoted friends of the slave, who left the pro-slavery churches for conscience's and the slave's sake.

Last Sunday I lectured, in the morning, in the Methodist meeting-house at East Dennis, and in the afternoon and evening at North Dennis. That the houses were open to me was not owing to Methodist liberality in either case, but to the generous aid which liberal religionists give to Methodism in which they have no faith and for which they have no respect. Without them, Methodism could not stand a day; and so once in a great while they are permitted to put a preacher of their own into the desk; the regular parson having all the year to reply to or pervert the sentiments annually, or semi-annually, thus promulgated: a bad economy, as seems to me, in disseminating liberal religious ideas.

There is among the enlightened liberals

wealth enough, in the towns on the Cape above the elbow, to sustain constantly two or three such meetings as the Free Societies in Florence in this State, and Salem and Cincinnati in Ohio; and it seems to me it should be consecrated to just that purpose.

The Spiritualists, particularly in Harwich, are a working, earnest body, and their influence is felt far abroad in weakening the bonds of religious despotism and emancipating woman from intellectual, social, political and priestly proscription and tyranny. Why cannot the Free Religionists imitate their good example? P. P.

In our issue for July 20, a gentleman offered \$5.00 for a bound copy of THE INDEX for 1870. Two or three responses have been received, for which we return our thanks. The first of these was promptly reported, and, as we presume it was accepted, the matter is now settled.

On our first pages will be found this week an interesting article by Mr. Conway, first sent to the *Radical* for publication, and very kindly forwarded by Mr. Morse to THE INDEX when that sterling magazine was obliged to discontinue. Mr. Morse has our hearty thanks for this act of good-will, and we doubt not that of our readers also.

We are continually in receipt of communications without signatures. No respectable journal will consent to publish articles of the authorship of which it is ignorant. Very rarely we deviate from this rule; but no one has a shadow of reason for offence when, as we almost invariably do, we take no notice of such communications.

Those who desire to obtain Mr. Underwood's "Plea for Materialism," of which we have no more copies for sale, will find it reprinted in the Boston *Investigator* for July 31. We take this opportunity of thanking its editor, Mr. Seaver, for his courtesy and honorableness in always giving due credit for whatever articles he republishes from THE INDEX. We notice this all the more because so many of our other exchanges are in the habit of borrowing without acknowledgment. It is our sincere wish that the *Investigator* may flourish increasingly, and that both its proprietor and its editor may be encouraged by a generous support from the friends of the liberal cause which they have so long and faithfully served.

We are exceedingly sorry to state that Mr. H. S. Stebbins, of Toledo, whose name is so familiar to the readers of THE INDEX, is obliged to relinquish his business, at least for the present. By sagacity, enterprise, and the strictest integrity, he has succeeded in building up a prosperous book and stationery trade of \$75,000 a year; but he desires to dispose of it to some one who is looking for a good opening in this direction. A fire recently broke out in his premises, which was soon extinguished, the chief damage being done by the water; and the stock on hand is now selling off rapidly at reduced prices. This fire, however, occurring just after Mr. Stebbins's recovery from a serious illness, has imposed so much additional labor upon him that his health has become seriously impaired, and rest is absolutely needed; and we desire, if possible, to assist him in transferring his business into other hands, although with great regret that such a step is necessary. With this wish, we are authorized to state that he will dispose of the good-will and entire machinery of his trade to some one who will purchase simply the fixtures, consisting of safe and counters only, and about \$1000 worth or less of uninjured staple stock saved from the fire. The advantages consist in stepping into a prosperous and growing business, with a freshly fitted store in one of the best locations in the city, and without the necessity of purchasing old or damaged stock. Whoever wishes to learn more of this matter will please correspond directly with Mr. Stebbins, 98 Summit street. We sincerely hope that some live man will improve this excellent opportunity, and carry on the business with the same energy and honorable dealing which have made Mr. Stebbins a universal favorite in this city.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—(Illegibly written articles stand a very poor chance of publication.

THEISM AND ATHEISM.

EDITOR OF THE INDEX:

In his lecture on "Materialism," recently published in THE INDEX, Mr. Underwood remarks that doubt carried to excess "is liable to injure the cause of philosophy by leading the mind into ridiculous absurdities, and furnishing the enemies of free inquiry and the friends of antiquated error with arguments against the authority of human reason and the utility of untrammelled investigation."

It seems to me that Mr. Underwood is needlessly adding these same "enemies of free inquiry" by accepting for himself and those who think with him the name "Atheist." I say needlessly, because it is simply impossible for any intelligent man who believes the evidence of his senses to be an atheist in the ordinary acceptation of the term. It is safe to say that every true rationalist, and indeed every man of common sense, believes in a Higher Power, that is, in a Power superior to himself. Why then incur unnecessary risk of being misrepresented and misunderstood by refusing to name that Power "God?" To be sure, the name "God" is generally understood to imply intelligence; and Mr. Underwood plainly tells us that he does not believe in an intelligent God. "What we call intelligence," he says, "implies finiteness, limitation, personality and form. . . . Shall we say there is a great Intelligence, and yet that it possesses none of the characteristics of the only kind of intelligence of which we know anything?" Still it cannot be denied that there is a fitness in the term. So far as we know, all laws and processes, together with their results, are due to intelligence. We should laugh at the idea of a beautiful work of art being produced by "force" alone, because mere force as we know it is not only insufficient for any such definite result, but is incapable of sustaining continuous motion of any kind. So when we see around us Nature's innumerable intricate and beautiful forms, we naturally, and I think justly, refer them to intelligence; because, if not that, it is something analogous to it, though infinitely superior, it must be confessed, to "any intelligence of which we know anything;" for we know of no intelligence that can comprehend, much less produce these forms.

It will be seen that I agree with Mr. Underwood that there cannot be much difference between intelligent atheism, so to speak, and simple theism. I think, however, that the latter name is far preferable, because, correctly or incorrectly, the former is generally associated in the popular mind with the belief that "everything comes by chance." And surely Mr. Underwood would not be willing to accept this as a fair abstract of his philosophy. C. E. M.

[Undoubtedly Mr. Underwood is as far as any one from believing that "everything comes by chance;" and this is not the sense in which any "Intelligent atheist" uses the word. We understand by modern "atheism" the belief that everything comes by law, and that this law is essentially *unintelligent*; while by modern (not Christian) "theism" we understand the belief that everything comes by law and that this law is essentially *intelligent*. In other words, the issue between theism and atheism turns on the question whether the "Higher Power" of which natural law is the manifestation is intelligent or unintelligent. This is no unreal issue; and we approve of the endeavor to use words with scientific exactitude, regardless of all considerations of policy or popular misapprehension. For this reason we honor Mr. Underwood for the courage and clear-headedness which lead him to state his thought in what he considers the most exact and uncompromising terms. This is precisely what we are doing with regard to the word "Christian;" and if we were inclined to the materialistic rather than to the monistic philosophy, we should hasten to take our stand at his side, casting to the winds all regard for expediency, and counting it an honor to endure the obloquy inseparable from unpopular opinions. In the meaning of the words above explained, however, Mr. Underwood is an atheist and we are a theist; while we are agreed that science must decide which of us is in the right. As lovers of liberty, we each most cordially concede to the other the right of unfettered thought and speech; and, as lovers of

truth, we each exercise this right in advocating what we each believe to be the truth. Our correspondent, therefore, will see that, although we quite agree with him in regarding the "Higher Power" of the universe as intelligent, and as consequently to be properly designated by the name "God," we agree with Mr. Underwood as to the propriety of designating this "Higher Power" by some other name, when regarded as unintelligent. So long as theist and atheist are animated by mutual respect and good will, we believe that this precision in the use of words will conduce to the ultimate discovery of truth and the highest welfare of mankind.—Ed.]

MEDIUMISM.

MR. EDITOR:—

That is a very serious charge preferred against the Free Religious movement by Dr. J. T. Blakely in your issue of July 6th. This writer avers that Free Religion is utterly powerless in providing for the great, the transcendent want of humanity.

Had he said that Free Religion did not provide for man's factitious wants, the statement would be true. The Religion of Humanity teaches that what man most needs is the love of Virtue (Goodness, Justice, and Truth) for its own sake. In the love of virtue man's highest good consists, and the enjoyment of this goodness is the highest joy; and this joy is better than faith in any form of mediumism.

It is plainly manifest that this writer, when he objects to "faith" in Christianity as a power for supplying "the great want," knocks from under his own feet the foundation on which he wishes to have Mr. Abbot and all Free Religionists rely! The Church, says this writer, requires "faith," but Spiritualism is "knowledge" of man's future destiny!

Let us see. The motive power of Spiritualism is faith in certain mystical phenomena. The Bible is powerless without faith, and so are all the phenomena of modern mediumism. Dr. Blakely witnesses a variety of these phenomena, and it is to these he refers when he says—"the Spiritualist knows." And what does the Spiritualist know of man's condition after death, any more than the Methodist or any other Christian who sings:—

"We know, by faith we know!"

As to the mystic phenomena of mediumism, all men know who have witnessed them; but as to the *inferences* drawn from these phenomena, they are not knowledge. And these phenomena amount to nothing without "faith." The whole of them may be included in the term "mystic rap," which I have witnessed in all its phases, in my own family and elsewhere, for more than twenty-two years. But I can not say that their occurrence has given me any real knowledge of man's condition after death. And as to "faith," the Free Religious movement says:—"Believe what you find to be the truth." In this respect it is head and shoulders above Spiritualism, which declares that you must have "faith" that the physical and human mediumistic phenomena you witness are produced by some one who has departed this life; or, failing in this "faith," you cannot be a Spiritualist, nor can your "greatest want be met."

In this respect, therefore, Spiritualism is on a par with Christianity; for, both these being forms of mediumship, assumed between God or the dead and the living, they both create factitious wants, but such wants as can be satisfied only by "faith." Faith is necessary because mediumistic revelations cannot be authenticated. An invisibility cannot be cross-questioned, and hence is incompetent to testify in respect to its sex or personal identity. I repeat, faith in mystical phenomena is the motive power of modern Spiritualism. Nor can it be considered any credit to Christianity to relieve the human mind by faith from a needless fear which Christianity itself had previously created. And so it is in the case of Spiritualism. The mystic rap, which has never explained itself nor demonstrated either by whom or how it is made, purely by its mysteriousness creates a factitious want in the mind, the want to which Dr. Blakely refers, and a want that Spiritualism itself is "utterly powerless to satisfy" except by "faith." I do not suppose the time can be very near when Science will undertake to investigate mysticisms or matters of mere "faith," which cannot come within range of human knowledge. The organs of wonder once excited to excess, this rap demands "faith," without which it is nothing but a rap. Moreover, modern mediumism not only demands faith in this rap which is mystical, but it has monopolized all the nervous phenomena peculiar to religious "revivals," panics, mental epidemics, and pathetism. All these nervous phenomena, now occurring in mediumism, are attributed to departed spirits; and you must believe this or you cannot be a Spiritualist or perfectly happy! To have your "greatest want" satisfied, you must believe these nervous phenomena to be produced, not by laws and forces inhering in the human mind, but by remote personages from another

world! And this is the kind of "faith" yielded to this modern form of mediumism, and without which that "aching void within" respecting man's condition after death can never be filled!

With the mystic rap I have been familiar from the beginning in 1848; and while I admit the hypothesis as to its origin by invisible intelligences, I do not build theories upon mystical phenomena. This rap evinces nothing beyond clairvoyance and force. It is odd, enigmatical, and irregular, while faith in its occurrence is the motive power of that movement the appropriate name of which is mediumism; but upon no form of mediumship can humanity be considered dependent for what it most needs.

In these remarks I have no fault to find with the mystic rap, any more than I have with the fall of a meteor from the sky. It is sporadic in its occurrence, as the earthquake is, while mediumism is a mental epidemic, as really so as a Methodist "revival" and the spasmodic phenomena of camp-meetings. Now is there any other connection except by "faith," which can be shown between sporadic phenomena and modern mediumism. But modern mediumship certainly has this advantage over Christianity; for, while the alleged miracles of the latter ceased nearly two thousand years ago, the miracles of the former are of daily occurrence. And it is, indeed, much to be regretted that but too often, when witnessing this rap, man forgets that he is himself the greatest miracle, and a greater cannot be found in any form of mysticism.

But in saying this I may add that modern mediumism deserves well of humanity. For, while it has been successfully fighting and showing up all the ancient forms of mediumship assumed between God and man, it has "fallen into line" with all the progressive tendencies of the age; and I fully approve of the liberal manner in which Mr. Abbot has treated the subject in the columns of this paper.

Modern mediumism owes its existence to human "faith," and it is a human movement, as really as Methodism or Christianity; and as it is humanitarian in its tendencies, the editor has never assailed it. On the contrary, in this aspect of the case, all the friends of the Free Religious movement bid it God-speed. They have thrown the arms of their fellowship wide open to all Spiritualists, and all are made welcome to its ranks, without regard to their "faith" respecting matters that appertain to alleged messages from another world.

LA ROY SUNDERLAND.

QUINCY, Mass., July 12, 1872.

MATERIALISTIC SPIRITUALISM.

MOHAWK, N. Y., July 17, 1872.

MR. ABBOT:

Dear Sir,—My only apology for writing you is this: THE INDEX supplies just the mental pabulum adapted to my needs, and I take great pleasure in distributing copies thereof among those who have never seen it but are prepared to appreciate its contents. I have taken great interest in the discussion of the merits and demerits of Spiritualism in its columns, and am sincerely grateful for the candor and kindness exhibited; for I am perforce a Spiritualist, yet very sorry that its advocates are not with their facts upon your attitude of culture and development. Mr. B. F. Underwood's "Plea for Materialism" is precisely my philosophy; only my materialism is instructed by incontestable facts that this mortal body is but a chrysalis, and that a finer, more etherialized matter bears its motor, or is borne by it, through a less limited, more satisfactory sphere of existence, retaining its individual identity. Is it incredible that a spirit form too subtle for the general sight may escape from the grosser form, as the butterfly leaves its chrysalis, and thus complete the material existence of the human race—still subject to all the laws and principles that Mr. Underwood advances in his "Plea?" Prof. Tyndall's failures, as related in his "Science and Spirits" (vide INDEX of June 15), prove just as much as though a score of people were relating, to a man seeing for the first time, that the colorless atmosphere could be made to disclose the most brilliant tints and shades by a proper adjustment of clouds and sunshine; and he should insist that, whenever and wherever there were clouds and sunshine, the rainbow ought to appear, or their statement be falsified. Now I have witnessed in the presence of a girl of twelve years (a most unwilling psychic) the moving of a heavy piano to the middle of the room and back again without visible contact. And the claim *made for itself*, by tipping with no hands touching it, was, that it was acted upon by a friend of mine that no one present but myself knew, whom I then supposed to be living, but afterwards found had died at the time indicated by the piano. At the same time an entire failure of the phenomena ensued upon admitting certain others to the room, although the child was offered the most tempting rewards. I cannot tell just the requisite conditions for a brilliant view of the rainbow; neither can I tell why the psychic forces of some individuals are inimical to spirit control; yet I believe the "conditions" are equally absolute and equally subject to intelligible explanation, when the science of each is thoroughly

mastered. It is to be regretted that, when once we, as Spiritualists, have witnessed phenomena that it is impossible to doubt, we are so enthusiastic as to believe too much, and demand too much of others. Especially should we never be betrayed into impatience and discourtesy. Yet it is not surprising that such should be the case, when the contempt and calumny that has rendered us over-sensitive is taken into consideration. I am glad the higher life has been proved to me, since it relieves me of the great fear that you, brother Abbot, might be cut short in the glorious work you are doing, and none found to take your place; for now should you die, I know your work would still be done.

Mrs. M. A. C.

DEACONS AND MAYORS.

BOSTON, June 21, 1872.

DEAR MR. ABBOT:—

As usual THE INDEX comes with its words of thought, and sharp, challenging sentences. Would I could do more! But now is not just the time to solicit subscribers; the autumn is better.

I had rather an amusing conversation with a deacon of one of the Unitarian churches here. He told me that "Theodore Parker did more harm than all the Christian ministers in the next five hundred years could do good"—a splendid tribute to our friend's ability! Let us see if we cannot help increase the "harm" in our small way.

I see by the morning papers that the Mayor has refused to sign the ordinance in favor of opening the Public Library on Sunday. The principal reason he gives is that a certain legal gentleman says it will be unlawful, and that, until the law is annulled by the Legislature, it would not be right. How about certain other laws in regard to swearing, riding, etc., on week days or Sundays? The law of man is set above the law of God, and above the desire for the uplifting of the race. Poor Boston! The chains still hang round its court house and city council, as they did in the days of slavery; but the spirit of freedom is not dead, and will yet conquer. Wishing you all success, I remain

Very truly yours,

FRANK S. BILLINGS.

A. J. DAVIS ON CHRISTIANITY.

I have just observed a sentence from A. J. Davis (Great Harmonia, Vol. III, p. 222) which I think you will agree with and perhaps publish. It shows what his sentiments were when twenty-four years of age; and he thus expressed them before the phrase "Free Religion" had been coined:—

"The laws of the land are superior to the jurisdictional methods of popular theology. Our best institutions and modes of government, our republicanism and general charity, are founded not on the infallible teaching of any religious chieftain, but upon good wholesome maxims, such as have been derived from the moral aphorisms of Confucius, Lycurgus, Jesus, and Dr. Franklin. The Christian system as a system has not improved the heart and the life of man. It is the best idol in the world for the weak and the morally debilitated to look up to and devoutly worship; but, considered as a system, it is absolutely detrimental to the progress and happiness of humanity."

It is evident to me that a mind that could thus see so clearly and comprehensively the moral and religious status of humanity was not then in the turmoil and dust of secular pursuits, but was in a high position, what Davis calls the superior condition, which is certainly "outside of Christianity."

A. E. G.

THE LEAVEN WORKING.

INDIANAPOLIS, Ind., July 17, 1872.

MR. ABBOT:

Dear Sir,—I am not willing to close this scrawl without telling you something about the good work in Zionsville, Ind.

I succeeded in getting THE INDEX into the hands of a few friends of the cause, and directing the attention of others to the "glad tidings" which the tracts contain; and by united efforts we managed to storm the "Citadel." The Methodist Church seems to sustain the greatest damage, for its members are laboring earnestly with their children, while the minister hugs THE INDEX into the pulpit, and devotes the principal part of his hour to pointing out the dangerous absurdities of its contents. These demonstrations, together with numerous discussions on the streets, are causing liberal investigation.

"The world moves."

Yours for truth, J. S. BYERS, M. D.

RITUALISM DEFINED.—Sydney Smith's definition of Puseyism, now Ritualism, is always good. Here it is:—

"A system of posture and imposture, of circumflexion and genuflexion, of bowings to the east and courtesies to the west, with any amount of man-millinery and other tom-fooleries."

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of *The Index*, and states the "proposable conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—Ten Cents (*New Edition*).

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. PROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

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The series of "INDEX TRACTS" (No. 1 to No. 10) will be sent postpaid on receipt of sixty cents. These include "Truths for the Times" (of which Mr. Charles Darwin, author of "The Origin of Species," says:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word.") "Lecture on the Bible," by Rev. Charles Voysey; "Christian Propagandism," by F. E. ABBOT; "God in the Constitution," by Rev. A. B. Bradford; "The Sabbath," by Parker Pillsbury; "The Present Heaven," by O. B. Prothingham; "The Christian Amendment," by F. E. ABBOT. This series contains in the aggregate over two hundred pages of closely printed reading matter. Address **THE INDEX,** Drawer 88, Toledo, Ohio.

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(For THE INDEX.)

Self-made Men and Society-made Men:

OR,

MEN WITH CONSCIENCE AND MEN WITHOUT.

A LECTURE BY PARKER PILLSBURY, DELIVERED IN TOLEDO, APRIL 2, 1872.

The human faculties are seen one by one in different persons to be susceptible of almost any degree of improvement. But no one person has ever yet been greatly distinguished in all directions.

Some seem born to mechanics; others to music, painting, sculpture, or the grosser arts. Some learn languages; others history or philosophy, and become proficient in what is called general literature—are literary men and women.

A very few are poets, though not many, because mere rhymes are not necessarily poetry, any more than the jingle of sleigh-bells is a symphony of Beethoven, or Mozart's Requiem.

Some seem born of the sea, navigators, as Christopher Columbus, Sebastian Cabot, and Captain Cook.

Then we have explorers on land, like Dr. Livingstone in Africa, the romance of whose adventures makes him seem almost a myth to his own day and generation.

The same sectarianism of genius pervades the whole domain of natural history and science. In the departments of the field, some grow grains, grasses, and the grosser products, while others delight only in fruits and flowers.

Botany also begins in these somewhere, extending not only from the "Cedar of Lebanon to the weeds by the wall," but to the lichens on the tallest mountain-tops and to the mosses in the deepest seas, whose bewildering beauties challenge the admiration of the world and defy all art to imitate them.

Then we have geologists and mineralogists, zoologists and ornithologists; and the entomologist also, frequently the most industrious, enthusiastic, and often fussiest of all, if not wisest of all, with his swarms of bees, beetles, bugs and butterflies.

"He from all realms together brings
Proboscis, antlers, legs and wings;
For the one alone he spends his pains;
His life consumes, his treasure drains;
And leaves his children, when he dies,
The richest legacy of flies!"

Some men have what the poet called "a microscopic eye," and go stark mad over the unseen wonders in earth, air and water—the animalcule in one single drop of which are found to be 500,000,000, or half the number of human population on this globe!

No wonder the boys and girls are debating in the lyceum, which is the greatest wonder, the telescope or microscope?

But the material or muscular development of men, and sometimes of women, is not less remarkable than the mental, though unfortunately in the same fragmentary manner.

The Jews had a Samson; the Greeks a Hercules; but we have real men, not fabulous, who are

probably stronger than any that Judaea or Greece ever grew.

I have seen a man lift easily twelve hundred and sixty pounds, and a woman more than half that weight; though neither was large, and both were invalids when they entered the "Lifting Cure," as the institution is now called. But no farmer could afford to hire that strong man, nor farmer's wife the strong woman; because they knew nothing of ordinary domestic work. And so their great strength was practically as valueless as the bugs' legs and wings in the cabinet of the entomologist.

Some men are fleet to run and powerful to wrestle. These were important at the Olympic games, into which none could enter as combatant without a preparatory training which must continue ten months.

Men have been trained to run so as to outstrip the swiftest horse. None have finer, fleetest horses than the Turks; but a daring stranger once challenged the Sultan to put against him the swiftest horse in his empire. He told the emperor,—"I can run the best horse to death." The emperor was angry, and ordered the trial, telling the stranger,—"If you kill the horse, it is well; if not, you shall be killed on the field." He pursued the horse until he dropped down dead. So, instead of killing him, the emperor offered him a high post in his service.

There can be no doubt that the best opera-dancers might thus train themselves, both women and men, did they practise racing instead of dancing, so as to distance any animal in stable or pasture.

Perhaps the training of the prize-fighter, barbarous as is his business, is among the most interesting and instructive, too, of all human experiences. And would he continue his wise habits as to diet, exercise, bathing, sleeping, and all, and quit his fighting, one might fear he would never die and the world be rid of him. Or perhaps, should he so far experience religion as to abandon his brutal business, he need not die any more than other men.

We are accustomed to consider all such as distinguish themselves in any of the departments of knowledge, skill, or power, as prodigies—prodigies or wonders, just in proportion as in one particular department they excel everybody else. And yet, almost always, such are as far below the general average of men and women, when you take their whole character into account, as their one distinguishing quality seems to lift them above it.

Alexander Pope, describing Lord Bacon, said:

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind!"

Bacon had many parts; was great on almost all sides of him; but there was perhaps good ground for the cutting pasquinade of the poet.

How, then, about those who have only one distinguishing gift or accomplishment? They may not be "mean" after Bacon's sort. But no one attainment, in whatever perfection, can go very far to make a really great man or woman, unless in such degenerate or, rather, unripe times as these.

The most wonderful musical prodigy known to this generation was born a slave. But had Blind Tom been born with good sight, who believes he would ever have been permitted to grow the wonder he has become! As Nature has her revenges for the wrongs we do, so she is rich in recompenses for the wrongs we suffer. Tom was blind, and therefore nearly useless as a slave; as slave child, wholly so. He was left, therefore, to himself; and Nature taught him how to see with his ears, and he saw and still sees more, a thousand times, with his ears, than do most men, of whatever color and however born, with eyes and ears both. That is, he discerns more, takes in more, carries more, comprehends more of Nature and her work, than do thousands, millions, of men who have every sense in what is called perfection. For he does at least one thing well. He has cultivated the science of sound without a master, only a mistress—"dame Nature," sometimes called—and he can perform music in an almost superhuman manner. Two hundred years ago, in New England, he would have been hung as a wizard, and one hundred, perhaps, in Old England. Martin Luther would have had him hung for being blind. He said that "the crazed, the blind and the dumb were possessed with dev-

ils," and that "physicians who treated those ailments as arising from natural causes were fools and did not know the mighty power of the devil."

But Blind Tom can do one thing well. How many cannot do one thing well!

The Abolitionists used to be taunted as "men of one idea," by those generally, however, I think, to whom one good idea would have more than doubled their stock of knowledge. Nature teaches the best lessons in economy as well as expenditure. While she aids those who improve the qualities they have, she will revoke those which are unused or become useless.

The fishes in the pitch-dark lakes of the Mammoth Cave have no eyes. Eyes would be useless there. And yet they sprang from races that had eyes once. Themselves have spots, or scars, denoting where eyes once were. So also they are without color; like all vegetation which shoots forth in dark cellars where is sufficient warmth. Color, were it possible in the dark, would be but beauty wasted, thrown away.

As Nature is inexhaustible and bounteous in her resources, so she is equally wise in all her expenditure; wasting nothing, making nothing in vain. Most of us are born with at least one gift—talent, it is called in Scripture. It may be improved or wasted. Taken in time and under favorable conditions, it may make us eminent, though it do not make us great. Almost all our great men are great only on one side. But the poor world has to accept them, because they are her best.

But do you not see that the very fact that we so distinguish, even venerate, our fragmentary champions, is one of the most melancholy reflections which ever saddened the human soul!

A stupid fellow away down East laid a wager that he could walk more miles in less hours than was common—perhaps more than anybody had ever walked before, though probably not. New England, New York, the West, were all aroused. Betting ran wild and high. Politics were for the hour postponed. The press panted for breath and frothed at the mouth. Saints half forgot their prayers. Sinners waxed worse and worse, and the spirit of religious revival was grieved away.

The walking began at Portland, Maine, to terminate in Chicago. Every place was on tiptoe—ecstasies through which it led. Even real estate was ready to rise and stand uncovered while it passed. Telegraphs talked themselves hoarse telling the progress. The people ran down from the hills to the corners to see the foot-sore hero come. Wherever he took in beer and biscuit, there was a general holiday. In one instance, at least, the governor of a state and the best citizens of the Capital attended the pageant, and with a full band of music escorted it two miles out of the city when it departed.

The excitement continued until the foolish fellow broke down and failed in his undertaking.

I called him a "foolish fellow;" but what were they who went wild with excitement over his undertaking? Such tom-foolery had not been seen since the days of Sam Patch and his jumps down from high places.

But such are our heroes. Whoever can do one thing, no matter what that thing,—leap down Genesee Falls, walk a thousand miles in a thousand hours, fight hardest and longest in the prize ring, perform miraculous music like Blind Tom, pick up bugs and butterflies with the entomologist or rocks with the geologist, study birds with Audubon or beasts with Buffon or Cuvier, or hunt hemispheres with Sebastian Cabot and Christopher Columbus,—such have been the gaze of all gazers and gapers, if not the admired and worshipped of all the more worthy and devout, who of us knows how long?

To be sure, the fame of one class of these prodigies is less lasting than that of another. But the shorter in duration, the more brilliant while it lasts. Whatever excites most at the moment, is most prized. It may be mourning or music, a prize-ring fight, a walking match of a thousand miles in a thousand hours, or Sam Patch jumping down Genesee Falls. If it only excite, stir up the sensibilities, make saints and sinners forget themselves—neither class appearing to like or able to endure much self-contemplation and observation—if it only, like alcohol, intoxicate,

even momentarily, almost the entire community is drowned in the debauch.

Like the fabled river that crazed all who drank it, never more to recover their reason, so these excitements madden all alike who approach them.

Now observe, it is not the thing done which so stirs the muddy blood of the multitude, but because so few can do it. It is scarcity of the article which gives the value. Were all rocks gold-nuggets, and all crystals Koh-i-noor diamonds, *rich dirt* would be worth more, pound for pound, than gold nuggets or Golconda diamonds. Could every man lift a ton, if we could walk a thousand miles in a thousand hours, or leap down a cataract a hundred feet and not break our necks, who would care? Or what would be the use? But because only one in a nation can, he is allowed to bite everybody else into a crazy madness of wonder and admiration! And governors of states, gentlemen and gentlewomen of cities, and town and country people, betting men and sporting men, the press, the pulpit—all catch the general plague.

But we have also prodigies in science, art, and literature as well. To me, these are a prophecy and promise of what will be one day universal, and no prodigy or wonder. We have all the same faculties as they, only needing development; and some day that will come.

The greatest wonder of all, to-day, would be, one who was Columbus and Copernicus, Audubon, Buffon, Washington, Humboldt, Michael Angelo, and Mozart, all in one; with woman so ennobled as to be her equal part in the product of such.

The fable of Minerva, born directly from the brain of Jupiter, reads beautifully in Grecian poem. But there must be first the Jupiter before the Minerva.

We cannot look for the noble woman without also a noble breed of men.

Probably millions are born, even in Christendom, without one previous thought, or desire, or preparation on the part of either parent, especially the father. And in the houses of multitudes of the most wealthy and cultivated, no guests are so unwelcome as those that should be the pride, the joy, the heavenly sunshine of every human home. In our largest cities, some of the very largest fortunes are known to be made by the deliberate murder of unborn innocents!

For every prodigy born there will be numbers of corresponding failures, as to one millionaire there will be a forest of underbrush poverty, men, women, children, all around.

No parents could desire any prodigy born to them, unless one that should be great on all or nearly all sides.

We are rapidly improving the breeds of all domesticated animals, and the varieties throughout the vegetable world. We know the way to do all that. Nor is it any infidelity, immodesty or immorality, to do that, nor to talk about it—all about it. Nature leads or points the way, and we follow, and observe her laws. When shall we act thus wisely in human production or generation? Never, I fear, while society is permitted to mould the mental and moral as well as the material structure of us, as at present. How truly does society beget the most of us in its own image and likeness! Literally is this more true than most of you suppose.

Not long since, I saw a child in New York, only a year old, whose little hands were almost constantly flying, when she was awake, with the exact motion of one dealing cards at a whist table. One moment she would be still and appear in deep thought. Then away her hands would fly, until the imagined pack was dealt around. Whose daughter was that? Whose image and likeness did she bear?

True, she had a natural father and mother. The father kept a drinking and gambling saloon, and the mother was partner or participator in the business almost to the day of the child's birth.

No wonder they sent the incipient gambler and probable drunkard, perhaps even something worse, away to be nursed. I did not hear that the father drank at all, nor that the mother was a vile woman; only that she assisted her husband at the bar and at the tables. So is society begotten and born.

Who is it that sings of—"the ruling passion strong in death?" It is strong, too, in birth. It is the whole atmosphere of society which impregnates and nourishes and influences the mothers of the generations. It is not half enough that the natural father and mother of the child are healthy in body, virtuous in soul and spirit. An old poet truly says:—

"More creatures wait on man
Than he takes notice of."

and it is as true before his birth as ever afterward. Still, too much cannot be said or thought on the obligations of the natural parents to their offspring, from the moment when the relation is first proposed to themselves.

I hold confidently to the freedom of the human will, as a doctrine in metaphysics. But I also know that, long before the child takes possession of his freedom, as an intelligent being, his whole soul and constitution may be perverted, distorted, deformed, so as, after all, to grow a monster more than man, and die a devil in middle life.

I saw a boy four years old, the son of a delicate, pale, sensitive little mother and a drunken, brutal father. The child had all the appearance in movement, speech, and, most disgusting of all, in the dull, rolling, but glassy gaze of the eyes, of a man just staggering but not deadly drunk.

Imagine, if you can (I surely cannot tell you), what must have been the loathsome, sickening horror that mother felt, when, late at night, in such condition, her mated monster came from bar-room to bed-room and planted that perfect image of his besotted self to be harvested in due time in the poor semi-brute being I chanced to see a few years afterwards, but surely would not wish to see again.

But I suppose that sorrowing mother still looks upon—perhaps still loves him. And, though I know not that he ever tasted anything stronger than his mother's milk, he will have to go babbling, slaving and staggering down to his grave, life-long drunk on the midnight debauch of a besotted being whom the world and the dictionary call his father! Shall we talk of such men as made in the image of God? Then what is God? Or shall we say, and tell our children, that God made such? To kill a human being, who would dare? And yet to give a life, might be worse.

But there are spiritual and religious prodigies and monsters as well as material and mental. Such were many of the hermits and monks of the Middle Ages. And they were held, too, in the highest veneration by the people, as are our prodigies by the stupidity of the nineteenth century. Such, too, were the Stylites in the third and fourth centuries among the Christians. And such the Hindu Fakirs even to the present time, if missionary reports tell truly; some of them taking a position painful to the body and retaining it for years. Formerly it was held for many years, sometimes with both hands uplifted and so kept till their finger-nails grew down to the elbows in a most loathsome manner.

St. Simeon, a fourth and fifth century religious fanatic, who was called "Stylites" because he passed his life standing or kneeling on the top of a column, was revered almost as a god. He chose the tops of columns only because he was so far up towards heaven. He commenced with one only eighteen feet high. But as his religious fervor increased, he selected higher and higher, until at last he died, at nearly seventy years old, on the top of a column sixty feet high, and was taken down by the hands of bishops, conveyed to Antioch by an escort of six thousand soldiers; and buried with almost imperial honors!

Sam Patch, you remember, was worshipped thirty years ago by the gaping multitude, because he could leap and live from even higher pillars than that whereon at last St. Simeon died, after forty-seven years had been given to such religious madness, of no mortal, earthly use to himself, mankind, or God.

Such, it seems to me, is most of what passes for religion to-day, throughout Christendom. It is frenzy. It is spiritual fever. It is more than fanaticism. It does not require culture of body or mind, heart or spirit; it does not admit of it, even, among the people; is not required of the priests—generally is not found among them.

Among the people, culture is shield and protection against its attacks. Vaccinate with virtuous self-culture of mind and body, and such religious pestilence, such spiritual small-pox, will never harm you. Include your children in such precaution, and it shall be as the blood of the Paschal Lamb sprinkled on the door-posts of the tents of Israel. The destroying angel shall pass over you and commit his ravages only on the first-born of the darkened Egyptians.

You know as well as I that the popular religion prevails most where ignorance most abounds. I heard a man say that the better the Methodist, the worse the man, and that the more ignorant the man, the better the Methodist. If true, I know no reason for limiting the remark to the Methodists. The devoutest people I ever saw were the freedmen in South Carolina. They held the longest prayer-meetings, prayed and sung the loudest, danced the sacred dances with the most sweating intensity; and yet the best white men I saw there assured me they would go home from those very meetings as still as cold corpses, stealing anything on which they could lay their holy or unholy hands.

I attended some of their meetings. No preacher or exhorter knew one alphabet from another or one letter of any alphabet. And yet one held a hymn-book and pretended to read a hymn. As he proceeded, I observed that he did not read, but only recite, and from various hymns in many metres. Then the choir rose and sung without books, and without regard, as to time, tune or measure, to what was pretended to be read.

All the worship was equally wild and unmeaning.

But I have seen, and so have many of you, in the *white* churches of the North and the West, worship in which all sense was sacrificed to sound in the same way; and all truth and right to empty and worthless, if not loathsome or ridiculous performances, without a word spoken which was adapted to make a single man, woman or child wiser, better, healthier or happier, from beginning to end. All the dogmas and doctrines peculiar to the sects, about God, Word of

God, Christ, Trinity, atonement, salvation, damnation, were *assumed*, not proved. Not half of the time do ministers themselves know that these, as held in common by nearly all evangelical sects, never were proved, never will be, and do not admit of proof. And so the religious babble of the North is really as senseless as that in the log tabernacles and temples of the poor freedmen in the pine woods of the South.

Out of such may grow religious monsters, pious prodigies, St. Simeon Stylites. But only to top of columns, like St. Simeon, can mind or manhood ever climb out of such mental and spiritual degradation and debasement.

Somewhere in this lecture I deplored the fact that we worship so foolishly the *worthless* prodigies which our corrupt society casts, like caruncles and goitre, to the surface in the shape of acrobats, walkers, jumpers, and prize-ring fighters. But how can we sufficiently lament the fact that the forms of religion I am now describing are increasing in number and power as never before, since the planting of the first English colonies in Jamestown and Plymouth? You need to read no religious journals to learn that. Your daily and weekly newspapers chronicle revivals and additions to churches, increase in number of churches, and the vast additional cost of meeting-houses as compared with former years; the constant inflow of endowments to sectarian religious institutions of every kind from the princely fortunes of decaying and departing wealthy men, and women, too. Many do not wait to die, before they endow and rear colleges and theological seminaries, baptizing them, of course, with becoming modesty, by their own names. And however profane, profligate, dishonest, ambitious, avaricious, or adulterous the donors may be, their names must never after be spoken, neither by the priest so favored nor their purblind discipleship but with the profoundest respect and veneration.

Many of the costliest cathedrals and churches in Europe were builded or begun, or sometimes enlarged or completed, by the most rapacious robbers and murderers who were ever suffered to prey upon man or woman-kind; the church agreeing to sing requiems, say prayers, and burn candles for so many years, sometimes, I think, for all time, that the blood and lust-stained souls of such wretches might pass quickly through purgatory, escape perdition altogether and rest ever after in the peace of paradise. Precisely the same principle already begins to rule under the fostering care and culture of a more than sixty thousand priesthood power in our American States. We are already at the mercy of the organized Protestant and Catholic religion of the land. Not only is the Bible a text-book in most of the academies and colleges as well as theological seminaries, but it is read and enforced, as well as explained, in far the larger part of the more common and primary schools. Not only the Bible is there but the sectarian religious tract is to be introduced. It has been in some instances already, and sent by the teacher to parents in the hands of their own children. And not only is the school thus to be subjugated to pulpit supremacy, but the press has already more than half surrendered.

And that is why, as I told you a moment ago, you can read all the most important religious intelligence in your secular newspapers, while the lectures, public discussions, and other proceedings of the more liberal bodies of the people, are as far as possible kept out of sight. A fact too important to be wholly overlooked. If in all this we do not see the need of a virtuous self-culture and development, high as heaven above that of the churches, Catholic or Protestant, or any single sect of either, then surely our eyes are to very little purpose.

Look at the general public conscience of the nation. As in war all was fair which brought victory, so in politics all is honorable which brings success. In war, "My country, right or wrong;" in peace, "My party, right or wrong!" Men in masses, in parties, multiply their power to do evil and think to divide the responsibility and do away the guilt; and thus individual conscience is chloroformed to sleep.

Our political parties to-day remind me of one of Humboldt's sketches of travels in the tropics. A company of ten were on horseback charging through a dark jungle in Guiana. Two black men were in advance, but suddenly one came galloping back, and calling to the company to come on and see a pile of serpents. As the party advanced, the pile appeared several feet high, resembling somewhat a stack of muskets with bayonets. One of the men said it was the way they heaped themselves up against attack from a terrible crocodile which sometimes devours them. At twenty paces the horses refused to advance nearer. On a sudden a tremulous agitation seemed to seize the whole frightful, living, coiling, twisting mass. Horrible hissing issued from it as from a thousand tongues. Thousands of serpents rolled spirally on each other, coiling and counter-coiling in most frightful manner. Out from the centre shot multitudes of horrid, bayonet-like heads, a dread array of flashing eyes and envenomed, forked tongues. Humboldt owns he was one of the first to fall back. But as he saw the formidable phalanx did not quit its post, but chose to fight it out on that line, he rode round

about it and found that, though it might open no battle, it was all ready for a fight on every side alike, if attacked.

So men mass themselves in bodies, in parties; magnetizing each particular man as with the power of all, but presuming to hide personal responsibility under the damnable doctrine of organic sin. The whole serpent-coil poured its venom into the tooth which dealt the fatal stroke; but the body of that individual serpent was twisted down into the seamy mass and was so far secure!

And that is what is meant by organic sin. That is what is intended and all that can be perpetrated, when men frame iniquity into a law and injustice into a constitution. Some individual men wanted to strike their envenomed fangs into the black man's freedom. To do so they coiled the whole government and nation into a more hideous pyramid than ever was seen in all the dreary swamps and jungles of the torrid zones. Forthwith slavery was made legal and constitutional, with all its paraphernalia of horrors, cruelties and crimes. And under legal sanction and constitutional support and religious sanctification, that system went on and on, until—well, you do not need to be told how long; nor what thunderbolts, red with uncommon wrath, at last struck it down forever!

Nor can it be said that the government was more implicated in the guilt than was the church itself. While the government provided for and protected the African slave-trade, the church prayed for its prosperity with other commerce. When Virginia wanted the foreign traffic repealed, she having gone largely into the slave-breeding business, then Congress made the foreign trade piracy, punishable with death; but onward swept the domestic slave-trade between Virginia and the cotton and sugar-growing States, fraught in some respects with cruelties and abominations unknown even to the terrors of the middle passage. But the church rebuked no more the one than it had before the other. True, what before was lawful commerce, by which even New England made fabulous fortunes, now was piracy under act of Congress. But the home brokerage in blood and bones, bodies and souls of the children of those just brought from Africa, sold into the same interminable, hopeless bondage, was constitutional, lawful, Christian commerce, to be protected, prayed for as the other was before. And thus by act of Congress, virtue, piety, patriotism are but questions of ship and shore. At sea the trade was piracy, punishable by the halter. On land, for opposing it, John Brown was the pirate, and actually got hung. But no son of Adam nor of Belial was ever hung for the African slave-trade, though it went on in all its terrors, till slavery itself was really no more, and only one ever afterwards!

How Daniel Webster and Judge McLean denounced slavery! But in the very spirit of demons they could catch and return the runaway slave.

So the great American Missionary Board. Because slavery was legal, constitutional, they called its service only an "organic sin;" and though more loathsome than Astarte of Syria, more obscene than the Mylitta of Babylon, they bowed their reverend heads low in its temples at home, and sent their missionaries to rear its bloody altars in pagan lands, whereon to offer the human holocausts. In the late rebellion, our fiercest foes were the slave-holding Indians of those mission churches.

Thus by both government and religion has the public conscience become demoralized and debauched until, as in war all was fair which won victories, so now in peace all is right and righteous which preserves and prolongs the rule of a party; whatever party may be in power, in State or nation.

As I have intimated already, our religion requires no culture, no intellect; our politics no character, no integrity. Intelligent men make but uncertain saints; upright men the poorest politicians, or none at all.

The people do not vote, more than cards or dice play. The people are voted! They are waiting to-day in shuddering uncertainty as to whom their masters will set over them for their next President. Those masters will meet in convention are long to name him; and then woe to him who dares rebel against the nomination!

Perhaps you thought my figure, borrowed from Baron Humboldt, of the pyramid of serpents too terrific to be just. Those who have been already bitten do not think so, and they are many, and become more and more with every passing administration.

But not farther removed from the realm of conscience and the Higher Law are our politics than are our laws and rules of trade. Men are not ashamed to exult in their good bargains, no matter how they make them; provided their success in swindling does not bring them to the penitentiary. I hear small traders complain constantly that it is so hard to do an honest, honorable business, and live by it. My first lesson on leaving home and entering into business was that I must be a knave. My employer told me I must seem to trade on the customers' terms, but to make them my own in the weight and measure. I contracted with him at low wages. But, with

his money constantly in my pocket, I might by the very lesson he gave me, have made them higher. Had I long remained with him, perhaps I might have done so. Why not?

I never hear of a dishonest clerk or salesman, detected in defrauding his employer and punished, without remembering my early temptation by him who, even for his own selfish interest, should have watched over my youthful morals as a guardian angel. Parents do not know how near to a pyramid of serpents they send their sons when they trust them, not in Washington, not in the New York custom house, but in the common marts of trade and commerce.

And then to see how *cruelly* unjust a man can become in driving bargains with the unfortunate. A man once shewed me through an extensive foundry property he had bought, as he himself said, for a song. I asked him how it happened? "O," he said, "the owner became involved; he owed money, times were dull, the property was mortgaged and was losing in value by coming to need repairs, and so it had to be sold at auction; there were few or no bidders, and so I got it at my own price." And he seemed as glad and innocent as though, in digging an honest well in his garden, he had found a mine of gold. I asked him, did you do as you would be done by in like misfortune? "As to that," he said, "in our business we don't do as we *would* be done by, but as we *expect* to be done by."

It seems to me that whoever trades on that principle should never boast of his bargains, as did he. The curse of both Christ and Confucius should rest on such morals and its successes, forever and ever.

But the popular religious teaching is just as false here as everywhere else. What are churches and priesthods worth that are only silent or open participants in all the popular vices and crimes? Nor are the churches doing any more for the future than they have done for the past. Capital, massed, monopolized, rules the nation, riding, grinding labor of both men and women to death.

It rules through the Republican party because that party is now in power. But it rules the party also, from the President upward or downward. It could and would rule through the Democratic party equally well. Capital massed moves the politicians; they move the people. The President is but the highest trump in the political pack, in gaming parlance. With forty thousand offices in his gift, he must be first secured; the game is then easily played. The President is seldom any more than a mediocrity man. In forty years, not one has rated higher than that. More than one or two have been far below that, morally and mentally, Whig and Democrat alike.

Combined capital has but to speak, and it is done. Not honest, industrious capital, in factories and foundries, mills and machine shops, in agriculture and legitimate trade and commerce. But capital coiled into huge rings here again just like Humboldt's ring or pyramid of serpents—railroad rings, land monopolies, government contract rings in army, navy, Indian contracts; every possible thing, making our national capital a damning disgrace to the civilization of the nineteenth century. A State election occurring anywhere east of the Rocky Mountains during a session of Congress is of more interest to that body than all the legitimate business of the nation entrusted to their hands. And members of both houses in large numbers leave their places, no matter how serious the moment, to mingle and act in election affairs, in which they have no more business, and wherein they have no more real right, than they would have in Canada or the South American republics or the kingdom of heaven. And you are more fortunate than are your fellow-citizens of most of the States, if you can by simply applying to your Congressmen procure their attention and services in the transaction of any affairs, however legitimate to their position as your elected servants, unless you approach them with bribe or *bonus*, as humiliating to your own manhood as it is dishonorable to theirs. Now does the popular religion see any of these things? Does the pulpit know them? Expose them? Rebuke them?

Capital knows how to control the keepers of the sacred as well as the secular keys. It tosses fat bones about in donations to churches, to theological and other sectarian seminaries, and even the barking of the dumb dogs of the pulpit is silenced, or turned angrily on those who do see and would gladly warn the people of their peril. A few sectarian churches so builded, and collegiate and theological institutions so endowed, have already half extinguished the fires of hell! Indeed they seem now only to be kept blazing for Free Religionists, Free Thinkers, Spiritualists and such other progressive souls as dare the power of the popular faiths, and defy the authority of the pulpit.

Some of you surrender our early struggles against the Southern slave power, and who were first and most fearless against it. To-day, the church and priesthood claim the credit and glory for the victory obtained at last over it. But the heroes of that sublime strife were not of the popular church, and still less of the pulpit. Most of such as were self-exiled, or excommunicated, for the sake of the slave and for their own

greater freedom. *Society-made-men* as they were, they had to *unmake* and *remake* themselves. Born of institutions, they had to be born again. Created without conscience, by creeds and constitutions, customs and laws of society, they needed and *had* a new creation to fit them for their high calling. Then on one side, were the society-made men, respectable, popular, powerful, rich, and reputedly religious. Arrayed against them were the few self-made men and women, without name, fame, worldly wealth, honor or distinction—literally, as the predecessors of them eighteen hundred years ago, "the sect everywhere spoken against!" But they too, like those early heroes, had their commission and honorable discharge, not without persecution and blood.

Where shall we look to-day among the young men and women for those worthy to wear the mantle so many have cast off, as already they have ascended to their reward and rest? Who of you are training sons and daughters for work and warfare so divine? For let us ever remember, the redemption of the race is not yet secured. The age of the true hero is but just begun. Society begets most of us in its own image and likeness. And it is not without reason that Republicans tell you that, if the Democracy should once more obtain the governmental whip and rein, they would soon lash us back again to the horrors of the human auction-block, whipping-post and red-hot branding-iron of chattel slavery. Happy indeed, and almost miraculous, if we are saved by our present type of Republicanism from such a fate.

Society, trade, politics and the popular religion make most of us what we are; beget us in their own image and likeness. Marvel not, therefore, that I say unto you, "*Ye must be born again.*" So were not only the early abolitionists, but the true saints and heroes in every age.

Protestantism charges that Catholicism keeps the people in ignorance. But so also does it. All knowledge, beyond the power of pulpit control, is always proscribed, no more by Catholic than by Protestant priesthods. The Bible in the schools is one grand brake on the wheels of the chariot of progress and salvation. No science, literature, philosophy, must be permitted to transcend its rude, barbarous, and often monstrous teachings. For thus saith our trine Divinity, Politics, Trade and Religion, the one in three and three in one, to us and to our children; and woes are ever to those who dare disobey the voice.

But that high behest is, must be, disregarded by all who would tread in the steps of the world's saviors and redeemers. A higher, holier moral and spiritual culture must be ours than the world accepts, or its church imparts, or our names cannot be registered either among martyrs or heroes, and salvation must come through other hands than ours.

To whoever or whatever, in church or state, sets any human enactment above the Higher Law of liberty, love and justice, we must say, "Get thee behind me, Satan!" and pronounce the words with a divine emphasis. So did the true and faithful in all the past. And so will the true, the faithful, the brave, in all time to come. And the sure years, faithful also to their trust, will register them in their scrolls immortal; in letters more enduring than the stars in the heavenly firmament, to shine on in beauty and glory, forever and ever.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending August 10th.—John H. Beldge, \$4; James Philo, \$1; Alan Greenwell, \$4; C. A. Garley, \$20; Henry Lantz, \$1; F. E. Baker, 50 cts.; Dr. K. Kohler, \$1; C. H. Lake, \$1; Wm. Campbell, \$2.25; L. M. Haines, 25 cts.; Dr. Jopping, 25 cts.; Ira Snodgrass, 25 cts.; James Monroe, \$2; Juliet Porter, 10 cts.; Geo. Brown, \$2.50; Henry Buxer, 50 cts.; Esther C. Wileman, \$1; C. E. Serrill, \$1; Peter Newcomer, 80 cts.; J. N. Osburn, 10 cts.; Sam. E. Rogers, 60 cts.; H. O. Higginson, 30 cts.; T. R. Davis, 25 cts.; Geo. Lynn, \$1.50; A. F. Bailey, \$1; Dr. S. Sexton, \$2; John Steves, \$1; Wm. C. Head, 50 cts.; Wm. Chestnut, \$2.25; David Wright, 10 cts.; J. P. Whipple, \$3.45; S. P. Libby, 60 cts.; Geo. Lewis, \$2; E. S. Ridd, 50 cts.; J. T. Bailey, 25 cts.; Edward Wallis, \$1; Eliza A. Babbitt, \$1; J. D. Zimmerman, \$1; D. S. Cadwallader, \$1.25; W. E. Lukens, 50 cts.; L. B. Harrison, 40 cts.; E. S. Elder, \$1; L. C. Childs, \$2; R. Wilkin, \$2.

All receipts of cash will be acknowledged as above, and no other receipts unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Tax (INDEX) is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

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question of "wisdom and love" is wholly outside of this bare and simple matter of fact, which can only be determined by observation and experiment. This the *Independent* subsequently in effect admits, saying that "it may be said that this proposition only contemplates an investigation of the physical effects of prayer, and that these physical effects can without difficulty be noted and recorded." Exactly so. "But the answer is," continues the *Independent*, "that, if physical benefits come through prayer, they must come by a proper adjustment of the spiritual relations, etc., etc." The writer can hardly be so inept as to regard this as an "answer" to the objection he had just stated. The question is—do any "physical benefits" come through prayers for the sick? It is no "answer" to say that, if they come, they must come in this way, or that way, or some other way. Do they come at all? Meet that question manfully by an appeal to certified and classified human experience, without kicking up a dust about the how or the why.

Such is the manner in which one of the fairest propositions ever submitted to the Christian world has been met by some of the leading lights of modern Christianity. If they had anything of old-time faith in the efficacy of prayer, they would have picked up with solemn joy the glove of challenge cast at their feet, sure that the God of prayer would confound their enemies and give to his faithful ones an annihilating victory. But no—they now dodge, and evade, and excuse themselves. We do not accuse them of any deliberate hypocrisy—far from it; but the hurried, elusive and tortuous manner in which they reply to so plain and honest a proposition shows that THEY DARE NOT MEET THE TEST PROPOSED. Yes, gentlemen of the *Spectator* and *Independent* and *Christian Weekly*—you do not in your hearts believe that, if Prof. Tyndall's experiment were fairly tried, the death-rate in the favored ward would be at all diminished by the offered prayers. YOU HAVE YOURSELVES LOST FAITH IN THE EFFICACY OF PRAYER—at least for physical benefits; and you deceive yourselves by nervously covering even from your own eyes this scepticism of which you are uneasily half-conscious. You have not, with all your Orthodoxy, escaped the spirit of the age; and instead of rushing into the arena with the flush of assured victory on your brows, you halt, and turn pale, and strive to sink away. If your Bible is true, the "prayer of faith shall save the sick." Do you dare to test that promise under the watchful gaze of science? No! You dare not! And so you, one and all, strive to break the promise in its substance, while you save it to the ear. Even you, too, are catching something of that faith in everlasting and unchanging LAW which shuts the mouth of babyish petition, but nerves the mind and will with manly strength. Even you, too, are secretly ashamed of the superstitions that blurred the eyes of your ancestors, and turn your faces forward to the rising sun of knowledge. Trust that new and greening light, and no longer fear lest the dawn of universal intelligence may prove the beginning of spiritual darkness!

Plymouth Church announces that it is going to have a "Silver Wedding." A whole week in October is to be devoted to celebrating the twenty-fifth anniversary of the settlement of Mr. Beecher, who, conjecturally, is the blushing bride, the Plymouth having gallantly captured her young affections, proposed, and been accepted. We find anew how dangerous it is to argue from the rest of mankind to the "Beecher family;" for we certainly thought that Mr. Beecher was of the masculine persuasion. It is true that the clerical profession generally makes women of men; but we supposed that Mr. Beecher was an exception to the rule. Being in some confusion of mind, however, as to who is who, we are probably safe in offering our congratulations to "Mr. and Mrs. Plymouth Church."

We are indebted to the National Committee of Liberal Republicans for a copy of a lithographic life-size portrait of Horace Greeley. The likeness is none the worse for being considerably idealized.

THE STUDY OF FASHION.

The landlord of the great hotel says that the rush of people to Europe has taken away many of his best patrons. But the hotel is crowded on this crowning week of the fashionable season, and with people who think themselves as good as the best. They are the *élite* of New York and Philadelphia, the richest and dressiest. Their selectness is undoubted. They rose indignant a few days ago, when a well known broker of Wall street, tainted with African blood, presented himself at the office and asked for a room. The clamor at his impudence was so loud that the landlord was driven to the well-worn diplomatic lie that his house was full,—and the dark-skinned broker was taught the old distinction between society and business. The German Jews who affect the springs as suggesting Schwabach and the Badens, are kept at arms' length by these figures of porcelain, and are driven to haunts of their own at the foot of the aristocratic hill on which the Pavilion stands. No doubt these are the people. You see that in the size of their trunks, the variety and richness of their costumes, and the monumental character of their head-dresses. They have come hither not to drink the water, nor yet to bathe in sulphur,—deferring those unsavory delights to a future period, and to more spacious lakes,—but to rest and recreate themselves after the fatigues of our arduous city life. They are here to amuse themselves.

Now amusement is of many kinds. There is rambling in the woods, walking over the hills, exploring the fields for flowers; there are pleasant games of skill or wit, reading of charming books, beneath the trees or on the piazza; there is music, instrumental and vocal; there is bright conversation, the merry tale, the play of pretty games, the dance. But entertainment like this these high-bred beings disdain. The village contains not even the tiniest, the most occasional book shop, and the trunks have all they can do to act as wardrobes; hence literature never intrudes. I have seen but one book, and that was in no fashionable hands. Of music there is none. Not once has the piano been finely touched; not once has a sweet or manly voice interpreted worthy music. An old lady, whose grandchildren play about the town, daily delights an audience by chirping the simple ballads of the last generation, reminding one of the days when ladies cultivated the art of song; but no young voice responds with the deeper notes of our own composers. I had almost forgotten that on Sunday evenings, when the customary chatter is considered improper, a large vocal company take their revenge on the prohibition by doing cruel execution on Orthodoxy, subjecting its choicest doctrines to the torture of the psalm tune, imploring the Savior to come to them and perform various humble offices in tones nicely calculated from their unearthliness to keep him away. Clearly he is not expected to accept such extraordinary invitations. The same voices the night before had put themselves in tune for singing hymns of praise by shouting towards midnight the old college chorus, "Come, landlord, fill the flowing bowl,"—and on lemonade! the landlord, a sensible man, having closed his bar long before that hour.

These felicitous people are very religious. The Episcopal chapel, a tasteful edifice of stone, built and furnished in the main by Unitarians, as a union chapel, but now surrendered, as usual, to the prayer-book and surplice, stands on a neighboring hill, overlooking the village and snubbing the plain wooden school-house on the opposite side of the street. To this chapel the elect repair in modest vestments, some on foot and some in carriages, talking of the last dance as they go and come. Not to attend chapel is a frightful thing. The depth of the Episcopacy marks the height of fashion.

The chief entertainment is dancing, and the only dance is the German, that unaccountable importation from foreign lands which gives the largest license to rudeness, exclusiveness and impudence, and leave the scantiest room for elegance. The German is always in place and season,—out of doors and in-doors, in the morning and at night, on the green and on the carpet; it

is danced all over the region; they go five miles off to dance it; they repair to neighboring houses in order to get the sensation of another locality. When the dancing is done, the representatives of the future aristocracy amuse the ladies by playing leap-frog, while the ladies amuse the gentlemen by displaying their toilettes.

Such are the occupations and entertainments of the elect of the polite world at the most fashionable hotel, of the most fashionable watering place, at the most fashionable season. The contemplation of it is not exalting or agreeable. But let us be just; all is more tolerable than Puritanism might think. There is in external things taste and propriety. There is little noise, very little vulgarity, no coarseness. There is deficiency enough, but not much fault. The small secluded bar is not inordinately patronized; there is little wine drunk at table, perhaps because it is too costly and too bad. There is grace, amiability, cheerfulness, but there seems to be little beside. A painful impression of inanity is made by the life around. These fine people, with their jewelry and laces, and trailing silks and richly folding velvets, and exquisitely contrasted colors and low, softly modulated voices are barbarians, as Matthew Arnold calls the aristocracy of England, and not cultivated barbarians, either; sleek, not polished; tame, not gentle; with plenty of outward attractiveness, but a melancholy lack of intellectual acquirement. From the like of these our hope will never come. And if the like of these are to be the product of more generally diffused wealth and luxury, the outlook into the future is not brilliant. The reformer stands on the threshold of his work. That mankind has not got very far along we know; is it going further?—is the question. There are those who call ours an age of decadence. Life at a great watering place might lead one to think so. Let us hope more and more in the people; let us ply our radicalism; let us drill deep into the rock the old building stands on. The deliciousness of pure spring water cannot be appreciated by those that drink it all the time. If the radicals who fancy that their work is about done, that liberal ideas require no special support, that fine thoughts are common-place now, and the cause of truth will take care of itself, will spend a few days at Sharon or Saratoga, they will be cured of their notions, and will go home to work harder than ever for that law of perfect liberty which enables men to grapple freely with their spiritual foes.

O. B. F.

SPEAK OUT!

In speaking of the future state, Mr. Beecher once said:—"And I tell you truly that, if I were to be convinced to-morrow that this is all a fiction, that there is no existence beyond the grave, I would seal my lips with the seven seals of the Apocalypse which no man could break open, before I would whisper the guilty disclosure." We appreciate and commend that spirit of tender regard for others' feelings expressed in this language. The man must be heartless who is not pained by the pain he gives another. If he is sensitive and sympathetic, he will shrink from tearing away the veil of unwelcome truth from the eyes of men. It is often the most painful duty which falls to the preacher to speak the truth as he sees it. He is constantly tempted to keep the seal of silence upon it, or to cover it with his hand as he passes by, as the Lord is said to have covered the face of Moses that he might not see the full, clear countenance of Jehovah. But we believe it is the duty of the preacher to speak out, though he shall sometimes flesh the blade of his criticism in the breast of the most cherished and comforting faiths. Desperate diseases often require desperate remedies. After this confession of the Plymouth Church preacher, who can be certain that he is not keeping from his people any number of unpleasant truths? It is true, he does not appear to regard it unorthodox to "whisper the guilty disclosure" of errors in the creed of his fathers; but who can tell, if every seal were off his lips, what would be the free and honest language of his heart?

It is, of course, incumbent upon no man to

make public his undigested thoughts and incipient doubts, nor is it his duty, standing on the house top, to trumpet his most positive convictions into the ear of an unwilling public; but would it not become the duty of any man who professes to be a public teacher, like Mr. Beecher, not merely to "whisper," but to proclaim in his pulpit any important truth of which he was thoroughly convinced? We think so, even were that conclusion a disbelief in a future life. It is our duty to respect the feelings of people, but it is our higher duty to respect the demands of truth. Love and loyalty to man is a noble quality of mind, but love of truth and eternal loyalty to it is, in our opinion, a nobler sentiment and the very last developed. If preachers are to keep the position of public teachers and retain or deserve the respect of the scientific world, they must be willing to look facts squarely in the face without blinking, and then to preach what they believe without fear or favor. If they take the ground that the toleration of amiable errors is better than the publication of unwelcome truths, that comforting delusions are preferable to facts which look hard and ugly-faced, or that the revealing of any truth about the future life may be a "guilty disclosure," then they have lost their hold on the brain of the nation, and will soon, we trust, lose their power over its heart. The saddest infidelity we ever see is this want of faith in the supreme value of truth as such, and this corresponding faith in and following after error as the friend and savior of man. What scepticism is more discouraging and lamentable than that which so frequently questions the veracity of preachers? Was this ever asked of a lecturer on science—"Does he believe what he teaches?" But how often is it asked concerning the preacher—"Does he really believe what he preaches?" People suspect that he does not preach just what he believes, but has convictions of which he does not wish to "whisper the guilty disclosure."

In order to win the confidence of people, the preacher must convince them that he does not wear any seal of secret, esoteric doctrines over his mouth,—that he dares to and does "speak out" like men of science. In respect to frankness of speech, preachers may learn a lesson of materialists. We are not ourselves convinced of the truth of the materialistic hypothesis. We require a good deal more than a hint to believe that mind can be caught in pincers or bottled up in alcohol or expressed in equivalents of bread and meat; but when any one is convinced of the truth of materialistic doctrines, like Mr. Underwood, we honor him for coming out manfully and publishing his conclusions with his reasons for them, as he has done. He tells us frankly that he believes "the mind must lose its identity at death, and the forces of the body, including that which we call mental, must return to the great reservoir of force to re-appear in other modes." Whether Mr. Underwood is right or wrong in his conclusions is not the question, but, believing as he does believe, is he not more faithful to duty, and has he not more faith in truth than Mr. Beecher, who would seal his lips and not "whisper the guilty disclosure?" As though it might be a "guilty" thing to disclose any truth to men!

The pulpit teaches the love of men, but it may learn the love of principles from science. It will conserve the old; but the spirit of fearless, impartial inquiry after the new it does not possess. It has its anodyne of consolation for the sorrowing, its crutches for the cripples, its porridge for the weak, its soothing syrup for the sick, all of which are good in their place; but there are some well people in the world who can stand alone, and are ready to hear the truth whatever it be; and they demand more courage, honesty, and plain speaking from the pulpit. They will not faint away if the preacher whisper some "disclosure" of truth which to reputable error may seem "guilty." Speak out your newest and freshest thought—they are ready for it. They do not ask: "What is pleasant to believe?" but—"What is true?" It was Epictetus, the Roman Stoic, who said—"When what thou wilt befalls not, then thou must will what befalleth."

W. H. S.

NOTES FROM THE FIELD.

EDITOR OF THE INDEX:—

I have just made a flying visit to New York. Almost everybody I met in conversation asked me—"Do you go for Grant or Greeley?" My invariable answer was—"For neither." As an abolitionist, I learned that, of two evils, I must choose neither.

Why should I vote for Greeley or Grant? As a woman-suffragist, I could never vote for Greeley. For war and military command, Grant might do. For President, I cannot see that he has or ever had one single qualification. As for any favor he or his party or platform have ever shown to woman's cause, or are likely to show it, I would give no more for it than Greeley's frown, or the Cincinnati platform's scorn and contempt. Let the parties nominate better candidates, if they want the votes of true and consistent men. I hate all such paltry stuff as the Philadelphia platform proffers. It is disgrace to the very name of reform and progress. It is good enough for party politics, but no party politics ever yet reformed anything, not even the parties themselves.

Some ask me—"Did not Republican party politics abolish slavery?" I answer, not a bit of it. Slavery was abolished as a military necessity, to save the nation—not the slaves.

But—"Did not the party give the colored man the ballot at the south?" Again, no! The emancipated slaves were marshalled into the Republican party, just as into the army, as a necessity—a political necessity this time—to save neither the country nor the colored men, but the Republican party.

And either party would give woman the ballot to save itself, as I believe, or would withhold it from her for the same reason.

Some ask me—"Would the people of color be as safe with Greeley for President as with Grant?" They are not safe now, surely—never will be safe till woman is emancipated and the nation is educated to a far higher moral standard than at present.

Neither Grant, Greeley, nor any other white man naturally loves a black man, any more than a white woman. But both Grant, Greeley and their parties hold woman a bond-slave; white woman! So they all would a black man and woman, were it politic to do so. Probably most of them love white women much more than they love black men, and, were all alike free, would sooner enslave black men and women, than white women. And so I do not believe the colored people are any better off with Grant than they would be with Greeley. I only speak my own opinion.

CONCORD, N. H.

P. F.

It is not our intention to make THE INDEX a political paper, much less a partisan one. We have no space for party politics. But we are unwilling to let it be supposed that this course is in the slightest degree suggested by a wish to evade the consequences of a plain avowal of our political convictions, or to conciliate the favor of all parties by opposing none. If the circulation of THE INDEX should be diminished by what we now say, diminished it must be. In all probability our own vote will be cast next November for General Grant,—without enthusiasm, and not at all by reason of any personal considerations with reference to either candidate. We were at first strongly inclined to look hopefully upon the Cincinnati movement; at present we expect to vote the Republican ticket. We neither intend to argue the matter, nor seek to influence our readers; but we make this statement because we have a constitutional repugnance to "sitting on the fence" any longer than is necessary, and because we do not choose that our silence shall be misinterpreted as either shrewd or cowardly policy.

In the United States there are 5,660,074 persons above the age of ten years who can neither read nor write. In the State of New York alone there are 241,152, and in Pennsylvania 222,858. In New England, even, there are 195,963. These figures are from the Report of the National Commissioners of Education for 1871, as quoted by Mr. D. E. Cronin in his manly and thoughtful pamphlet on the "Equal Distribution of Wealth." What a swarm of perils are hidden in these terrible facts! The liberties of the United States are not safe so long as this dense ignorance exists; and there is no remedy for it but "compulsory" or (better) universal education.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The printer will be careful to avoid them; but hereafter no space will be spared to errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

ABRAHAM LINCOLN'S BELIEFS.

BY REV. E. C. TOWNE.

The new life of Mr. Lincoln recently published reproduces Mr. Herndon's letter to THE INDEX in regard to the religious opinions of the illustrious martyr-president, and gives additional corroborative evidence. Some of the chief indications thus given in regard to Mr. Lincoln's positive beliefs, it may be well to bring into a single concise view. Technically, Mr. Lincoln was an "infidel;" but he was nevertheless a deeply religious believer, and might well be held a true Christian if it is admitted that to have the faith which works by love is to be a true Christian. The work just alluded to says that a great many "thought they discovered in his lowly origin, his kindly nature, his benevolent precepts, and the homely anecdotes in which he taught the people, strong points of resemblance between him and the divine son of Mary." It is certainly true that everybody who knew Mr. Lincoln at all knew him as one who ever did justice, loved mercy, and walked in humility before God. The following are the testimonies which are of most interest in regard to Mr. Lincoln's beliefs.

Mr. J. W. Keys says:—"In my intercourse with Mr. Lincoln I learned that he believed in a creator of all things who had neither beginning nor end, and, possessing all power and wisdom, established a principle in obedience to which worlds move and are upheld, and animal and vegetable life come into existence. A reason he gave for his belief was that, in view of the order and harmony of all nature which we behold, it would have been more miraculous to come about by chance than to have been created and arranged by some great thinking power."

Mr. Jesse W. Fell says:—"His religious views were eminently practical, and are summed up, as I think, in these two propositions: 'The Fatherhood of God and the brotherhood of man.' He fully believed in a superintending and overruling Providence that guides and controls the operations of the world, but maintained that law and order, and not their violation or suspension, are the appointed means by which this providence is exercised."

Judge Davis says:—"He had no faith in the [technical] Christian sense of the term,—had faith in laws, principles, causes and effects—philosophically."

Mr. W. H. Hannah says:—"Since 1856 Mr. Lincoln told me that he was a kind of Immortalist; that he never could bring himself to believe in eternal punishment."

Mr. W. H. Herndon says:—"Law was to Lincoln everything, and special interferences shams and delusions. . . . He believed that all things, both matter and mind, are governed by laws, universal, absolute, and eternal. . . . He believed in universal inspiration and miracles under law. . . . He held many of the Christian ideas in abhorrence, and among them there was this one, namely, that God would forgive the sinner for a violation of his laws. Lincoln maintained that God could not forgive; that punishment has to follow the sin; that Christianity was wrong in teaching forgiveness; that it tended to make man sin in the hope that God would excuse. Lincoln contended that the minister should teach that God has affixed punishment to sin, and that no repentance could bribe him to remit it. In one sense of the word Mr. Lincoln was a Universalist, and in another sense he was a Unitarian; but he was a Theist as we now understand that word: he was so fully, freely, unequivocally, boldly, and openly, when asked for his views. Mr. Lincoln was supposed by many people in this city to be an atheist; and some still believe it. I can put that supposition at rest forever. Mr. Lincoln wrote these words:—'I sincerely hope that father may yet recover his health; but, at all events, tell him to remember to call upon and to confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads; and he will not forget the dying man who puts his trust in him. Say to him, that he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them.' . . . Mr. Lincoln, in his moments of melancholy and terrible gloom, was living on the border-land between theism and atheism,—sometimes quite wholly dwelling in atheism. In his happier moments he would swing back to the isms, and dwell lovingly there."

In taking leave of his townsmen to set out for Washington, Mr. Lincoln said:—"To-day I leave you. I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with and aid me, I must fail; but if the same omniscient mind and almighty arm that directed and protected him shall guide and support me, I shall not fail,—I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask that, with equal security and

faith, you will invoke his wisdom and guidance for me."

To us it seems very evident that Mr. Lincoln had a nature singularly prone to spiritual flights, but wholly free from the fear which usually impels to those flights. Hence if depression obscured his vision he was not afraid to say so, and when love moved him to steady his thought and lift it upward and sweep the heaven of heavens, he saw as only prophetic souls can see that all is infinite order and infinite life, and that providence and inspiration must be perfect for every soul of man. That all things work together to help and save all was Mr. Lincoln's simple faith.

A UNIVERSAL RELIGION.

EDITOR OF THE INDEX:

The *Golden Age* has lately discussed the question of a universal religion, that is,—Can there be a religion suited to all men? And it has maintained that Christianity, properly understood, is such a religion. By its logic, a part may be taken for the whole, or a whole for a part! Select all the best moral principles that Jesus taught, and we get the Christianity of the *Golden Age*, after leaving out the miraculous element and part of the historical! By a similar selection of the best moral principles of the Koran, we might call ourselves Mohammedans!

But is it true that there can ever be a religion suitable to, or accepted by, all men? In its ultimate analysis, religion is found to be that sentiment which arises from contemplating the relation in which man stands to his Creator; and bearing in mind that all knowledge and all belief are founded on relation, in order to get at the truth we have to analyze our ideas of man's nature and God's nature; and the relation between the two necessarily determines the nature of our religion.

Take the anthropomorphic idea of God which is at the bottom of all Orthodox notions or conceptions of the Deity, and we have a God possessing all the attributes of man with the addition of infinity. He is infinitely angry, infinitely benevolent, infinitely merciful, etc. Then take the Orthodox idea of man—a being possessing a mysterious free will, capable of doing anything he wills—creating his own motives to action, his own feelings and desires. Comparing these two conceptions, we are prepared to account for his religion.

Supposing the individual has veneration and benevolence largely developed, he attributes to his God infinite mercy and cannot believe in everlasting punishment; he prefers to be a Universalist. Supposing his destructiveness, self-esteem and veneration to be large, and benevolence small, he attributes to his God infinite dignity, who must have an infinite sacrifice to appease his infinite wrath; and he prefers to be a Presbyterian.

But let science banish this anthropomorphic idea of the Deity, and we have a Power manifested only through Nature's laws; which is not influenced by human motives, but is always uniform—unchangeable. Let science show that man has not this mysterious free will, but is always governed by motives he did not create; that, to solve the problem of character, we must ever bear in mind the three great factors, antenatal organization, social surroundings, and school education, (the two last might be called the environment, perhaps); let all men have in equal proportions these three factors, and we may have one universal religion, similar in kind and development. But as this seems clearly impossible under present social circumstances, it may be asked—Cannot we approximate nearer to it by giving true ideas of man's nature and of natural laws?

The idea of retaining the name "Christian," when it conveys so many different meanings, seems calculated to make confusion worse confounded. If we are willing to learn from scientific investigators, nothing will appear more necessary than to use precise terms, signifying so much and no more. This precision of language may appear as "dry as dust" to men gifted with a fine idealism, such as D. A. Wasson or O. B. Frothingham; but if truth is our object, the more we are free from the trammels of sentiment and feeling, the more likely we are to get it. Tyndall has truly said that sentiment placed in advance of intellect is sure to produce glamour and confusion. A late evidence of this may be seen in S. Johnson's essay on the "Interpretation of Nature." His sentiment is excited by the apparent materialism of Darwin, Spencer, and Huxley. Neither Darwin nor Spencer affirms that the "lower form originates the higher," or that the ape originated the man or the acorn the oak; but both attribute the great "formative" principle to the environment operating on the germ, or the "lower form." And the environment Spencer attributes to an unknown and unknowable power or Force, which we have as much reason for calling spiritual as material, since in their ultimate analysis we know nothing of either matter or mind.

But this scientific view of man's nature and natural laws is not often acquired by the multitude; and if it is essential to a rational religion, it may be asked—How are the "ignorant and the imbruted" to be reached? As your correspond-

ent suggests, "soup, soap, and the spelling-book" are more likely to do good to such. It is a very common opinion that the educated should "condescend to men of low estate," and should support a system of religion for the good of such, no matter how absurd the doctrines taught may appear to his own mind. Some of the most liberal free thinkers may be found in Orthodox churches, thinking it their duty to support them for the good of the dear people. Society, they say, will soon be broken up, and anarchy reign supreme, unless such churches are supported.

This benevolent condescension, united with a desire for popularity and motives of policy, seems sufficient to hide from such their *unwarranted deception* and the moral injury they do themselves by being untrue to their own convictions.

But is it not a great mistake to suppose that the "imbruted" are governed or checked by the fear of future punishment in the next world, or an Orthodox hell? Are they not governed by the fear of the civil law and its punishment, rather than by a remote future punishment which they have so many chances of escaping by that convenient arrangement—a vicarious atonement? Respectfully,
J. E. S.
OLATHE, Kan.

THE EGYPTIAN MORAL CODE.

BY DYER D. LUM.

The study of ancient religions has brought to light the great fact that the fundamental principles of morality were well known long before the advent of Christ, and at the same time dispelled the moral darkness which, as we were taught in our childhood, enshrouded all the nations of antiquity. The study of comparative mythology has shown us that these older systems of faith were not entirely based on error, and that, although containing much that is repugnant to the more expanded intellect of this age, they are by no means justly described by the words—"heathenish darkness."

Believing that these vestiges of the spiritual history of man cannot fail to be of interest, permit me to adduce a few of the conceptions of our moral duties held by the priests of ancient Egypt.

In their theology it was taught that at death the soul was ushered into the presence of the god Osiris to be judged, and examined by forty-two "Assessors," or deities who represented each some special sin. Each of these august divinities claimed the soul, unless it could be shown that the life of the deceased had been free from the sin over which it had sway. Accordingly we find representations of souls denying the claims of these dread Assessors, answering to each separately. These answers will give us a correct idea of the moral conceptions of the period, and the sins to be avoided during life in order to secure happiness hereafter.

Among the sins now recognized as criminal, we find the following specifically denied:—

"I have not smitten men privily (murdered).
"I have not committed adultery.
"I have not stolen.
"I have not plundered.
"I have not waylaid any.
"I have not cheated any by false weights.
"I have not put forth my arm (in anger)."
It is refreshing to find that, long before the time of Abraham, men had learned to draw a distinction between stealing and plundering; and I infer therefrom that they believed in "civil service reform."

The following recognitions of moral obligations to our fellow-men are worthy of notice:—

"I have not afflicted any (caused sorrow).
"I have not corrupted hearts.
"I have not been exacting.
"I have not caused fear.
"I have not made the laborer to do more than his task.

"I have not calumniated the slave to his master.

"I have not robbed the dead.
"I have not reviled my parents.
"I have not defiled the River (Nile)."

The following specifications relate to the individual:—

"I have not been idle.
"I have not lied.
"I have not played the hypocrite.
"I have not blasphemed.
"I have not polluted myself.
"I have not taken my own life.
"I have not despised God in my heart.
"I have not been intoxicated.
"I have not indulged in vain boasting.
"I have not been scornful.
"I have not been bad-tempered.
"I have not listened (to scandal).
"I have not multiplied words.
"I have not been shiftless.
"I have not spared eating bread (or been miserly).
"I have not refused to hear words of truth.
"I have not committed any grievous sin."

Nine more remain, four relating to sacrifice and five being repetitions (as translated).

Strange words these to those who have been taught to look upon all the ancient nations as

sunk in the grossest ignorance of moral obligations! They cause us to ask at what epoch of the world's history we may locate this code.

Egypt flourished for several thousand years; and we must not take the opinions of those living in the later period as identical with those of the earlier dynasties. But on this point we are happily free from all doubt. The "Funeral Ritual," though revised in the twenty-sixth dynasty, was of the highest antiquity. Says M. Lenormant:—"Some chapters are spoken of as composed under King Hesepti, of the first dynasty, and others as dating from the reign of Menkara (fourth dynasty), and very many chapters of the Ritual are found on monuments long anterior to the invasion of the Shepherds (2214 B. C.)."

The first dynasty of Egyptian Kings began with Menes and lasted 253 years, and is placed by the researches of the continental school of Egyptologists at 5004-4751 years before Christ! The fourth dynasty began 4235 B. C., the early reigns of which mark the culminating point in the primitive history of Egypt, art then attaining its most remarkable degree of perfection.

On the tombs of this ancient race we find inscribed many quotations from the "Ritual," breathing forth sentiments not unworthy our own day and generation. Souls are depicted calling upon their "Father Osiris," and each styling himself "his beloved son." On some we read such sentences as these:—

"He loved his father; he honored his mother; he loved his brethren; and never went from his home in bad temper. He never preferred the great man to the low one."

"I was a wise man, my soul loved God; I was a brother to the great man and a brother to the humble one, and never was a mischief-maker."

Does this sound egotistical? Not more so than the words so often found in our own cemeteries:—"I am the resurrection and the life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In each of these cases the words are quotations from sacred history, and the sorrowing survivors of the Egyptian, as well as those of the Christian, selected the expressions out of tender regard to indicate what they esteemed the highest characteristic of a well-spent holy life. To the Egyptian, it was devotion to Humanity; to the Christian, implicit trust in Jesus. Such, at least, appears to be the lesson derived from the inscriptions on the tombs of these widely separated epochs, which may be accepted as breathing the spirit of the theological teaching of each.

Not all of the virtues of the Egyptians were merely of a negative character. They were taught that, in order to insure the approval of these judges, they must be able to say:—"I have given food to the hungry, drink to the thirsty, and clothes to the naked."

They tell us of God, "that He is the sole generator in heaven and on earth, and that He has not been begotten. . . . That He is the only living and true God, who was begotten by himself. . . . He who has existed from the beginning. . . . who has made all things, and was not himself made."

Sir J. G. Wilkinson (in Rawlinson's *Herodotus*) tells us that the fable of the god coming personally into his temple was contrary to the Egyptian belief in the nature of the gods:—"It was only a figurative expression." And on the character of these pagan priests, the same rigidly Orthodox writer says:—"It must, however, be admitted that they did not make a show of great sanctity, nor set themselves above the customs of society, in order to increase their power over it; they were good husbands and fathers, and they showed the highest regard for social duties. Mankind, too, had not then been enlightened by Christianity, and the Egyptian Hierarchy had the merit of having enjoined, practised, and ensured morality, and contributed greatly to the welfare of the people they so long governed."

Those days are long passed, and we live in an age of "Christian light." Were priests then upright and true, and the patterns as well as the preachers of morality, let us hasten to rejoice that we are permitted to live in the Christian dispensation, when our priestly exhorters are all blameless in thought, word and action; when none of the "chosen ones" ever defrauds the widow, seduces the innocent, or beguiles the unsuspecting; and when they, too, never "make a show of great sanctity, nor set themselves above the customs of society." For this great and blessed privilege, let us not be unduly puffed up nor altogether thankless.

MANCHESTER, N. H.

The eternal idea of justice makes no one just, that of truth makes no one true, that of beauty makes no one beautiful; so the eternal law of right makes no one righteous. All these standard ideas require a process or drill in the field of experience in order to become matured into character or to fashion character in the models they supply.—*Brushnell*.

The following bill was presented to the Board of Supervisors of Cedar county, Iowa, by an occasional dispenser of the gospel in that county:—

"To offering prayer at the grave of—, a pauper, \$3.00."

INDEX TRACTS

No. 1.—**Truths for the Times**, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—Ten Cents (New Edition.)

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Pagan and Christian Idolatry.

THE SIXTH FREE LECTURE BY F. E. ABBOT IN THE CITY HALL, DOVER, N. H., JAN. 24, 1869.

"The old commandment, 'Thou shalt not make to thyself any image of God,' signifies to us, 'Thou shalt not make to thyself any image of God.' Every image is finite; the thought of God has in it the idea of infinity."
AUBERACH, *On the Heights*, p. 309.

"The other duties that give us blessings do not bestow any of them by coming manifestly before our sight; while He who orders and holds together the whole universe, in which are all things beautiful and good, and who preserves it always unimpeded, undisturbed and undecaying, obeying his will swifter than thought and without irregularity, is himself manifested only in the performance of his mighty works, and is invisible to us while he regulates them. The soul of man, moreover, which partakes of the divine nature if anything in man does, rules, it is evident, within, but is itself unseen."
SOCRATES, *Xenophon's Memorabilia*, iv, iii, 13.

"Animos enim per se ipse viventes non poterant mente complecti; formam figuramque querebant."
CICERO, *Tusculan Disputations*, i, xvi, 37.

If you take into your hand some small object—for instance, an apple—the first thing you observe about it is its *form or shape*; and this you perceive in two ways, by the sense of sight and the sense of touch. That is, you both see it and feel it to be round. Suppose, however, that your eyes were wholly blind, and the nerves of touch throughout your body wholly paralyzed and deprived of sensation; could you in that case discover the shape of the apple, or of anything else? Could you in any way learn the form of an object which you could neither feel nor see? The senses of taste, smell, and hearing give no information concerning form or shape; and it is plain that the only avenues by which such information can reach the mind are the two senses of sight and touch.

If, however, I should ask what is the shape of an apple, you could reply at once, although there is here no apple to be seen or touched. The very word, apple, calls up in your mind a mental representation of the object itself; and this you can conceive yourself as touching or seeing. This power of mentally repeating a past experience of the senses,—of creating in the mind a picture or image of actual forms,—is called *imagination*; and its function is to enable us to think about objects of sense, precisely as if they were before our eyes and hands. Without it we could remember nothing and know nothing; impressions made upon our senses would vanish like shadows passing over the surface of a lake. Say what we will about the soul, no well-informed person can doubt that sense and imagination are the basis of all human knowledge.

Form, therefore, or shape, is something which belongs to objects of sense; it is, in other words, an *attribute of matter*, which the senses can perceive and the imagination reproduce in the mind itself. There could neither be matter without shape, nor shape without matter. Try to conceive a form all alone by itself, without any *thing* whose form it is; the attempt is simply absurd. This, then, is clear,—matter and form, form and matter, are inseparable. Whether in Nature or

in thought, the two must always go together, as closely connected as top and bottom, inside and outside, right and left. We cannot, therefore, perceive form or shape except by those faculties which deal directly with matter, namely, the senses; and we cannot think of it at all, except by that faculty which deals with mental pictures or images of matter, namely, the imagination. Let me emphasize this truth, that *form cannot exist without matter and cannot be thought of without matter*; for it is the great and all-important truth which idolatry of all kinds forgets. Not unless we really understand it, can we comprehend that truly great saying attributed to Jesus—"God is Spirit." The idea of form is purely a material one, and cannot in any way be spiritualized. The vast majority of people, even in Christian countries, are still worshipping idols in no figurative sense,—worshipping mere pictures or mental images of God, rather than God himself. The world has hardly yet attained the faintest conception of a spiritual God; and because I cannot help believing that this gross image-worship tends to keep human life on a low level, I wish to suggest, however inadequately, a higher idea of God, and thus, perhaps, help to worship him "in spirit and in truth."

If what I have said be true—if form is, indeed, an attribute of matter, and of matter only,—then it is plain that God, who is Spirit, must be altogether without form. Think a moment what form implies. A tree, a house, a mountain, all have form, because they are all limited and composed of parts; they have definite outlines or boundaries, which depend on the arrangement or mutual relation of these parts. By its very nature, form is a boundary or limitation; it terminates and circumscribes whatever it belongs to, and hence can belong only to that which is limited and finite. But God, who is infinite, cannot possess an attribute inconsistent with his own infinity; he cannot have any form, for all form is limitation. He is Spirit; and if Spirit be not another name for absolute nothingness, all spirit must be formless, invisible, intangible, unimaginable. To trace in thought any form or feature, however airy or shadowy; to paint on the background of infinity any shape, outline, or figure of any kind; to conceive any lineaments, however august, beautiful, or divine,—is to lose all conception of spirit in a vague effort to bring God within the field of human vision or fancy. "No man hath seen God at any time, nor indeed can see." It must be by other faculties than sense or imagination that we are to know God, if he can indeed be known. Spirit is that which thinks, wills, loves; but what form has thought? What features has will? What outline has love? Cannot we comprehend these, the supreme realities of our life, without the help of a picture-book, even though our own imagination be the artist? Shall fancy bring up her camera obscura and endeavor to photograph Infinite Being? Spirit may indeed dwell in visible forms; but who shall say that the forms are essential? Behind the form of your face and features, there is a soul which I discern through my senses, but not with them; a soul I can neither see, nor touch, nor even imagine. It is invisible to me, possessed of no form or likeness that my eyes can behold; yet it is the most real thing in your face. It is that with which I hold converse. It is that which speaks to me inculcably more, now better and now worse, than your lips. Nay, it is you yourself. The form of a face is, as it were, a mask, from which no conclusion is to be drawn as to the masker; but the expression which animates it, and which, uncontrollable by will, not seldom gives the lie to the tongue, is a true witness of the quality of the spirit within. Form is but the expressive sign and symbol of something other than itself; and this unimaginable but not unintelligible something, be it what it may, is what I mean by the invisible, the formless spirit. Spirit is thought, intelligence, will, affection, conscience; to attribute form or shape to these is simply absurd. Hence we neither see spirit, nor imagine it; if it indeed exists in reality, it must be known by higher faculties than sense or imagination. Either there is no such thing as spirit at all, or it is something whose portrait cannot be painted even on the ethereal canvases of imagination; something formless, invisible, divine. Whether finite or infinite, spirit can have only spiritual attributes; but form is not

one of these. It is as childish, therefore, to inquire about the form of the soul or the form of God, as it would be to inquire about the shape of righteousness or the stature of wisdom or the features of virtue. Form belongs to matter alone; it cannot, therefore, belong to spirit, unless spirit is matter, too.

"But," perhaps you object in your own mind, "I believe in a spiritual body; my soul, when I die, will not dissolve into thin air, but will issue from this perishable frame in a new, a spiritual body. The spirits of the dead must have form and feature, as truly as the spirits of the living. Paul plainly teaches this doctrine of a spiritual body; and I believe it!"

Perhaps this is so,—perhaps Paul is right; I neither deny nor affirm it. For myself, I profess to know nothing of that life which I hope awaits us beyond the grave; and I have no faith in other men's professions of knowledge on the subject, even if they call themselves apostles and seers. We may be clothed in celestial bodies after death, or we may not,—he is wise indeed who knows. But granting the truth of your belief,—granting that our souls at death rise in celestial bodies,—all that I have said remains true nevertheless. If we are to have such bodies, they must still be *material* bodies, although of a higher order of matter. You surely cannot believe that what you call your "spiritual body" is your spirit itself? Have you never thought of this,—that, just as you are obliged to think of a soul within this material body, so, if you imagine a "spiritual body," you must think of a *soul within that, too*? The eyes, mouth, and other features, through which the spirit of your friend shines out upon you, are not that spirit itself; and if, in a life to come, through other and more glorious features the same spirit shall again shine out upon you, even those celestial features, beautiful as they may be, will not be the beloved spirit itself. If we are constrained to believe in a soul within the earthly body here, just as much as we are constrained to believe in a soul within the heavenly body hereafter. Let us talk no more of "spiritual" bodies,—all bodies, celestial as terrestrial, are material, all forms are material, and the living spirit will be forever formless and unseen. It will hide itself as truly within that celestial body you believe in, as it hides itself here in these earthly bodies; and if you are unable to believe in formless spirit in these, you do not really believe in spirit at all. What you call spirit is only matter a little rarefied. Let us, therefore, learn to distinguish between matter and spirit here, and rise to that loftier idea of spirit which is born not of sense or imagination, but of pure thought, cultivated reason, and spiritual consciousness. Spirit is that wonderful something in us which thinks, wills, aspires, hopes, loves, worships,—which, in pure devotion to truth and humanity and noble principles, is able to give such courage even to weak natures, that they can trample pain and danger and death itself under foot; and thus it asserts proudly its own superiority to matter. It is the sight of men who can die for an idea, or, better still, who can live for it in constant and cheerful sacrifice, that most invigorates my own faith in spirit as something more than an idle dream. Unprofaned with the touch of hands, unshamed by the impudent inspection of eyes, spirit is deeper and diviner than any form, and through form but manifests its own wondrous and mysterious presence.

If, then, it be a coarse and gross mistake to attribute form even to a finite spirit, how much coarser and grosser it is to attribute form to Infinite Spirit! Is he not omnipresent, existing equally in all parts of boundless space, and filling it with the fulness of his own divine life? Then is he without body, feature, or form, as devoid of figure or shape as space itself. But I shrink from the very mention of form as pertaining to God; he is to me so truly spirit, and spirit is a thought so far above the heavy, crass atmosphere of sense and imagination, that it seems to me almost irreverence even to state so bald and pagan a conception. When the Hebrews portray their Jehovah in human guise, or when Swedenborg literally attributes to God the human form and speaks of him as the "Divine Man," I would as soon consent to worship the Belgian Giant as such a God. God can have no form, because all forms are his. He is the Illimitable Power, the unsearchable Intelligence, the absolute Benignity,

the eternal Beauty, the perfect Rectitude, of which the universe of Nature, with all its myriad forms, is but a symbol or sign. I cannot associate him with any particular form because we find him in all forms. The infinite variety of sublime and beautiful shapes which throng the fields of space, and which dissolve and melt into each other like the cloud-palaces of a sunset sky, are all his,—all instinct with his life and throbbing with the electric currents of his activity; and any one is as much his, as truly the form of God, as any other. Their whole value and eloquence lie in their ever-fresh suggestion of the Eternal One whose broken lights they are; and the face of Nature, glorious, serene, majestic, derives all its loveliness from the Omnipresent Reality that shines through every feature and lends it the eternal charm of beauty and law. To him, formless as the sunlight which floods the skies, no form is high, none low; all forms are his, and become visible only through him who is himself invisible. The modest grass wet with showers and the superb rainbow arched above it from horizon to horizon; the white-plumed armies of the surf thundering against the land, and the shell on the beach that with tiny voice mimics their everlasting roar; the sky-piercing peak of the mountain, and the raspberry that blushes on its rugged declivity; the boundless sweep of the landscape, dotted with towns and countless homes, and the flushed child that chases the butterflies through the meadows; the enormous city with its sea of humanity, and the lonely heart that floats like a bubble on its heaving surface,—all these, and myriads besides, are forms of God, all parts of that awful mystery of Being—

"Whose body Nature is, and God the soul."

In the form of the fuchsia, the icicle, the star, God exists as truly as in the form of man,—no more, no less. Between all forms and the Divine Spirit they express, I must forever distinguish, admiring those as broken gleams of this, and worshipping the Eternal Spirit itself as the origin and goal of all that is. To associate him exclusively with any one form is to dissociate him from all other forms, and thus isolate him in a corner of his own universe. Whoever has come to realize the truth of God's spirituality shrinks from every effort to clothe him in imaginable shape, perceiving that formlessness is the attribute of all spirit as such. The senses and the imagination know not how to worship him; these must be dumb in the hour of spiritual adoration.

I have taken all this pains to explain the contrariety of spirit and form, or rather the independence of the idea of spirit on any particular form, because it is the forgetfulness or ignorance of this truth which is the origin of all kinds of idolatry. The essence of all image-worship is the imprisonment of the Divine in a single form, or in a few forms. The idol-worshipper seldom, I believe, mistakes the rude materials of his idol for God himself; he only believes that his god resides in that particular form in some especial manner. It is the consciousness of superior being that must lie at the root of all worship, however degraded; and in all the different kinds of idolatry, this is the universal and characteristic feature—not the denial of invisible and mysterious power, but its incarceration in some special form or idol. Whether an object of sense or of imagination, it is all one; the belief in the exclusive presence of the Divine in any single form is disbelief in its equal presence in all other forms. Hence any form, material or imagined, which becomes in the thought of the worshipper the inseparable companion of the God he worships, is thereby made an idol in the strictest sense of the word. Observe, that the essence of idolatry is always the same,—the supposed inseparable association of the Divine with some actual form, whether visible and tangible to sense, or only picturable by imagination. There may be countless degrees in the strength of the connection between the idol itself and the real object of worship, from absolute inability to conceive them apart to a mere use of the idol as a convenient means of awakening the spirit of worship through the senses; but the essence of the idolatry is the dependence upon sensible forms or objects as a condition of worship. Whoever cannot worship except by the aid of his senses or his imagination is a stranger to that "worship in spirit and in truth" which alone is the truest worship,—is, in fact, an idolater. So understood, idolatry is nearly as common in Christian as in pagan countries; and in either pure worship is rare indeed.

The Bible, as you doubtless know, is very severe upon idolatry, and describes it as one of the worst, if not the worst, of sins. No judgment could be more harsh or unjust than this. There is nothing wrong in idolatry to those who know no better. It is, doubtless, a low and immature form of worship; but all worship, so far as it springs from the heart, and is its honest, sincere homage to the highest it can comprehend, is beautiful and ennobling. To God we are all as babes and babblers, at the best. Whoever expresses, I care not in what fashion, his soul's reverence for his own god or gods, and strives as best he may to assimilate himself to this his loftiest ideal of excellence, is a worshipper of the one true God, by whatever name he names him.

What are our names to him? Every sincere aspiration of the soul is true worship. It is not to condemn idolatry that I speak of it to-night, but rather, if I may, to enable some to comprehend it better. There are grades of spiritual life, different, yet all good in their kind; and the ardent worship of some so-called Pagans puts to shame the worldly hypocrisy of their Christian contemporaries. "There is, perhaps," says Max Müller [*Chips from a German Workshop*, Vol. I. p. 80], "no race of men so low and degraded as the Papuans. It has frequently been asserted they had no religion at all. And yet these same Papuans, when they want to know whether what they are going to undertake is right or wrong, squat before their karwar, clasp their hands over the forehead, and bow repeatedly, at the same time stating their intentions. If they are seized with any nervous feeling during this process, it is considered as a bad sign, and the project is abandoned for a time; if otherwise, the idol is supposed to approve. Here we have but to translate what they in their helpless language call 'nervous feeling' by our word 'conscience,' and we shall not only understand what they really mean, but confess, perhaps, that it would be well for us if in our own hearts the karwar occupied the same prominent place which it occupies in the cottage of every Papua." I must confess that in my own heart I find no abhorrence of this idol-worship, but rather a mingled reverence and pity. The moral sentiment is worthy of such profound veneration that, even in unenlightened men, its activity seems to shed a holy light about them. When we hold such honest converse with our own souls, and follow our best impulses with the simple fidelity of these poor Papuans, then, but not till then, can we afford to despise their ignorant superstition.

It would be unjust in the extreme to accuse all idol-worshippers of confounding the real object of their worship with the idols before them. I doubt if even the most degraded savages do this. Some dim consciousness of superior being must accompany, I think, every act of worship. In the case of the more enlightened heathen, however, the practice of idol-worship means little more than the use of relics and roaries among Catholics or the parade of man-millinery among ritualistic Protestants. The emperor Julian, called the "Apostate" by the early Christians because he had returned to that faith of his forefathers from which they themselves had apostatized, makes this plea for representative worship of the gods:—"Statues, and altars, and the preservation of the unextinguished fire, and in short all such particulars, have been established by our fathers as symbols of the presence of the gods; not that we should believe that these symbols are gods, but that through these we should worship the gods. For since we are connected with the body, it is also necessary that our worship of the gods should be performed in a corporeal manner; but they are incorporeal." [*Arguments of Celsus, Porphyry, and the Emperor Julian, against the Christians*. London, 1830. p. 82. A very scarce collection of translations by Thomas Taylor, the "Modern Platonist," which was privately printed, and suppressed.] The ancient author of the *Bhagavad Gita*, an episodic portion of the great Indian epic called the *Mahabharata*, puts these words into the mouth of Krishna, the incarnate Brahman:—"Whatever image any supplicant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith; with which being endued, he endeavoreth to render that image propitious, and at length he obtaineth the object of his wishes as it is appointed by me. . . . The ignorant, being unacquainted with my supreme nature, which is superior to all things and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me. . . . That Supreme Being is to be obtained by him who worshippeth no other gods. In him is included all Nature; by him all things are spread abroad."

Listen also to the evidence of a Hindu of Benares, who in a public lecture defended the faith of his countrymen before a mixed audience of English people and natives:—

"If by idolatry," he says, "is meant a system of worship which confines our ideas of the Deity to a mere image of clay or stone, which prevents our hearts from being expanded and elevated with lofty notions of the attributes of God, if this is what is meant by idolatry, we disclaim idolatry, we abhor idolatry, and deplore the ignorance or uncharitableness of those that charge us with this grovelling system of worship. . . . But if, firmly believing, as we do, in the omnipresence of God, we behold, by the aid of our imagination, in the form of an image any of his glorious manifestations, ought we to be charged with identifying them with the matter of the image, whilst during those moments of sincere and fervent devotion we do not even think of matter? If at the sight of a portrait of a beloved and venerated friend no longer existing in this world our heart is filled with sentiments of love and reverence; if we fancy him present in the picture, still looking upon us with his wonted tenderness and affection, and then indulge our feelings of love and gratitude, should we be charged with offering the grossest insult to him—that of fancying him to be no other than a piece

of painted paper? We really lament the ignorance or uncharitableness of those who confound our representative worship with the Phenician, Grecian, or Roman idolatry as represented by European writers, and then charge us with polytheism in the teeth of thousands of texts in the Puranas, declaring in clear and unmistakable terms that there is but one God who manifests himself as Brahma, Vishnu, and Rudra (Siva) in his functions of creation, preservation and destruction." [Max Müller, *Chips from a German Workshop*, Vol. I. p. 17.]

In this defence of idol-worship by a native Hindu, we get an inside view of idolatry, and see that, at least among the more cultivated heathen, it is worthy of quite as much respect as the average Christianity of our own country. The same defence is here made which must be made by all who appeal to the imagination in aid of worship, and seek to move the feelings by pictures, statues, music, or other sensuous means. I doubt not that this worship may be very sincere and helpful to persons in a certain stage of development; but it is not spiritual worship, and cannot have so controlling an influence on the character as intelligent, inward homage to a purely spiritual God.

To give an adequate idea of the varieties of idol-worship which have prevailed among men, would be impossible in a lecture like this. A few facts, however, I will state, showing the great range of idolatry in the choice of objects of worship. There is scarcely anything within reach of the senses, or even of the imagination, which has not somewhere been worshipped. Nature-worship, or the adoration of the sun, moon, stars, fire, wind, mountains, seas, rivers, etc., is perhaps the most ancient of all idolatries. The earth and the sky are in most mythologies, as in those of Greece, Rome and China, the parent-gods who gave birth to all that is. Mr. McClatchie gives a curious dialogue between himself and a Chinaman, revealing a very gross idea of God. "Whom do you worship?" I asked. "I worship Heaven, just as you foreigners do," he replied. "Who is the heaven you worship?" "Why, Shang-te, of course," said he. "Can you see Shang-te or not?" I inquired. "Why," replied he, looking at me with surprise at my ignorance, and leading me to the door while he pointed up to the sky, "there he is." "What," said I, "do you mean that blue sky up there?" "Of course," said he, "that is Shang-te, the same as your Jesus!" I have never yet asked the above questions without receiving precisely the same answers; for all classes of Confucianists in China consider Shang-te to be the animated, material heaven." This story seems to exhibit a very low phase of idolatry—the confusion of the idol with the god it represents; but I suspect, if we could have read the Chinaman's heart, he really worshipped something more than the bare expanse of blue above him. Herodotus [I, 131] says the Persians worshipped the sky, "calling the entire circle of the heavens Zeus." In some parts of the world, as on the plains of Upper Asia and in some regions of Africa, the chief objects of worship are devils or demons; as the Christians have their Satan, so the American Indians had their Matchi Manito, the Egyptians had their Typhon, the Scandinavians their Loki, the Persians their Ahirman, etc., etc. The worship of departed ancestors prevails extensively in China, among the Papuans of Oceania (some of whom make annual offerings of betel-nuts and tobacco at the tombs), among the Maoris of New Zealand, and elsewhere. The worship of fetiches—a word derived from the Portuguese *fetisso*, and signifying a "magical charm" or "spell"—is very common in Greenland, Africa, Australia, and Siberia. Anything may be a fetiche, and thus become the god or patron-spirit of the savage; a piece of sculpture, as a snake, lizard, or other reptile, a bit of bone or mineral, a bird's beak, a fish's fin, a horse's hoof, may be adopted as a charm or amulet, and invested with divine dignities, as the abode of a mysterious power. Animal-worship, which can be detected in the primitive paganism of the Grecian and German tribes and among the American Indians, was developed to a singular degree among the Egyptians, who, according to Plutarch, worshipped beasts not merely as symbols, but as themselves gods. Clement of Alexandria, after expatiating on the splendor of the Egyptian temples, and especially dwelling on the veil wrought with gold which curtained off the adytum or shrine from the rest of the building, goes on to say:—"But if you pass beyond into the remotest part of the inclosure, hastening to behold something more worthy of your search, and seek for the image which dwells in the temple, a shrine-bearer or some one else of those who minister in sacred things, with a grave air singing a Pæan in the Egyptian tongue, draws aside a small portion of the veil, as if about to show us the god; and makes us burst into a loud laugh. For the god you sought is not there, but a cat, or a crocodile, or a serpent sprung from the soil, or some such brute animal better suited to a cave than a temple. The Egyptian deity appears,—a beast rolling himself on a purple coverlet!" Chief among these deified brutes was the sacred bull Apis, who was regarded as the living shrine of Ptah, the chief god of Memphis, and thus appeared to

be a perpetual incarnation of the deity. At death he was embalmed, and his funeral conducted with a magnificence worthy of Pharaoh himself; and even after death he was worshipped still under the name of Serapis, until the god had become incarnate in a new calf.

Idols of various kinds, whether adopted from Nature or fashioned by art or created by imagination, have in all ages held sway over the minds of the populace, not only in pagan, but in Christian lands. The history of the Christian Church is almost from its commencement the history of an idolatry. The worship of images, representing the Virgin Mary, the apostles, the martyrs, the saints, and others, became in the course of time so grievous an abuse that two of the Byzantine Emperors, Leo Isauricus and Constantine Capronymus, headed the party of the iconoclasts, or image-breakers, and did all in their power to abolish the worship of images in Christian churches. In the year A. D. 787, the second council of Nicea, convened by the Empress Irene, restored the images, and actually passed decrees against all who maintained that God was the sole object of worship! Similar decrees were passed at the councils held in Constantinople in A. D. 869 and 879. This image-worship was mildly condemned in a special treatise by the French Emperor Charlemagne; but this treatise was refuted by no less a personage than Pope Hadrian himself! Thomas Aquinas, one of the greatest fathers of the church, went so far as to assert that "since Christ is adored with supreme adoration, therefore his image, or the crucifix, ought to be adored with supreme adoration."

But this image-worship, which was an abuse of the Romish and Greek churches, and drew out stout protests from John Huss and the other reformers, is only a superficial indication of the deeper idolatry which lies at the very heart of historical Christianity. The claim of Jesus to be the Messiah or Christ of God, which he himself made the foundation of his church, early ripened into his elevation to the Godhead. The theology of the Orthodox party in the Christian church, culminating in the doctrines of the Trinity and the Atonement, was only the ripening of the seed planted by Jesus himself. Nevertheless, it remains true that the worship of Jesus, practised to-day throughout Christendom, is the rankest idolatry. It is incompatible with that spiritual worship of God as the formless and unimpeachable Spirit which Jesus himself is said to have commanded. When Henry Ward Beecher said (I am not sure of the exact words):—"The Father is to me only a dim and impalpable essence; Christ is the only God I know,"—he spoke for thousands and thousands of Christians, though he spoke like an idolater. Christ-worship, like all hero-worship, is idolatry. To worship God under the form of Christ is no better than to worship him under the form of Confucius. We cannot worship God in "spirit and in truth," until we worship him by some higher faculty than sense or imagination. It is the husking of the spirit in the presence of the Formless and Indwelling, the still, rapt homage of the soul before the Viewless and Eternal, that constitutes spiritual worship. In the temple of Solomon, the great seraphs in the Holy of Holies were represented as shielding their eyes with their wings in presence of the awful Shekinah. So let our imaginations in profound humility cover their eyes with their wings, that we may bow in mute adoration before him who has no likeness in the heavens above or in the earth beneath.

It was no new thing when the early church deified Jesus. The whole empire of China is to-day dotted over with temples to Confucius, and more than sixty thousand animals are provided annually for sacrifice in them, in addition to the countless offerings brought by his worshippers. So also the disciples of Lao-tse, another great teacher of religion in China, who was in many respects superior to Confucius, began to deify him as early as the fourth century of the Christian era, and to relate the same marvels about his birth which cluster around the infancy of Jesus. The inhabitants of Java worship another deified prophet, Batara Guru, or the "Venerated Teacher." Gautama or Sakya-muni, the founder of the great Buddhist religion which includes a third of the inhabitants of the globe, became the object of supreme veneration to many of his followers. So, too, the hero Krishna, between whose story and that of Jesus there exist the most wonderful resemblances, was worshipped as the eighth avatar or incarnation of Vishnu, the Supreme Being, long before the Christian era. Even in America, we find the Mexicans deifying their benefactor Quetzalcoatl, and the Peruvians deifying their benefactor Manco Capac. Everywhere we find evidences of a tendency to apotheosize human beings who have connected themselves in any way with the instinct of worship. It needs very little philosophy to see that the worship of Jesus is, as it were, the phantasmagoric enlargement of a human figure in the magic lantern of imagination.

My friends, I count it a thing of no slight import how we think of God. If we make an image of him, even in our own thought, to bow down before and worship, it will be hard, if not impossible, to realize his presence in our own souls, out of which grows our holiest feeling and

our noblest living. The image seems outside of us, far from us, up in the sky, out of our reach; we cannot feel its omnipresence, or rest in its all-embracingness; the earth cannot seem permeated with its invisible power, nor our own spirits fed by its inwardly working life; Nature cannot seem throbbing with divine pulses, nor man, even in his degradations, crowned by a redeeming and transfiguring possibility of better things. All this can come only through a recognition of the formless, immanent, universal Divinity that is above our heads in the skies we venerate, also beneath our feet in the solid ground we tread,—in the great and starry souls of all ages, also in the poor sots and brutes and desperadoes that crowd the prisons and infest the streets of to-day. Out of this faith in the invisible God that inhabits all, spring the noblest virtues, the divinest affections, the tenderest graces, the sweetest and bravest humanities, that are possible to man. Though idolatry is by no means unmixt evil,—though it has its own lower and higher forms,—spiritual worship alone is purely good. To worship "in spirit and in truth" is to discard all idols from the fetiche up to Jesus, and consecrate our hearts and lives to the Formless, Indwelling, and All-Encompassing God. To this high faith I would we might all attain!

THE CHILDREN OF NATURE.

FROM THE GERMAN OF KEURMACHER.

On a plain, shut in by mountains, in the land of Asia, lived a little community in simplicity and with few wants. Long ago, one family had fled thither from the persecutions of the tyrants of the earth. The father died soon after his coming, and left in the wilderness a few lisping children; from these descended this little people.

They knew few forms of speech, but a tradition had remained to them that there was an all-powerful being, called God. Where this being was, and of what form, and how he acted, they knew not; so they honored the mountain stream that flowed through the vale, as their God, for they drank from its wave; and the stream was the only water of the valley, and roared fearfully.

Suddenly the snow from the mountain-tops swelled the river, so that it filled the vale, and swept away men and houses. Then the people trembled before their God, and said—"He is angry with us. Up! let us sacrifice our dearest to him when his wrath rises again."

So they spake, and resolved, when the stream should overflow, to throw their youngest children into its waves to appease it; the fathers and mothers wept and awaited the day of the offering. So superstition crushed the tenderest feelings of their hearts.

The day of sacrifice came; the weeping parents brought their children; then came to them a stranger, whom they called Maho, that is, the Son of the Sea, and said—"Would you fly from bad to worse? Control the stream." But the people were affrighted and fell back; many said—"He blasphemes God."

The stranger bore a lyre in his hand; he struck the chords and sang; then the people gathered about him, and, in joyful dances, followed the tones of his lyre into the mountain; here they tore up rocks, and made dykes about the stream; the mountain snows melted, the waters rose, but they roared shut up within their walls. Men were astonished, and cried—"The Son of the Sea is God!" But he smiled and said—"Then are you all God; for have you not conquered the stream by your own might? You know not your power; try and use what lies in you; then will you begin to know God."

"Where does he live?" they asked among themselves.

Maho answered them not, but he taught them to till the land and to plant trees; then they saw that the rain and dew from the clouds made the fields fruitful, and sent increase from above; so they said—"There above dwells God; the clouds are his tent; he makes the vale fruitful; we will give him of our fruits that he may come down." Then they built an altar upon a mound, and burned the first fruits, and let the smoke rise up for a sweet odor to their God; for they said—"He dwells above, the sky is his house, and the clouds are the curtains to his tent."

In the meantime, although they knew so little of God, the valley grew fairer and finer with trees and fruit, and the people were happy in their simplicity; but they longed ardently to see the Unknown, and said to the wise man—"Make us an image, by which we may think of him, since he does not come down." Then Maho smiled, and carved a fine image in the form of a man, and they placed it in a tent, and called the tent the house of God; and they ceased to ask who and where God was, for they called the image God, and set costly food before it, and ate and drank; so they degraded the Highest and themselves.

This grieved the stranger, and he stepped forward and said—"See if this be the powerful Unknown!" Then he cast fire into the tent of their God, and it was burned to ashes with the image; and the people cried—"The image is not He!" And they said again—"Where shall we find Him?" Then said the stranger—"See, the trees and plants grow and blossom in quiet beauty,

and the earth produces of all kinds; for an unseen spirit hovers about and quickens them by day and night; yet ye know not the face and figure of the spirit that fills mountain and valley and men and beast." And the people said—"Now we know; his name is Spirit; he moves over the earth, and dwells also in man and beast." But the wise man answered—"Trouble not yourselves about name and form, but be helpful to one another, since one spirit acts in all; then will the Unseen come near to you."

Then arose among the people a man of proud and envious mind towards the stranger, who hated him because all honored his wisdom; and him they called Zalml, that is, the Gloomy, for he separated himself from them with a gloomy look. But suddenly appeared in the valley a monster, which came from afar over the mountains, a shaggy lion, who seized men and beasts, and then returned with bloody mane to his cave. The dwellers in the vale thought it an angry creature from under the earth, and hid themselves in their houses, but the wise man said—"We must meet the monster;" and he led the people towards the mountain.

When they drew near to Zalml's house, he came out and derided Maho, and said to the people—"He will lead you into the jaws of the monster, that he may make you fewer, and rule over you more easily; he stands in league with evil."

The wise stranger was silent, but the people were afraid.

In the meantime had Zalml's little son run far from the house, and Zalml loved the child much; then came the lion from the wood and roared, and the men were frightened and fell back; and the lion ran upon the little boy with open jaws and licked his chaps, while Zalml and the mother of the boy stood at a distance wringing their hands. Then Maho went to meet the raging beast, gave him such a blow on his head that he fell, and strangled him to death; then, faint and blood-stained, he brought the rescued son to his bitter enemy; the father and mother of the boy threw themselves on their faces and wept, and said—"We are not worthy to lift up our eyes before thee." Then came the people, and would worship the conqueror of the lion, and said—"Art thou a mortal or the Unseen in mortal form, that thou showest such kindness to thine enemy, and despoilest thine own life to do good? What is this?" So said the people, but the wise stranger answered:—"Children, I am a man like you; a low voice in my heart tells me so to act; such a voice speaks also in your hearts, for you praise my deed more than my strength; and also in the soul of our brother Zalml, who hated me, has it now spoken loudly, so that he threw himself upon his face and wept; and see, it dwells even in the heart of the child, for it embraced my neck with its little arms and kissed me. See, my beloved, this is the spirit and the voice of the Unseen in your hearts; follow it wherever it commands you; so shall you know it better, for the godlike is nowhere nearer to us than in our own hearts."

And the people cried:—"Now we see truly that it needs no dwelling, neither form, nor name!" From that time they honored the invisible spirit in childlike simplicity by faith and love, and their eyes became ever clearer; and they asked no more, where and of what form was God.

THE NEW STYLE OF PRAYER.

The Japanese, we believe, pray by machinery; the supplication, placed in a proper receptacle, is hoisted by a windlass, and goes up a little distance, at all events. Many among us who are rationally inclined, doubt if prayer has more than a subjective efficacy. Puzzled by philosophic doubt, they cannot see how, under the order of the universe, prayer can be directly answered. They cannot accept the idea of the interposition of a personal will in the affairs of men. The chief end for which praying was instituted being thus surrendered, praying becomes with them a sort of speech-making; prayer becomes a monologue addressed to an infinite nowhere. Some of the specimens of this kind are ludicrous enough. One by the Unitarian chaplain of the Massachusetts Assembly has travelled over to England and back again. It might be called railroad devotion. Here it is: "All Thy works praise Thee, Architect Divine, in all places of Thy dominion. We rejoice before Thee to-day that, although fire and water mingled produce antagonism, from that antagonism we derive power and progress most promotive of human welfare; and we pray, amid the fire and water of opposing convictions touching a great common interest under consideration, that the throttle-valve of circumstance may start a power among us which shall force the driving-wheel of opportunity along the broad high-way of human good until the grand Democratic terminus is reached, the greatest good of the greatest number. Amen."

We suspect that there is no little of this kind of orating done by legislative chaplains. One could wish that all such functionaries were limited to the sober words of some good manual of devotion. This talking at a legislature, and calling it prayer, begins to be nauseating.—*The Methodist*.

Some one said to a reformer, "The whole world is against you." He calmly replied, "Then I am against the whole world!"—*Union Advocate*.

present year one student declined, on account of conscientious scruples, to make the declaration which the vote of the Trustees required. By advice of the Faculty he sent a statement of his views on the point in question to the proper Committee of the Trustees, with his reasons for withholding his name from the proposed paper. The Faculty also by special vote recommended him to the Committee for the customary aid "as every way worthy on account of diligence, fidelity, attainment and moral conduct," and closed their very friendly letter in his behalf by expressing the hope that his statement would be "satisfactory" to them. His own statement to this Committee was as follows:—

"I purpose to become a minister of Religion,—I may say of the 'Christian religion' to every one who takes it as a synonyme for that which aspires after the holiest, sweetest, strongest and most human—which is striving toward the ideal excellence; but I may not say so to any who will understand me as thereby committed to the holding or promulgating of any special views touching the Messiahship, the Bible, or the Church. I would not be considered un-Christian nor anti-Christian; but while the contents of the term are a matter of such dispute, I cannot bring myself to assert my right to the name of 'Christian' as a condition for receiving the benefits of any fund.

In Jesus of Nazareth, as portrayed by the Gospel-writers, I have found a revered teacher, an example at once rebuking and inspiring, and a most precious spiritual friend; I desire to co-operate with him,—and with all consecrated souls of whatever time and lineage,—in making known the Truth, in uplifting the ideal and ennobling the character of man, in promoting upon the earth a spirit of mutual love and of cheerful compliance with the will of God.

In accordance with the precedent furnished by Matthew, xi, 2-6, I leave it to be determined from the foregoing data whether I am preparing to enter the Christian ministry."

The decision of the Committee in this case was that it "did not come within the rules established by the Society, by which the Committee are bound," and no appropriation was granted. This Society is "The Society for promoting Theological Education," which holds in trust the Williams Fund.

That the members of this Society have acted conscientiously in establishing rules which would exclude an applicant who comes with such a statement as the foregoing in addition to a handsome recommendation from the Harvard Divinity School, must be assumed; but how they find authority for such action in the terms of the Williams bequest is difficult to see. We should be very reluctant to believe what we have heard asserted, and on very good authority, in their behalf, that in asking the students to sign a statement that they intended to become ministers of the "Christian" religion, or, as it was once put, if we are correctly informed, "ministers of the Lord Jesus Christ," they have had no thought of imposing a test of belief as a condition of receiving aid, but have simply wished to ascertain whether the applicants intended to enter practically the ministerial profession, on the ground of that clause in the Williams will which says that aid shall be given to those who are "preparing themselves for the ministry." Were this all, were it meant simply to exclude from the benefit of the fund an occasional student who may be in the school for theological study merely and not with any purpose of entering the ministry—a very rare occurrence—such phrases would hardly have been thought of for accomplishing the object. And to alip in intentionally a test of belief under cover of inquiry into a purpose, is a subterfuge, a dishonest trick, of which it must be impossible that the gentlemen composing this Society could be guilty. The greater probability is that they reconcile their action to their consciences in this way: they assume that Mr. Williams meant the "Christian ministry," because none other is likely in this country to have been in his mind at that time, and they think as Trustees of his bequest they ought to protect his intention against the defect of his own language.

But such assumption as to a testator's intentions against the plain letter of his will is certainly dangerous business for Trustees to undertake. As a matter of fact, the Trustees in this case are laying down a test of belief other than that provided for in the will, though Mr. Williams expressly said that no such test should be applied, it being understood that the applicant is "a Protest-

ant." Are they, then, truly executing the will? Further, if they can be allowed, assuming certain intentions of the testator, to supplement his language with expressions of their own, it were certainly fairer to assume, judging from the one proviso in respect to belief that he did make, that his intentions were in the direction of full liberty of thought rather than the opposite. He was evidently a staunch believer in Protestantism; and were he alive, we believe he would say unhesitatingly to his Trustees—"Give aid especially to the writer of the Protestant declaration above cited." Possibly all the evidence in this matter is not before the public. But it is time that it were; for unless the Trustees can give better reasons for their action than have yet been shown, there are very many persons who cannot help believing that they are faithless to their trust.

W. J. P.

A WITNESS.

Among the foolish are some thoughtful. In the crowd that daily fluttered and chirped on the wide piazza of the grand hotel, in view of the wide landscape, was a silent, grave man of serious, even ungracious countenance, but evidently of observing power. He was a Bostonian born and reared, of course a Unitarian; wealthy by inheritance, well connected, intimate among the intelligent and influential, and, though without profession or calling, neither a man of fashion nor an idler, but a solid, substantial, much respected citizen. He had travelled to the farthest regions of the globe,—to Egypt, India, China, Palestine, Japan,—not running hurriedly over the surface of the territory, but staying long enough to note men and manners.

With this man of the world in the literal and just sense of the word, I fell into frequent and somewhat close talk on many subjects, seeking from him information and thoughts which he seemed perfectly willing to impart. One day, having exhausted our ready conversation on the topics of the hour, I said to him:—"You have been a great traveller and an observing one; you have lived with all kinds of people, under all modes of faith, Mohammedan, Buddhist, Jewish, Christian; tell me which religion, in your judgment, exerts the best influence on its professors." He paused a moment and then said:—"The Christian, on the whole. Buddhism comes very near it; indeed, Buddhism is pretty much the same thing; but Christianity, on the whole, brings the greatest moral force to bear on the greatest number of mankind." "You are a Christian yourself," I remarked. "O, yes," he replied, "I was born a Unitarian and am connected with a Unitarian society." "Do you get much satisfaction or benefit from it?" I inquired. "No, not much; the minister has a dry and uninteresting mind; he is dogmatic and mystical; his manner is bad; his voice is disagreeable; his tone is not cheerful, and what he says is neither very instructive nor very edifying. But I always go, and I pay my pew tax, which is rather heavy; for he is a good man, industrious and earnest, a warm friend, a faithful minister, and he devotes himself with much success to the children, who are his most hopeful disciples." "Then," I rejoined, "you support the church as an institution needful to the community?" "That is it," was his reply; "I regard religion as part of the restraining force of society, a sort of moral police, representing moral rule and responsibility, training men to obedience, and keeping before them all the time the duties of honest, sober and just living. Perhaps one man in ten thousand thinks; the rest are unthinking, inconsiderate, irrational, and must be kept under the influence of awful hopes and terrors. My friend in India had the images of Brahma, Vishnu, and Siva, before his door. He did not believe in them at all, but his people did, and behaved better for their belief." "But," I suggested, "would not the moral power of religion be vastly increased if it could be made to meet the wants of intelligent people also? For they are none too much under the influence of moral considerations, and would not be any the worse for a pretty steady admonition of their duties and responsibilities." At this point we were inter-

rupted by friends accosting us, and the conversation was broken off. I had no suitable opportunity of renewing it, but I could not help following it out in my thoughts and fancying what my companion would have said to my inquiry. I think he would have said:—"Yes, certainly; it would be much better; all people must live well, justly, honorably, accountably. But how can such a thing be done?" I suspect that my friend was himself a doubter; perhaps his own faith was dim; perhaps he had none. But he was a man of honor and manly character, and if his view of the ends of religion was not the highest or noblest, it was at least honest and sensible. Men like him, and they are not few, would give their countenance and support to well-directed efforts after a rational faith, such as thinking men might accept, and straightforward men might respect; a faith that preserved the genuine safeguards of order and good conduct, that even made these clearer and more impressive at the same time that it widened the field of mental vision and activity.

This is the practical problem before us. It is the problem the believers in Free Religion are undertaking to solve. If they can do it, they will recover from formalism and indifference some of the strongest minds and sturdiest hearts of the age. To make religion tell fairly on character and on society is the work to be attempted and if possible to be achieved. The highest questions of abstract truth are intensely interesting to sincere minds, in themselves and for the sake of the inspiration they impart; but the practical relations of truth are also of immense importance, and it is in view of these that the supporter of Free Religion labors with confidence and zeal. A religion which the intelligent care nothing for, on their own account, is no boon to the unintelligent. A religion which the intelligent are interested in will command the respect of the unintelligent as well. I doubt if my friend's support of Christianity amounts to as much as he imagines. Scepticism finds its way out through the most careful custom, and the simplest soul will catch it. Not till the intellect recovers faith will the heart respond to it.

O. B. F.

"I have no need of the hypothesis of God," said Laplace. Certainly not in the science of mathematics. But there are other sciences—notably the "science of sciences," philosophy. It is the ignorant only who take the word of the specialist as the ultimate *dictum* of universal science. How few there are who can distinguish, or at least who take the pains to distinguish, between the utterances of individual promoters of science, often peevish, prejudiced, or blind of an eye, and that slowly-matured verdict of the universal intelligence of man from which all such weaknesses or defects are eliminated by mutual neutralization! This is the "authority" which must finally prevail in shaping the beliefs of the future. Every devotee of an *ism* is quick to assume that science has rendered judgment in his own favor, confounding his own petty and conceited thought with the impersonal and slowly clarifying thought of humanity itself. But this is the Judge to which all appeal must lie—this is that Science without whose approval no human belief, however solid it may look, can be other than a fleck of mist on the hillside, waiting only the first beam of the sunrise to dissolve into invisible vapor.

This is Professor Huxley's definition of education, and it might stand as a definition of Free Religion too:—"Education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but also men and their doings; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws."

"If only one woman in these United States desires to vote," says Mr. Cronin, "she has a natural right to do so; and no other woman and on man, nor all the other women, nor all the other men, can justly prevent her exercise of such a right." True.

MODERN SCRIPTURES.

TO THE EDITOR OF THE INDEX:

Sir,—We have been making an experiment in our services at St. George's Hall which, as far as I know, had been tried only in one congregation in England before—namely, in Mr. Conway's. We have been reading, in place of the Bible, sundry books by modern authors.

My first experiment was with Newman's "Theism," which, as you know, is written in a style remarkably suited to stately and solemn occasions. It did not at all surprise me to find Newman more welcome than Paul, and I heard of only one person who objected to the innovation. One could not but notice how the congregation set themselves to listen with an eager and unwonted attention—something much more than mere silence—when the lesson was announced from any other book than the Bible. Such interest silently gave testimony to this effect:—"We like what is read out of the Bible, but we are so dreadfully familiar with it! You give out the first verse or two, and we know all the rest that is coming. We lose the beauty of it through the 'trodden familiarity of sound;' and the truth of what we hear no longer arrests our conviction. But these new writings are like the opening of a new world to us. Read in public and in a solemn manner as part of the ceremonial of united worship, the words seem to have a wonderful inspiring power; and when the book is closed, a refreshing sense of having been fed lingers in our souls."

I need hardly tell you what a welcome was given also to the writings of Theodore Parker, from whom, indeed, may be gathered some of the most eloquent, powerful, and instructive passages in the English language. Never a Sunday passes but an inquiry is made—"What did you read from to-day?" "Where can I get that beautiful book?" and so forth, from many an interested listener.

Now and then, I take as a text for my sermon a passage from some modern author, and this too is welcomed as a wise innovation. There are gems suitable for public reading in most books that have been produced by able writers; so we have had lessons from Miss Cobbe's work, from John Ruskin and others, and even a splendid chapter on the "exercise of private judgment" from the great Evangelical, the Rev. J. C. Ryle. Milton and Isaac Watts, I see, have abundance of charming and profitable matter which may be thus utilized.

But in our progress we have stumbled across a really wonderful book, which would have lain I know not how many years longer in oblivion, but for the timely mention of it by one of our congregation. It is called the "New Koran," or "Text-book of Turkish Reformers in the teaching and example of their esteemed master, Jaldo Morata." It was published in 1861, and the authorship is still untraced. Most probably it is the work of an enlightened Jew; it is certainly the work of a very clever man, a deep thinker, and a careful observer. I will not attempt to give you any list of its contents, for the subjects are too numerous; it aims at the exaltation of brotherly duty into a religion; and, as a code of morals, I say openly it is as yet the best and most elaborate which the world has seen. Garnished with parables of exquisite quaintness, it is suited to the cultured and the uncultured alike. It is written in imitation of the style of our English Bible, and divided into chapters and verses, so as to resemble it in form as well as to be easy of reference. Indeed, it is plain enough that the writer only refrained from calling it the "New Bible" out of his own modesty, or regard for the prejudice of religious folks. "The life and teaching of Jaldo Morata" is, indeed, an improvement on the life and teaching of Jesus himself, as reported in the Gospels. Just as I expected, the book is having now a rapid sale, and we cannot supply copies fast enough to satisfy our congregation. I send you a copy for review. The price here is two shillings and sixpence; and it would be a good speculation to reproduce it in America. I must ask you to remember that it is literally a mine of treasures, and therefore will require digging and sifting.

Of course I feel most heartily glad to have

found such a substitute for the Holy Scriptures which have worthily held their place so long in human regard; for this "New Koran" is a book to put into the hands of children and illiterate persons, without a shade of fear that it will do them harm. But all my pleasure in this new book is not a tithe of what I feel in our having broken the spell which forced us to place the Bible, alone and by itself, far above all other human writings. The exclusive use of it in our devotional assemblies was in itself a stronghold for the superstitious reverence in which the Bible has been held; but when we place the writings of other men, in modern times, too, on a level with the Bible, and find their power to sway the human feelings and quicken aspiration, we have then made a step onward in our liberty which nothing can ever make us retrace; we have then discovered by experiment that the *one great spirit* which gave the Bible all its virtue to teach and to comfort men's souls was no monopoly of any men, of any age, or of any creed, but the good gift of a bounteous Father to every child of his who lifted up his soul to be filled with it.

If Moses, Samuel, Isaiah, Jesus and Paul spake as they were moved by the Holy Ghost, not less surely and manifestly inspired were Newman, Frances Power Cobbe, Theodore Parker, and the unknown author of this "New Koran." For inasmuch as Truth only is the test of Inspiration (whatever this word may really mean), they who utter the most perfect truths must be the most truly inspired. The new lights, however, shine more brightly than they of old by reason of their deeper humility. They never palm off their wisest sayings under the pretension of "thus saith the Lord."

I conclude this letter with a text from the "New Koran" (Counsels, XLVI, 28):—"If there be any fault in your Koran, confess it; if there be any error, cast it out; for no inspired book that goeth forth from among men can claim to be perfect, but only a poor copy of God's truth."

I am very sincerely yours,

CHARLES VOYSEY.

CAMDEN HOUSE, DULWICH,
LONDON, S. E., August 1, 1872.

EDITORIAL BOOK NOTICE.

PRE-HISTORIC TIMES, AS ILLUSTRATED BY ANCIENT REMAINS, AND THE MANNERS AND CUSTOMS OF MODERN SAVAGES. By Sir John Lubbock, Bart., M. P., etc. New York: D. Appleton & Co. 1872. 8vo, pp. 649. Price \$5.00.

In no way can we so well discharge the critic's duty in the case of this admirable work of Sir John Lubbock as by giving a brief summary of its contents. Every page is rich with valuable and authentic information concerning the investigations of modern science into the antiquity of man and the earliest indications of his appearance on the historic or rather pre-historic stage. That so much should have been learned from data seemingly so scanty is simply a marvel; and nothing could give a better idea of the value of the scientific method than the perusal of these pages. Patient observation of facts, diligent comparison, and cautious induction, combined with the wise use of hypothesis and the "scientific imagination," have already achieved great triumphs in this most interesting field of research; and it cannot be doubted that still greater triumphs await the little band of trained inquirers who are so faithfully cultivating it. The name of Sir John Lubbock is intimately connected with most of these labors; and the great multitude of those whose time is necessarily occupied with other things have reason to be grateful to him for presenting the chief results thus far gained in a form at once so trustworthy, so encyclopedical, and so fascinating. The Messrs. Appleton, also, are entitled to no small praise for the excellent style in which the original English edition of Williams & Norgate is here reproduced at a price within the means of almost every one who is interested in the subject. The fine quality of the typography, wood-cuts and general execution renders it really one of the cheapest works now in the market. But we must hasten to give some account of the contents of the book itself, of which this is the second and latest edition.

The first chapter is introductory. Pre-historic archaeology is divided into four great epochs,—the Paleolithic or Drift period, when man was a contemporary of the mammoth, the great cave-bear, the woolly-haired rhinoceros, and other now extinct animals, and used only weapons and tools coarsely made of stone; the Neolithic or later Stone Age, in which man seems to have been ignorant of all the metals excepting gold, and yet to have attained no slight skill in the manufacture of stone implements; the Bronze Age, in which bronze was made use of for arms and other instruments; and the Iron Age, in which bronze was partially superseded by iron, although it was still employed to some extent in the manufacture of ornaments, sword-handles, etc. The author devotes several pages to proving that the bronze weapons which have been discovered in England and elsewhere were not of Roman origin, but belonged to an earlier age.

The second chapter explains the use of bronze in ancient times, and is full of illustrations of celts (chiefs), axes, swords, spear-heads, knives, bracelets, hair-pins, brooches, etc., as also of woollen garments, which in a few instances

have been fortunately preserved, and of some singular houses and forts of the period.

The third chapter explains the four principal theories of the Bronze Age,—some attributing these bronze remains to the Roman armies, others to the Phœnician merchants, others to a more civilized people of Indo-European origin who supplanted the men of the Stone Age, and others to the gradual and peaceable development of the Stone Age men themselves. Sir J. Lubbock inclines to the opinion that the art of bronze-making was introduced into Europe by some race of which "we have still very much to learn."

The fourth chapter treats of the use of stone in the ages preceding that of bronze. Although both bronze and stone were in use simultaneously in the earlier portions of the Bronze Age, yet there was a period when stone (with sticks, horns and bones) was exclusively employed. Very interesting details of the manufacture of flint implements are given.

The fifth chapter is devoted to megalithic monuments and tumuli. Sepulchral stone circles, dolmens, barrows, the stone structures at Abury and Stonehenge (erroneously attributed to the Druids), chambered mounds, with an eight-page table of the various implements discovered in them, are here considered at length.

The sixth chapter describes the discoveries made in the ancient lake-habitations of Switzerland and other countries, and the Irish crannogs; discusses the fauna and flora of the period; notices the scarcity of human remains, and concludes that we have "no direct evidence" as to the race to which these pile-villages should be ascribed.

The seventh chapter is devoted to the Danish Kjekken-møddings, or mounds formed of the refuse shells and bones which accumulated in the neighborhood of tents and huts on the sea-shore during the Stone Age. The investigations of Professors Steenstrup, Forchhammer, and Worsaae are described, as also those made by the author himself, Mr. Bask, and others. Similar mounds, though not so ancient, have been discovered in Scotland, the largest on Loch Spynie, in which a bronze-pin was found of comparatively recent date. The chief shells found in these mounds are oysters, cockles, mussels, and periwinkles. Sir J. Lubbock refers the Danish shell-mounds to the early part of the Neolithic Stone Age, but regards it as impossible to determine the date in years.

The eighth chapter treats of North American archaeology, nearly forty pages being given to the subject. This will to some of our readers be the most interesting chapter of the book; but we would refer them for fuller information to a special and most excellent work on the same subject by Mr. J. D. Baldwin, entitled "Ancient America," and just published by Appleton & Co.

The ninth chapter considers the fauna of Northern Europe during the Paleolithic period, including many species of mammals now extinct, such as the cave-bear, the cave-hyena, the cave-lion, the mammoth, the hairy rhinoceros, the Irish elk, etc. All these, though no longer existent, were undoubtedly contemporaneous with the men of the earlier part of the Stone Age. In fact, M. Lartet subdivides the Stone Age into four periods according to the order of succession of the cave-bear, the mammoth and rhinoceros, the reindeer, and the aurochs.

The tenth chapter relates what is known concerning the cave-men of the Stone Age. The discoveries of Tournal and Christol in the south of France, of Schœnhering and Dupont in Belgium, of Vivian, Godwin-Austen and many others in England, etc., are referred to; and the author mentions very modestly his own share in these investigations. The rude drawings on bone, and the sculptured poulard of reindeer-bone representing the animal itself, show that even in his infancy man was susceptible of the love of art; yet metals were unknown, pottery was not invented, even the flint implements were unpolished, no knowledge of agriculture was possessed, and even the dog was not yet domesticated. All this implies a very low state of civilization and a very remote antiquity. In fact, the Esquimaux best represent them to-day. Very few skulls have been recovered. The Naulette jaw, according to Dupont, closely approaches the simian type; the Engis skull bears no mark of degradation, while the Neanderthal skull, according to Huxley, is "the most pithecoloid [monkey-like] of human crania yet discovered."

Chapter eleven rehearses the now famous discoveries of Boucher de Perthes in the river-drift gravel-beds of Abbeville, and similar discoveries of worked flints. The objection, brought against these proofs of human agency at that early period, that almost no human bones accompany the flints, is strikingly offset by some calculations as to the scarcity of men in that age, based on the returns of the Hudson Bay Company. These show that it takes in that territory about 108,000,000 animals fit for the chase to support about 129,000 Indians; from which it plainly appears how scanty must be the population where man lives by hunting, and how rare necessarily must be his remains. The general formation of river-drift gravel-beds is discussed in this chapter at considerable length.

The twelfth chapter treats of the antiquity of man. The various calculations of Morlot, of Gilléron, of Horner, and others, are considered; and Sir J. Lubbock inclines to attribute to the Paleolithic period an antiquity of from 100,000 to 240,000 years. "It may be doubted whether even geologists yet realize the great antiquity of our race." He thinks, however, that there is as yet no satisfactory evidence of the existence of man in the Pliocene Age; and concludes that "our nearest relatives in the animal kingdom are confined to hot, almost to tropical climates, and it is in such countries that we are most likely to find the earliest traces of the human race."

The thirteenth, fourteenth and fifteenth chapters are given to a description of the condition of modern savages, as best throwing light on the probable condition of our remote ancestors; a fuller treatise on this subject, however, is already well known in our author's "Origin of Civilization and Primitive Condition of Man."

The sixteenth chapter has "concluding remarks" of a cheerful and eminently rational character. The teaching of science concerning the future of man are full of hope and encouragement, and encounter opposition only from the wilfully ignorant; and Sir John Lubbock, by helping to spread abroad these teachings and thus to dissipate the ignorance, renders such service to his times as his fellow-men will remember with gratitude.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

MISCELLANEOUS.

Boston, Mass., Aug. 8, 1872.

MY DEAR MR. ABBOT:—

THE INDEX of this date contains an article on the "Japanese Religion," taken from the *New York Commercial*, which in my judgment ought to be thrown into tract form, and sent on the wings of every wind all over the country. Its "heathen" yet intelligent source arms its sentences with a power to command attention and enforce conviction which it could not have if it had an American origin. Here I see, although the Radicals do not, how much good might be done with a fund which could be drawn upon to publish such valuable matter as this to advance the cause of enlightenment for which your paper was established.

I am pleased to see everywhere I go the growing influence of THE INDEX. You may think it a weakness, but I feel flattered when I remember what you once told me, that my name was the very first on your subscription list. On reading your "Prospectus," I saw and felt that our age and country needed, and would sustain, just such a paper as you proposed to publish—a paper sincerely devoted to the ascertainment of truth—a paper that, with entire equanimity of feeling in regard to results, could publish Mr. Underwood's compact "Plea for Materialism" on one page, and Mrs. Louisa Andrews' touching letter on the other.

What an enviable position you occupy as captain of the "Little Monitor" (as I call THE INDEX) which fires such hot shot into the old hulks of superstition! To change the figure, what a constituency you have, for both numbers and intelligence, to address every week, every member of which is anxious to know what you and your aids have to say upon the great question of the age!

Parker Pillsbury is doing a great work in opening the blind eyes of the people. He is one of the old fleet of Ironsides that opened fire upon the system of African bondage thirty-odd years ago. What a pity you could not take out the old engine, which is just as good as ever, and put it into a new hull to do service in the cause of the new phase of the old abolitionism! The cause of Free Religion needs three things exceedingly—organization, unity of purpose, and a set of lecturers who will combine the zeal, intelligence, and moral purity of the old anti-slavery men. You see, in the success of Mr. Butts, what can be done by a single man when he believes in a thing with all his heart.

As to politics, remembering that THE INDEX is not a political paper, I may say historically that there is a tremendous undertow in Massachusetts in favor of Mr. Greeley as President which may give him the State next November. The moral perpendicularity of this man all through life, and his untiring devotion to the public good, as editor of the *Tribune*, are beginning to make an impression in his favor, on the convictions of the people. There is immense defection in the Republican ranks, from some cause or other, which betokens disaster to the party unless it can be checked. Theodore Tilton, by his *Golden Age*, and by his popular eloquence, is doing much to win the people to the old former of Chappaqua, and away from Gen. Grant. If, however, the platforms of the two parties are a fair index to their policy, we need shed no tears over the failure of either one of them to elect their nominee.

R. S. D.

CONSCIOUS AND UNCONSCIOUS KNOWLEDGE.

"WE KNOW HIM, BUT WE DO NOT KNOW THAT WE KNOW HIM."

Paley taught in his "Natural Theology" that the outward evidence of the existence of a Being higher than our highest thought is to be found everywhere in Nature; that this Being is infinite, immutable, creating by the fiat of his will animate and inanimate objects; that behind the mechanism of the "watch" and the mind of the human creature who made it is the Divine mind, designing, planning and doing all.

But it seems that, with the increase of knowledge, and the earnest inquiry of a large number who are propounding grave and startling questions, there comes not the certainty that men were looking for, but the scepticism of the present age. It is foolish to cry it down. Those who attempt to meet it with simple assertion do not belong legitimately to the time, and the march of events must sweep on and over them.

Paley's reasoning is not inward enough to be read now with pleasure. His analogies were once all that men wanted, but now something deeper is demanded. It does not fathom the mysterious depths in the human soul where scepticism is latent.

Our knowledge of God is at present unconscious knowledge. Man is looking deeper, and more into the inward evidences, than he once did. By searching into the depths, we come upon mysteries which the spiritually minded alone can dis-

cern. Science can only answer our questions by refining away gross matter and evolving the spiritual elements of everything material.

How shall man discern God, who is a spirit? "We know him, but we do not know that we know him."

Our impressions, at certain times, attain to something like a comprehension of the Divine Mind and Presence; but all will testify that the rapturous vision seems to be abnormal, and does not stay. A few exalted natures, very spiritually organized, clear-seeing, impressional, are nearer to the certainty of a conscious knowledge than another class of minds who suppose that, in order to know a thing, we must be able to prove it.

It is not a sin to be sceptical. We are nearer the truth than when we were not seeking, and doubting, and waiting in the midway position between unconscious and conscious knowledge of God. "Seek and ye shall find"—rings down through the centuries with solemn emphasis. To-day, in a wider and deeper sense than heretofore, men are seeking; and the gathering signs of late seem to betray the fact that we are actually living in a day that will by and by prove to have been a new religious era.

It is a notorious fact that no really great thinker can abide by the creeds of the Christian Church. The noblest men and women the world has ever seen were stifled with the prescriptions of sect and ritual, and toiled painfully upward, scaling cliff after cliff to find God's free air on the mountain-tops!

Shelley, like all men of genius, broke away from the narrowness of his time; and what to others seemed truth was but a half-truth to him. Ignorance and folly, illogical and satirical, have stigmatized as "infidel" what was too great to be understood. That unorthodox saint, Lucretia Mott, with a saintly nature and the inner light so refining away the material and gross that "the angel can be seen," is a beautiful prophecy of the higher spiritual development of the race.

If the new thought grows clear, discerning, it should be made to stand for a glory and a hope, not for a reproach.

C. A. B.

THE GOLDEN MEAN.

F. E. ABBOT:—

Sometimes the advocates of deduction and intuition, and those of induction and science and the study of books, fail to understand and appreciate each other.

As a help to this appreciation, I send a word from a private letter from my friend Lyman C. Howe, of Fredonia, New York. He is a man of entire integrity, as well as of fine capacity and good sense, and is speaking in Chicago for a year to good audiences. He is a "trance speaker," and you will see is just and broad in his ideas. He says:—

"We need the purest and highest element of mind to build the temples on the chaotic ruins of religious revolution. We must not bate our fervor, or blind the windows of heaven by forms and outwardness; but we need to bring in all the culture possible, to help rather than hinder the spontaneous inspirations of today. There is a class of extremists who ignore all normal effort, and leave to angels and to fate the work that belongs to voluntary effort. Another class of extremists trust entirely to books and to the despotism of forms and conventional scholarship. These help to polish, but 'their letter killeth.' We want to strike the balance of these extremes and get 'the truth that shall make us free.' Books and scholarship, when used as servants, are of inestimable value; but when we submit to them as masters, they imprison our best thoughts and freeze out the life of inspiration and truth."

We have much to learn, and much pride and prejudice to overcome, before we can appreciate that true and harmonious philosophy which would recognize and develop in healthful beauty and fit proportion our every power and faculty, and recognize the wondrous wealth of intuition and deduction on one side, and the eminent excellence of logic and induction on the other.

Yours truly,

G. B. STEBBINS.

SLEEPY LIBERALS.

DES MOINES, Iowa, July 1, 1872.

MR. ABBOT:—

I feel glad to think that you and others notice and appreciate the very little we have done in the way of Free Religion. Since the notice of our meeting and my letter in THE INDEX, I have been favored and gladdened by receiving several private communications from friends in sympathy with the plan of organizing societies everywhere of similar sentiment. I have been long since convinced that we must concentrate our forces, or we can accomplish but little.

I was reared in the strictest sense an Orthodox (old-school) Presbyterian; but as my mind became liberated from the dogmas, I felt free, and had little or no taste for dogmatical society. I felt the moral, social and religious instinct as strong as ever; but there were no congenial societies, so I stood outside of all but that of the Progressive Friends in Wabash county, Indiana, where I still retain a membership. But living here in Iowa seventeen years by myself, I saw plainly that I could do nothing without making some efforts toward uniting the friends of Free Religion.

When leaving the yoke of the Orthodox

church, I felt like falling back on my own individuality, being responsible to nobody, and having nobody responsible to me. Liberals are too slow to form societies; they are, as a class, men and women of the finest and purest type; they are quick to see and detect the smallest and largest defects in society; they have been yoked when young, and have felt the galls, and have had a hard time to heal them. Now, being free, they are hard to "yoke" again; they are shy of every movement; they stand off; they look on; they say: "That's all right—go ahead—there must be something done—these fanatical Orthodox will rule our conventions, nominate the officers, take possession of our government, rule over us with rigor, and we shall have no chance after awhile." Yes, they can see all this; but when we ask them to support an organization (which is the only remedy), they will bring up all the objections that they had to their old galls and chafes. I have come to the conclusion that, unless we fall on some plan to bring in the mass of the people, these old and well-organized Orthodox sects will consolidate and seize the power before we discover their design.

Just let two hundred men into Congress of the Christian Amendment persuasion, and how soon the Amendment would be sent to the States for ratification! If we wish to retain our liberties, we must do something more than talk.

I received the pamphlets and tracts and have circulated them at our meetings.

The Orthodox pronounce our Society a very wicked institution; call us infidels, &c. We expected nothing else.

DAVID WRIGHT.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the month of July and August.

PUBLISHER'S NOTICES.

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RECEIVED.

LECTURES ON THE TRUTH OF THE CHRISTIAN RELIGION. Delivered before the Students of the University of Michigan, on Sunday Afternoons. By Prof. B. F. COCKER, D. D. Published at the Request of the Senior Class. Ann Arbor, Mich.: GILMORE AND FISKE, Booksellers. 1872. 8vo. pp. 188.

THE REV. CHARLES VOYSEY ON "THE RELIGION OF CUSTOM." A Sermon preached at St. George's Hall, Langham Place, July 14th, 1872.

THE BOOK OF COMMON PRAYER EXAMINED IN THE LIGHT OF THE PRESENT AGE. By WILLIAM JEVONS.—THE PRAYER BOOK ADAPTED TO THE AGE. By WILLIAM JEVONS.—CRITICAL INTRODUCTION. By THOMAS WILKINSON. All published by THOMAS SCOTT, Esq., Mount Pleasant, Ramsgate, England.

THE NEW TESTAMENT BROWN IN ITS TRUE LIGHT. By J. P. WHITFIELD. Chicago: Office of THE LIBERAL, 163 Madison Street.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE FOR July, 1872. Washington: GOVERNMENT PRINTING OFFICE. 1872.

THE MANCHESTER FRIEND for July, 1872. London: F. BOWTER KITTO, 5, Bishopsgate Street Without.

THE JOURNAL OF SPECULATIVE PHILOSOPHY for July, 1872. St. Louis: E. P. GRAY.

LITTLE'S LIVING AGE. No. 1444. LITTLE & GAY, No. 50, Bromfield St., Boston. \$3.00 a year.

OLD AND NEW. August, 1872. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00 a year.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. August, 1872. Rev. JOHN H. MORRISON, D. D., Editor. Boston: LEONARD C. BOWLES. \$5.00 a year.

THE LADIES' OWN MAGAZINE. Mrs. M. CORA BLAND, Editor and Proprietor. Chicago: Office 325 West Madison St. \$1.50 a year.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PAPERS FROM THE INDEX, contains the "Fifty Affirmations and Modern Principles" it gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my innermost heart; and I agree to almost every word." PRICE—Ten Cents (New Edition.)

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The Religion of Custom.

BY THE REV. CHARLES VOYSEY.

A SERMON PREACHED AT ST. GEORGE'S HALL, LANGHAM PLACE, JULY 14TH, 1872.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—ACTS, IV, 19.

Conformity to custom may be innocent or guilty. Just as conformity to our natural impulses is, more often than it is not, perfectly innocent and justifiable, so conformity to custom is in general perfectly innocent and justifiable. But as in the one, so also in the other there are times when compliance is wrong and culpable. Now and then, in varying frequency, men are checked in the indulgence of their natural desires by the voice of conscience, which absolutely forbids such and such an action. It can hardly be doubted that everything is lawful to a man which his own conscience unmistakably sanctions, and that in proportion as he takes conscience for his guide, and cultivates it by earnest obedience, he will become more and more master of himself, and therefore more wise and good.

Now compliance with custom is generally a very innocent and proper thing. Being comparatively easy, and requiring scarcely any moral effort, it can hardly deserve the name of virtue but still it is good so far as it goes, and helps largely to preserve social order, and even domestic happiness. But there are times when compliance is no longer innocent, but absolutely wrong; when conscience as plainly forbids compliance as it plainly forbids the unlawful gratification of some natural desire. And wherever individuals have violated the laws of custom at the bidding of conscience, there has been for its result the same elevation of society as takes place in the whole nature of the individual when he subdues his natural impulses at the bidding of conscience. All that is good and exalted in the customs of English society to-day may be traced back from stage to stage to the moral courage of some one or two individuals who broke through the established usages, and at the cost of much social obloquy chose the approval of conscience rather than the praise of men. It is in this way that the standard of public opinion is ever gradually rising. A custom may prevail a long time without being challenged, until some one man arises fortified only by a strong sense of duty and makes his protest heard. His own generation, of course, condemn him; but the next generation, having had time to test the merits of the protest, adopt that one man's higher law and make it

their own. As time advances, defects hitherto unperceived are detected in like manner through the moral superiority of an individual or two, and the same process is repeated, the same ill-treatment of the innovator by society, and the same subsequent triumph of the usage or principle for which he had suffered.

There are those who point to the many and deep immoralities of our own times and people as tokens, not of an elevation but of a degradation of public opinion. But in spite of all the facts which I have no desire to palliate or to gloss over, public opinion was never more healthy than it is now; in spite of its many terrible shortcomings, it may contrast most favorably with any preceding age in our country's history.

There is an abundance of shameless lying, of direct statement of untruth, and still more of vile insinuations, misrepresentations, and distortions of facts, made use of for base purposes; but those who use such methods are ashamed to own it, and pretend all the while to have a high regard for truth. Why? Because public opinion with us is now decidedly on the side of truth and honest speech. There is an abundance of fraud and trickery in our trade; our walls are covered with advertisements, many of which are intended to deceive and defraud. Commerce is known to be conducted in many instances according to trade customs, which no one ever ventures to approve or to justify on moral grounds. It is looked upon as a sort of war in which any stratagem is considered to be fair. But side by side with this, gigantic efforts are being made to stem the flood of immoral custom, and hardly a man in business but bewails the lamentably rotten condition of things in which he finds himself. Public opinion is on the side of honesty and fair dealing. It is not so very long ago that duelling and pugilism were driven out from amongst us by public opinion. Before long betting and gambling will follow them into disgrace. Though no one will yet venture to prophesy the extinction of war, it is manifest that everything is tending to lead us to settle our disputes by arbitration rather than by shot and shell. The abolition of capital punishment for all crimes but that of murder marks another step in advance, while the speakers at the Conference relating to Prison discipline furnish a remarkable instance of the elevation of public opinion, through the powerful influence of one or two determined innovators. The humane principles of Howard and Mrs. Fry, though much laughed at in their day, are spreading rapidly over the present generation.

Perhaps the worst feature on the other side is the overwhelming love of money, which may fairly be called the real religion of England. Public opinion does not openly say, "You may do anything for money." But there is scarcely anything it will not tacitly excuse or palliate for the sake of wealth. It is true we have no churches or temples built for the worship of the golden idol, but that is because our belief in it is so strong, and our homage so real and devout, that such lip service is not needed to kindle or to quicken our adoration. Just as some men's lives are spent in conscious devotion to what they believe to be the will of God, and are ever in peace by a sense of His friendliness, so the lives of others are ruled all along by the service of mammon; every step they take is guided by it, every interest of their whole being is centred in the great object of getting rich; and all their peace of mind is drawn from the amount of wealth which they have accumulated. Without attempting to disguise the prevalence and intensity of this worship of money, we find, even here, tokens of a rise in public opinion. Men no longer seek to be rich for mere money's sake. They no longer hoard, and store, and live in swinish misery, as the old school of misers did, for the sake of looking at and counting their golden coin; but they seek to be rich—some that they may gain power, some to gain the smiles and favors of society, when they possess no other attraction, and most of them seek wealth for the salvation of themselves and their families—to lift themselves above the rising tide of misery and high prices. With them, it is a struggle for existence, and we blame them not. It is perhaps but an excessive action of parental instinct, which, if a man have not in his breast, he is rightly condemned. So I gather, even from this wide-spread worship of money, the conviction that the standard of public opinion

is really rising, in spite of all the dark side of the picture on which I have not touched, the unworthy means used to gain wealth, and the unworthy method in which it is too often ostentatiously squandered.

One more feature of society which I must notice will bring us more immediately to the subject of my discourse, namely, conformity to custom. Almost superior to the worship of money is the worship of society by itself. Money is, indeed, widely pursued that it may qualify for admission into society. But here we must bear in mind that society is really broken up into several distinct circles, all more or less exclusive, and only touching each other at the circumferences. The members of each circle bow down before the custom and public opinion of their own society as to a goddess. They are more or less in a state of abject slavery to their own little circle of public opinion. They put the oracles of this goddess before them as the Divine law of their lives; the controller and dictator of their spoken opinions, and of their professed religion. This goddess will enforce on you ready-made principles, ready-made habits, ready-made creeds. Whether you aspire to the deanery of a cathedral, or to the deaconship of a Salem chapel, according to your rank in life, you cannot get your wish but by the most faithful and untiring obedience to the goddess of custom. There is nothing before you but dismay and disappointment, perhaps, also, temporal ruin, if you venture to think and to speak your own free thought, to turn aside by a hair's breadth from the orbit of custom laid down for you and your brother planets in your own little solar system. Far more binding than the decrees of popes and councils, more threatening than the denunciations of Sinai, more terrible than the prospect of everlasting woe is the decree of your goddess, her denunciation of your restlessness, her doom of your rebellion. The worst terrors of religion lie far away. Hell cannot frighten you much when you are basking in the smiles of the world and have plenty of money. The ten commandments you can explain away if they are at all obstructive. But the goddess sits hard by on her throne, and her system is prompt and inevitable—a word and a blow. One warning given, and often not even that, and vengeance overtakes you swiftly, ruthlessly, and leaves its scar on your limbs that you may be branded as a deserter or traitor for the rest of your life. If you offend but in one point, you are treated as if you were guilty of all.

Now to speak without metaphor, I affirm that the chief hold which a given religion has upon a people is due to the authority of the goddess custom. Before that religion becomes the fashion, it is execrated as heresy, ever afterwards it is orthodox, and only heresy to deny it. The half-pagan compound called Christianity was itself a heresy until an emperor became a Christian. Protestantism was the vilest abomination, even amongst us Englishmen, until King Henry VIII found it useful to him in his domestic relations, and threw aside the old Roman bondage. And I deliberately say that what is now called Orthodoxy to-day in this country, and in our colonies, owes the strongest part of its hold over the people to nothing but fashion. The goddess custom is far too strong to allow of rebellion on the part of a whole nation at once. One or two must first defy her rule and strike the blow for their own liberties, and then the revolution will surely, though silently follow. Shall we always have this goddess to reign over us, or will the day ever dawn in which society will only exist for the perfect enfranchisement of the individual, and a willing conformity be substituted for one that is enforced? We cannot answer this question; but if we know anything of our own struggles and difficulties, we shall leave behind us warnings enough against the despotism of custom.

Let us look at the state of average religious prosperous people in this country. We cannot, of course, give the actual figures without a process of examination that would be impossible. But observation during the last five years, private correspondence which is enormous, and private conversations innumerable force us to believe that out of the church-going people, not more than half, if so many, really believe the religion they profess. They go to church purely because the practice is enjoined in the Goddess's Decalogue, because custom demands it, and they can

neither be successful in trade, nor in the learned professions, nor be visited by the persons whose society they seek, unless they keep this law. If the change could be effected with a decent amount of slowness and deceit, they would accept Brahminism, or Mohammedanism, or any other creed without a murmur, as long as they were not called upon to notice the difference between that and Christianity, and so long as they might keep their pews and society made no objection to the change. Of these, and such like men and women, are the buttresses of the State religion built up. The real believers, on the other hand, whenever they are consistent and active, are a great peril to the Church, are always, by their earnestness, being led on to some developed idea which occasions dispute and often ends in litigation; sometimes in schism. But for strength and durability, there is no support like the support of thousands, millions, of people who don't care a straw what the creeds are or what the minister may read or preach, so long as society goes to hear him. These are the warp and woof of the prevailing religion, and nothing but the decay of Nature and the ravages of the moth of time will diminish their obstructive power. In every one of these religious circles, however, there are continually arising individuals whose consciences tell them that conformity to the fashionable religion is wrong; that custom has usurped the very throne and sceptre of the most High; and that it has become their duty to turn round and brave the tide of public opinion. There is not, I say, in all England, nay in all Christendom, a sect which has not now its heretics.

Let us see what is the prevailing attitude of these rebels against Orthodoxy. They may be roughly divided into three classes.

1. There are those who, having utterly discarded their old belief, and having gone a long way towards embracing a higher religion—so far indeed as to be satisfied that their secret convictions are true, yet will not venture to face the opposition and persecution to which an open avowal of their opinions would expose them. They still play the part of the orthodox while they believe in their hearts that orthodoxy is a lie. They still rigidly conform to the usages of society, attending Church or Chapel with regularity, and suffering their children to be brought up at orthodox schools, so that they may not be looked upon with coldness or shut out from the gaieties of the world. They will scrupulously avoid congregating with those whom they most agree with, lest the world should suspect them of being unorthodox—i. e., out of fashion. Their whole religious life is one of hypocrisy, and, supposing that they are wealthy enough to be secure of the means of livelihood, their only motive in concealing their opinions is to save themselves trouble. They deliberately prefer ease to duty. They know that every voice raised in protest against detected error and falsehood is of incalculable value, and yet they remain silent. Truth, although made so clear to their minds, does not seem worth any sacrifice, and they, at all events, will have nothing to do with it, but leave to others the perilous and despised occupation of setting free the slaves of superstition.

2. The second class of heretics differ not outwardly from the first; though their heresy is the same, and their continued conformity the same, yet their motive or excuse is entirely different. They are in such a position that they depend on their orthodoxy for bread, and what is far worse, they have families or relations dependent on them, and the sacrifice is too awful to be contemplated. Let not any one imagine that the day of persecution, or even the possibilities of martyrdom, are passed. Cases are continually coming under my notice which make my heart heavy with sorrow. Cases of men made poor and nearly friendless, of families reduced almost to beggary, by the bigotry of those who have discovered their heterodoxy; and I say it is not for us to dictate to any man what sacrifices he ought to make for his religious opinions. Only a man's own conscience can direct him in such a matter. But the fact that there is such a class, kept down under the heel of orthodoxy by the dread of public opinion, is enough to rouse our rebellious indignation to the very depths. Think what a result would follow if we could canvass the people of this country by a genuine ballot upon the question of their religious opinion! The issue would, I feel sure, strike a panic into the very heart of orthodoxy and make even Rome tremble to her foundations. But the mass of men and women who are thus silenced are not free but slaves. No despotism ever heard of is so organized, so complete, so cruel. People are afraid of each other, and while half the ministers and hierarchy know this as well as we do, and rejoice in it as their only hope of keeping things quiet, the other half are deceived by the prevailing conformity into the notion that the mass of men and women really believe in Christianity. Such a canvass as I describe would indeed open their eyes.

3. The third class of heretics are few in number; it is in the very nature of things that they should be few. They are produced only by the prevailing cowardice and slavery. When these pass away, there is little left to call forth their

courage, or fanaticism, or whatever it is that makes them open antagonists of the religion of Custom. These few are those whose consciences have driven them to make public confession of the abandonment of their old errors, and of the acceptance of a higher faith; they choose to obey God rather than men. Some have made this confession by word of mouth, others by writing books, pamphlets and letters duly signed in their own names; others by joining heterodox societies, giving their open adhesion, and in many instances their liberal support, to those who are working for the same end. Others—the most honored of all—have given not only the little money they could spare, but also much precious time and labor to the work, to the detriment of their own business, and at the cost of many valuable friends. The day draws near when the great host of freethinkers will be marshalled in battle array, and where one poor, trembling, but brave outpost stood alone, the ground will be heavy with the tramp of armies. The courage needed now will be wanted then no longer. The struggle of this class, with the mighty powers that be, has been sharp and painful, but it cannot last much longer, and the costly efforts and manifold attacks of to-day will be exchanged for the spoils of war, and the repose of a magnificent triumph. The list of pioneers must soon be closed.

My friends and brothers, if we have any share in this great war, however small it be, oh do not let us forget, in the tremendous interest of present details, the real issue which is at stake. We want not merely to overthrow all falsehood and superstition; but we want to set up forever the principles of true liberty, to break the yoke, once and for all, of the tyranny of custom and public opinion. Even to defend our own higher faith, we ought to scorn such help as that of the pressure of custom and fashion. We ought to bequeath to those that come after us this our dying protest—"God made men to be free, and not slaves." Neither slaves to an arbitrary despot, crowned though he be with the prestige of a thousand royal ancestors. No! Nor yet slaves of the puny men and women whose imbecile following of prevailing opinion and custom mark their incompetence to rule the lives of great-hearted men. Never place yourselves under the crushing wheels of the car of our English Juggernaut, nor suffer the Goddess Custom, in anything great or small, to make you her slave. Be independent at heart, and you may then make what concessions you please without forfeiting your manhood; but once feel "I cannot do this," or, "I must do that for fear of what other people may say of me," and your birthright has been bartered away, your manhood despoiled, and your boasted English liberty exchanged for the fetters of the slave. If conscience be worth anything, it will yet conquer society as it has conquered individual men and women, and surely no plainer words does it ever speak than these, "We ought to obey God rather than men."

ENGLISH HERETICS.

CHARLES BRADLAUGH.

(By Thomas Westworth Higginson, in the New York Independent.)

One Sunday evening, in London, I walked, under the pilotage of Mr. Odger, to the new Hall of Science, in Old street, City Road. My companion strode along beside me—short, erect, square-shouldered, resolute—making his way through the crowd like some bluff little English brig, driving doggedly through a heavy sea. I was too busy in conversation to heed through what streets we went, only that we threaded a maze of highways and byways, all densely filled with lower-class Londoners, out for their Sunday evening airing. I remember the young workmen, such as Dickens describes, dressed in their best, to lean against lamp-posts all day; and I can recall the hordes of bonnetless girls, Arabs of the street, yet less visibly degraded than those to be seen of a Sunday evening in Edinburgh or Glasgow. I remember, too, an occasional temperance orator holding forth on the sidewalk to some knot of people, who looked as if they needed his ministrations more than they enjoyed them. And out of these groups we presently passed through a low doorway, into the New Hall of Science.

Our fourpences being duly paid, the inner door opened, and we looked upon a scene such as must always be intellectually interesting, whether the scene be hall or church or hillside—a crowd of people in the grasp of a born orator. The very first glance showed that one might as well deny that epithet to Gough or Beecher as to Bradlaugh. The scene told its own story. There were perhaps fifteen hundred people in the Hall, many of whom were standing, all listening closely. The small platform, too, was full, and at its front edge stood the speaker, as near as he could get to his audience—so near, indeed, that one foot rested on the railing, as if he were prepared to spring over at any moment on an opponent. The man himself was over six feet in height, powerfully built, with a fine, commanding head, reminding me at first, as did his whole bearing, of Chief-Justice Chase in his prime. This is saying a good deal for the personal appearance of any

one; but truth compels me to add that the lower part of the face by no means bore out the general effect. If the brow was statesmanlike, yet the mouth had a look of the demagogue.

There was something in the voice, too, which suggested a tinge of suspicion; and yet it was the voice of a born orator—full, sonorous, varied, penetrating, sympathetic, subtle. He was free from the extravagances of action which mar Gough's eloquence, and from Beecher's extremes of vocal gymnastics. I should class him rather with Frederick Douglass in natural grasp and range of oratorical effects. This is high praise; but after all, you are struck with the power of the man in Bradlaugh, while with Douglass you are carried along by the subject, and only remember afterward how great was the power of the man. This marks, I suppose, the higher grade of eloquence—to make conversions.

Mr. Bradlaugh is not, as many people suppose, a mechanic. I believe that he is an attorney's clerk. He was dressed in black that night, with a flower in his buttonhole. His intonations showed some cultivation, and I observed that he claimed knowledge of French and Hebrew. There was nothing coarse or vulgar in his style. On the contrary, considering his subject and his audience, it seemed to me that he held himself and them up—above a low and abusive tone—in a way that surprised me. His theme was "Jehovah." We know how the average "village blasphemer," as Emerson says, would handle that theme—what texts he would make the most of, what phrases he would cite. The thing which surprised me was that this speaker took a higher line of argument. Undoubtedly, much that he said would have shocked any evangelical believer; but my point is that many an American freethinker, of far better reputation than Bradlaugh's would have shocked them with more justice. I make no claim to represent evangelical believers; but I think I know the difference between a merely coarse and virulent style of argument and one that is thoughtful and discriminating. What surprised me was that this speaker kept himself on so high a level. "I am not a mocker," he said. "I wish to avoid mockery, and to guard you against it." I do not wish to make you mere unbelievers. Mere unbelief is a poor thing. I would not care to make infidels who could only disbelieve. You should disbelieve what is false, in order that you may believe what is true." And it is fair to say that this was the key-note of his address.

Yet he made a good point in favor of the negative style of reasoning where necessary. "People complain," he said, "whenever you appear to be destroying and not creating. Why so? You prepare your garden bed for planting by first clearing it of weeds. Nobody calls to you over the fence to rebuke you for not planting and weeding at the same time. There is a time to weed and a time to plant. To-night I am weeding. Let me alone."

The tone of all this seemed to me very different from the tone of Atheism thirty years ago. His attitude in regard to the Bible was still further unlike the old Atheism. I remember when to men of his stamp the whole Bible was a mere forgery, and the whole priesthood a body of liars. But he conceded honesty, at least, to the writers, and did not charge absolute dishonesty on the expounders. "The Bible was not a forgery, in any sense," he said, "either as a whole or in its parts. It was a natural outgrowth of the mind of man; grew up as all other books have grown, as the world itself has grown." He disclaimed all hostility to the Book itself; only to the effort to give it a meaning which, as he maintained, was never intended by its writers. This attitude in the leading Atheist of London is certainly a mark of progress, showing a tendency toward doing justice to the very religions that are attacked.

Of course, he occasionally devoted himself, as Emerson used to describe certain New England radicals as doing, "to the worrying of clergymen." I remember one hit that was heartily applauded by some of my neighbors, who had manifestly disapproved some of his other sayings. "They translate the Bible into all the languages of the world, and then meet in solemn convocation to untranslate what they have translated." There were many unexpected turns like this always given off-hand and without the slightest effect of premeditation.

He frankly avowed himself an Atheist, and on this ground defended himself from the charge of blasphemy. "They say I blaspheme. How can I? For me blasphemy is impossible. It implies belief; whereas I am an Atheist. It is you who blaspheme, if you believe in a God and yet attribute to him any action that would dishonor a man." This was Plutarch's ground, of old, stated brilliantly in his essay on "Atheism and Superstition."

But it seemed to me that the speaker never reviled religion in the old atheistic style, as a thing evil in itself; but only criticised it, in the modern scientific way, as a thing sincere, respectable, often useful, but inadequate and temporary. And I remember this distinct statement:—"Every religion is better for the people who hold it than the religion which preceded."

All this was said in a perfectly easy, colloquial,

cogent way—sometimes rising to real eloquence, and again passing into keen sarcasm—with none of the awkwardness or hesitation attributed to Englishmen, and without the slightest aid from notes or memoranda. The audience, in turn, listened with absorbed attention; often applauding, but sometimes dissenting. Nine-tenths were men; almost all were well-dressed. They looked as if all classes might be represented there; and, while the majority were plainly artisans, I was afterward told that a peer of the realm stood just behind me. It certainly seemed to me that neither peer nor prelate could afford to be ignorant of these meetings; for I encountered no one in England who seemed to me to possess such a special gift of oratory. The quality in which he seemed weakest was the power of consecutive thought; but this is so commonly wanting in great "stump speakers," whether in the pulpit or out of it, that the defect is hardly a just ground of complaint. Great power in moving masses by public speech is rarely found in combination, I suspect, with the very highest intellectual endowments, though it is, doubtless, the most dazzling and popular of all.

In this case I can testify that Mr. Bradlaugh spoke for an hour and twenty minutes to an undiminished crowd, and that then, on offering to stop, he was urged to go on. Soon closing, however, he introduced Mrs. Rose, from America, who said a little in a dignified and pleasing way; after which the audience dispersed. Some lingered, however, by a table of pamphlets, political and theological, among which I noticed a "Theistic Catechism." Others adjourned to a "Republican Club," which met up stairs. I afterward met Mr. Bradlaugh in private; but I hope to have grace to say nothing about private intercourse with Englishmen, and shall not go beyond his public relations. I did not hear him speak directly on any political theme, and cannot judge of his comparative success on that ground. His friends wish to see him in Parliament, while other radicals predict for him utter failure in that novel sphere. I shall always think of him as one of the most remarkable popular orators I ever heard; and yet I cannot think of him as supplying the one thing that English republicanism seems to need—a leader.

ENGLISH HERETICS.

CHARLES VOYSEY.

[By Thomas Wentworth Higginson, in the New York Independent.]

I do not know what law of Nature it is that draws the "best society" in large cities to the West End. But preachers follow according to their kind; and, as in London you go east for Bradlaugh, so you go west for Voysey, and find him at St. George's Hall, Langham Place. And, in accordance with these more aristocratic surroundings, there still hangs round this reformer a certain odor of good society, attractive to some, while repelling others. "Why do you wish to hear Voysey?" said a radical to me. "He preaches in a surplice!" But this very ground of condemnation proves a propitiation to others; and you may see Voysey's pamphlets on the table in houses where you will only hear Bradlaugh mentioned as "the Beast."

I did not hear Mr. Voysey preach, as it happened, in surplice or otherwise; but I heard him lecture on "Church Reform," on a week-day evening, where such array would have been clearly out of place. The audience was smaller than I should have expected—perhaps two hundred; but it was one of those audiences which soon make you forget their numbers in their earnestness of response—a thing in which, as it seemed to me, the English audiences excel our own. The "hear, hear!" came with an emphasis worthy of a thousand men; and everything suggested a force to be weighed rather than counted.

And, in truth, something of this discrepancy between size and weight of metal might be attributed to the speaker also. I saw no one else in England whose photograph came so near the man. The clear eyes, the youthful look, the expression of alertness, the combined sensitiveness and decision of the mouth—these are perfectly reproduced in the likeness. I should know him anywhere after seeing the picture; but when he came on the stage it was an entire astonishment to see so small a man. When he spoke there was another astonishment, for his voice was so clear and resonant as to fill the large and half empty hall. All thought of personal insignificance vanished, and he seemed to weigh a ton.

As if to complete this vindication of the superiority of mind to numbers, the chair was taken by a Colonel somebody—a handsome Englishman, of the very best physical type and noble, manly figure, whose powerful voice and resolute, easy handling would have carried any meeting through triumphantly, I thought, had the regular orator been only a piping bulfinch. I am thus particular about these accessories, because I have seldom been present at a public demonstration where the platform did so thoroughly the work of the pews.

We are accustomed to think that Englishmen are poor speakers. In this respect I was often agreeably disappointed, and certainly I never saw a better "light weight," at least, on his own

ground, than Mr. Voysey; never a man who hit straighter or harder. He may wear a surplice; but it does not encumber his arms, that is certain. His voice was very telling, as I have said; his statements were clear, his points always well taken, his illustrations apt and popular. His treatment of his subject, also, was quite new to me, and was claimed by one or two country clergymen, who spoke after him, as being a wholly new and triumphant solution of the problem.

His attitude is, in brief, one of entire opposition to both disestablishment and disendowment in the Church, and to "voluntarism" out of it. The Church, he declares, belongs to the state; and for the state to forego its control would be utter cowardice. Turn the established clergy free, with all their revenues intact, and their tyranny will be worse than ever, since there will be no law to check it. Free them from state control, even without revenues, and their dogmatism will be without limit. The people have a right to the use of these great endowments for religious purposes. On the other hand, voluntarism is a failure, except in large cities. The state, therefore, must still exercise control, and yet secure to the congregations some direct voice in the management of their churches. There must be churches. Mere intellectual education is not enough.

Here he drew a fine picture of the good done by the majority of the country clergy, their self-devotion and practical philanthropy. He spoke with real feeling and eloquence of his own enjoyment of life in the church, "a body to which I belong and in which I have served for twenty years." The Church, he thought, was a magnificent organization, which must not be destroyed, but reformed.

Church reform, without disestablishment or disendowment—this is Mr. Voysey's platform. The wealthier endowments may be cut down or differently appropriated, he thinks; but the greater part of the machinery should remain unchanged. But the Thirty-nine Articles should be abolished and the state should cease to support a creed. All doctrinal tests should be abolished, and each parish should be authorized to select its own pastor, as under the voluntary system. This should be done under proper restrictions and guarantees, not involving, however, any point of creed. If any parish choose the ministrations of an atheist, that is their own affair, Mr. Voysey thinks, and the state has no right to interfere. All that any one has a right to demand is that the personal character of the nominee be unimpeached. "If a man seeks truth," he ought to be called religious. If a man elevates human duty into a religion, he is a religious man.

With this variety of ingredients, Mr. Voysey admits that the state church will certainly be unlike anything now called by that name. But names are nothing. If the proposed organization is not a church, it is, at least, a sort of national soup-kitchen, in which all sorts of good food are brought and boiled down together. The Church of England, which is now the most inconsistent and arrogant of sects, he asserts, will thus open its doors to every honest preacher of truth, and will regain its full power over the people. So predicts Mr. Voysey—or predicted, at least, in the lecture which I heard.

One or two other speakers heartily endorsed his views, and after the proceedings there was much thronging around him in the ante-room, where there was a tableful of tracts, quite as various as Mr. Bradlaugh's. "The Sling and the Stone" especially seems to be an annual bound volume of his discourses, comprising some which the American journal, THE INDEX, has also printed. Whether Mr. Voysey's plan of Church Reform is destined, as his admirers say, to save the Church of England I am not competent to guess. But, if that Church needs preachers who are fearless, resolute, single-minded, and able, I am sure that it cannot afford to lose such men as Charles Voysey.

THE DESTRUCTION OF MR. EMERSON'S RESIDENCE.—A correspondent of the Springfield Republican says the burning of Mr. Emerson's house at Concord was not so complete a conflagration as the Boston papers represented, and the house is to be rebuilt at once on the same spot, and probably of the same form and size. The wing containing the kitchen was not burned at all, and half the walls and the lower floor of the main house are but little injured. The furniture was nearly all saved, and all of Mr. Emerson's books, manuscripts and pictures are safe, and have been deposited in a room under the town library in the public square. The books, papers and photographs in the attic, where the fire began, were more or less injured, and some of them are destroyed. The fire was probably set, for it could not have caught from the kitchen chimney, and there had been no fire for some days in the chimney near which it began. It was first discovered by Mr. Emerson himself between 5 and 6 o'clock in the morning, when the flames were dropping through from the attic into a closet in his sleeping-room. He gave the alarm to his family and the neighbors, who gathered hastily, and, under his direction, with the help of the fire companies, saved the valuables and finally

extinguished the fire. The fine trees about the house are uninjured, and nothing except the upper part of the main house is burned. A chimney has fallen, and the water from the engines and from subsequent rain has added to the injury done by the fire. The small amount of insurance will not cover the loss, however, and the trouble and annoyance caused by the fire to a quiet student like Mr. Emerson are very great. He has taken shelter with his family in the Old Manse, belonging to his cousins of the Ripley family, in which his father was born, and where he lived himself for awhile in 1835 before occupying the house that has just been burnt. It is said (by Hawthorne, too, if the correspondent mistakes not) that Mr. Emerson's first book, "Nature," was written in that home of his ancestors, which Hawthorne has made famous. But his own house, though much more modern, is endeared by more intimate associations than the historic Old Manse. In it his children were born, and from it his mother, his first-born son, and the last of his brothers were buried; his books were nearly all written in the now dismantled study, and there he has received hundreds, perhaps thousands, of friends and strangers, who have made pilgrimage to Concord to see and hear him. If there were any doubt or delay about rebuilding this house these friends and admirers might well put their hands to the work and rebuild it themselves, as a memorial of what they owe to the gentle spirit of its hospitable host. The plain library, with its simple book-shelves and cabinets, its heads of Dante and Carlyle and Tennyson on the walls, and Michael Angelo's "Fates" over the mantelpiece, will dwell in the memory of many a scholar, and should be as imperishable as the recollection of it in their minds, and as the thoughts that have there found expression. It is pleasant to hear that it will be restored to its old aspect and proportions. —Commonwealth.

Four little children were playing by a creek near Buffalo. One of them, a girl, fell in, but was rescued by a dog in plenty of time to be restored to life by proper remedies. Instead of taking her to a house near by, her playmates organized a prayer-meeting over the body, and put up devout petitions for her instantaneous recovery. Strange to say, she died. This is a very touching exhibition of faith, no doubt, but a slight tincture of common sense would have saved the poor child's life.

The declaration of principles adopted by the Free Christian Church of Italy, which Father Gavazzi now represents in this country, contains what is considered a sound orthodox creed. An Old School Presbyterian and a Methodist can accept it with equal heartiness. The independence of each church in local affairs is Congregational, all, however, combined into a general assembly.

MISTAKES.—Mr. Justin McCarthy says that it is the habit of Guizot to ascribe the mistakes of President Thiers to his youth and want of experience. Guizot is a mature man of nearly ninety years, while Thiers is a boyish fellow of seventy-five.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The meetings of this Society will be suspended during the months of July and August.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending August 25th.—Aaron Brooks, \$2; Hannah E. Stevenson, \$10; H. L. Green, \$1; John S. Scott, \$2; F. W. Webber, \$1; G. N. Jennings, 15 cts.; Merritt Peckham, \$2; Dyer D. Lum, \$1; Walter Craig, 50 cts.; N. S. Townsend, 50 cts.; Abel Edick, \$2; G. S. Hall, 10 cts.; John Linke, \$2; Mrs. Martin, \$2; Haco Andriessen, 50 cts.; Henry Lantz, 50 cts.; S. C. Gale, \$10.00; C. S. Watkins, 50 cts.; Mrs. F. W. Chastern, \$20.00; Mrs. H. B. Bortwick, 10 cts.; Eliza Wright, \$5.00; Wm. Becker, \$10; C. E. Ash, \$1; A. J. Simpson, \$1; N. McLeod, 50 cts.; H. D. West, 50 cts.; Daniel McCain, \$2; Geo. A. Hamilton, \$2; Edward Barrean, \$2; M. T. C. Flowers, \$2; C. A. Fuller, \$2; J. N. Poores, \$2; H. M. Kent, \$1; Mrs. L. C. Smith, \$1.50; Geo. H. French, \$2; W. J. Birchard, \$2; Henry Dart, \$2; Stephen Woodin, \$1; W. W. Grant, \$10.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be misled if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

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N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHAREHOLDERS EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 31, 1873. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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THE TRUE QUESTION.

"Why disturb the faith of the multitude in the absolute truth of the Christian Revelation? Why utter a word against the veracity of the Holy Scriptures, which have done so much for the happiness, the advancement, the virtue of mankind? Why publicly raise questions which unsettle the minds and distress the hearts of thousands who have been educated to believe that all of man's highest good comes through Christianity alone, and who are simply thrown into mental and spiritual confusion by the insidious influences of doubt? Do you not see that Christianity has been the fountain-head of the highest spiritual benefits to man, and that to destroy it is to ensure the return of universal barbarism? Even if you are right in your sceptical opinions, why harass with them the souls of those who are unprepared to comprehend your own substitute for the time-honored religion of Christendom? Truth is relative; it is not the same to all minds; what is one man's meat is another man's poison; and even conceding the truth of Free Religion to those who can comprehend it, it still remains certain that Christianity is the highest truth that can be received by the great majority of the people. Why, then, seek to destroy what you cannot replace, and to snatch the crutch from a cripple whom you can never enable to walk? How can you, as friends of humanity, persist in thus plunging humanity into irretrievable disaster?"

Such in substance, though greatly varied in phrase and tone, is the expostulation of many against the course pursued by the workers in the free religious reform. What shall be said to it?

There is one single thought underlying all these complaints, namely, that Christianity is the best religion for the world *whether it is true or false*, and that to disturb it, even in the name of truth itself, is a crime against humanity. This idea is not advanced by those undoubting Christians to whom the very suggestion that Christianity is anything less than the absolute truth sounds like blasphemy; but it is the idea substantially held by many others, who deprecate the course of THE INDEX and its sympathizers without so much as fairly inquiring whether its leading ideas are true or not. Among these are many (not all) Unitarians. The Unitarian papers do not seriously grapple with the real questions now fermenting in the people's minds, but actually seem to dread the discussion of them. We have always tried to pursue a fairer course, and think we have justly represented above the feelings and the objections of a large number of persons who now stand aloof from this reform in perplexity, annoyance, and fear. Without undertaking to reply in detail to the complaints we have endeavored, at least, to state impartially, we wish to reply in few words to the one assumption running through them all, namely, that Christianity is the best religion for the world whether true or false.

To one who has learned to love the truth for its own sake, as the highest good of mankind in the very nature of things, there is something peculiarly odious in this assumption. He will have the greatest respect for a Christian who battles for his faith because to him it is the truth, the whole truth, and nothing but the truth; but he will find it hard to discover any common ground between himself and an opponent who defends it merely on the score of its practical advantages. He cannot admit that *truth itself* is relative, although man's *knowledge of it* undoubtedly is; nor that anything but blessing can possibly result in the end from the *increase* of man's knowledge of it. This postponement of the inquiry into truth itself because error may be sweet and seemingly beneficial—this deliberate butchery of truth at the altar of expediency—seems to him indeed a "crime against humanity," and a crime against God. If error can possibly be better than truth in its influence on human welfare; if ignorance can possibly be more fruitful of virtue, joy or civilization than real and growing knowledge,—why not in despair put out this eye of intelligence in the human soul, and surrender at once to priestly rule? If Christianity is the truth, no doubt it is a terrible mistake, a blunder pregnant with awful woes, to call its claims in

THE INDEX ASSOCIATION:

CONDITIONAL STOCK LIST.

We, the undersigned, subscribers to the capital stock of the Index Association, agree to double our previous subscriptions to said stock on the same terms as before, taking respectively the additional number of shares set opposite to our names in the list below:

PROVIDED, That the full sum of One Hundred Thousand Dollars (\$100,000) shall have been subscribed in good faith by the twenty-sixth day of October, 1873,—that is, within one year from the date when THE INDEX passed into the hands of the Index Association.

ALEX. COCHRAN, Franklin, Pa., Five Shares, \$500
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MAX PRAGHT, Cincinnati, Ohio, " 200

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The Index.

AUGUST 31, 1873.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under the general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

In a footnote to the lively dialogue on "Atoms," contained in Sir John Herschel's "Familiar Lectures on Scientific Subjects," facts are stated about the rate of increase of human population which are quite enough to set one's head spinning:—"For the benefit of those who discuss the subjects of Population, War, Pestilence, Famine, &c., it may be as well to mention that the number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation (say in thirty years), and allowing for each man, woman and child an average space of four feet in height and one foot square, would form a vertical column having for its base the whole surface of the earth and sea spread out into a plane, and for its height 3,674 times the sun's distance from the earth! The number of human *strata* thus piled one on the other would amount to 460,790,000,000,000." This being only for one hundred generations or three thousand years, we leave it to nimble calculators to compute the number of human beings born in the "hundreds of thousands of years" since the first appearance of man on the planet. If all the "unconverted" eventually tumble into the "lake of fire and brimstone," will some one please cypher out the dimensions of said lake, and inform the bewildered sceptic whether, in order to find room for this fiery fishpond, it will not be necessary to make an addition to infinite space?

Rev. A. E. Kittredge, of Chicago, says in a recent sermon: "Let that little word 'I' drop out entirely from your religious experience, and substitute 'Jesus' in its place." That strikes the key-note of Orthodoxy. You cannot be a good Orthodox Christian without putting out your "I"—or your eye. It matters little which way you spell it; the Orthodox "I" is always blind.

A correspondent writes from a town in the State of New York:—"The priesthood hereabouts call the distributors of Index Tracts 'bad men,' and try to pledge their Sabbath School scholars not to read them."

question. But if it is *not* the truth, how can any one dare to hint that it is better than Free Religion in its ultimate effects? Such a position is surely the very dellirium of unreason and unfaith. What have we to depend on but the deep conviction that truth alone is the parent of all true happiness and all high virtue, and that man best fulfils his "being's end and aim" by searching for it as the very elixir of life? We dread no athelam but disloyalty to truth; for whoever loves truth with all the deep passion of his soul—loves it so profoundly and absorbingly that he is willing to sell all that he hath to purchase this one pearl of great price, carries the very signet-seal of God in his own heart, and proves the Divine by his life, though honestly denying it with his lips.

It is not, then, a question which any noble spirit will pause long to debate, whether Christianity may not, *even though a delusion*, be a real benefit to man. On that supposition, the reply leaps swiftly to his tongue—"No! A thousand times no!" The only question he can without self-murder entertain is the question whether Christianity is true or false. That question he will ponder and consider and re-consider, just so long as a shadow of doubt rests over the answer. Once satisfied that there is a higher truth than Christianity, he will be as stable as the rock-ribbed globe itself in the conviction that only that higher truth can bring to man the purest and the noblest peace; he will know that man is blessed just in proportion as he attains the knowledge of that higher truth; and he will do his utmost to make it known to the very ends of the earth, sure that no one who comes within its influence can fail to be made wiser, happier, better. O friends, if Free Religion has nothing else to give the world but this heroic passion for the truth, this divine determination to search for it high and low, early and late, in season and out of season, at all risks and at all sacrifices, it will have contributed to the general enrichment of the race a wealth of purpose and spirit infinitely finer than the very finest gift of Christianity. It will pay a million times over for all the doubt and distress, all the heaviness of heart and travail of soul, that may follow in the wake of religious revolution. That pain must attend all changes of rooted thoughts on matters of great moment, we do not dream of denying. But what a craven is he who will not pay the price of truth, and abides a slave to error rather than submit to the uncomfortable knocking-off of his chains! If this servile spirit of acquiescence in even possible falsehood for the sake of its honey-sweets is indeed the real fruit of the Christian gospel, then welcome, in the name of humanity itself, to the stern and painful tonic of Free Religion! Out of no such wretched bondage to comfort shall the future of the world be born. No, a nobler destiny awaits it. Man loves the truth, with all his faults; and in this love lies germinant the healing herb that shall cure them all.

Not—"Does it pay?" but—"Is it true?" Stoop to put no meaner question to your soul.

CHRONIC MEASLES.

It is hard to imagine that Robert Collyer can have spoken, in any but the brightest or most genial way, of heresies among young men as being merely the "measles" of mental growth. For if spoken seriously, this would be such a very trite and commonplace thing to say, besides being erroneous;—and he is not given to saying what is merely commonplace.

I cannot remember the time when young men about Boston and Cambridge, who had studied theology, were not charged with being, in good Dr. Palfrey's phrase, "mystics, sceptics or dyspeptics." When they had outlived these phrases, they still were pelted with that crushing imputation of youth. They were constantly told that if they lived long enough and behaved themselves, they would believe as their fathers did. All doubts and difficulties would vanish; in five years they would believe in the miracle of the loaves and fishes; ten years would give them the miraculous birth of Jesus; and all the five points of Calvinism would come to them, for aught I know, at the rate of one point per decade.

Meantime let them keep silence, or testify with a mental reservation, uttering what they were supposed to think, and hoping, with honest Dogberry, that it might "come to be thought so, presently."

Whose were those stirring words that we used to declaim, in those days:—"The unfortunate crime of being a young man, which the honorable gentleman has with such spirit and justice charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth," etc. etc.? But our youth never ceased—if free thinking must imply youth,—nor, if free thinking be a folly, did our follies. Twenty-five years have passed since Frothingham and Longfellow and Johnson and myself, for instance, were first held up as flagrant examples of immature youth and intellectual "measles." And now, if our youth lasts, it can only be because these measles have become chronic and have kept us forever young.

No doubt in some cases the result has been otherwise. But I can certainly declare, looking back upon a generation, that nine out of ten of those brought up around me are, at least, as heretical in their forties, as in their twenties, and that those who have renounced their early faith are not, as a rule, the most studious or thoughtful or earnest. This being the case, it seems to me better to tell young men the truth. If they feel obliged by conscience and reason, at twenty-five, to believe in Natural Religion, and to reject the exclusive claims of the Christian church, they will probably hold these opinions at forty-five, but more strongly. By that time, they will have tested their faith,—will have carried it through study and action, joy and sorrow, and to the verge of life and death. Their early disease, if such it was, will have grown chronic; or rather, let us hope that what was charged upon them as disease, will have proved to be health and happiness and strength.

T. W. H.

GREAT-MAN THEORY OF HISTORY.

Some persons, as Herbert Spencer says, see in the course of civilization only the record of remarkable persons and their doings. The history of a nation is to them simply a history of her rulers; who invaded England, and when; what Alfred did and what Canute said; who fought at Agincourt and who conquered at Flodden; how many wives Henry VIII had, and how many dresses Queen Bess, etc. The king on his throne has been the historian's point of light. He was the hub of history; all events circled round him. As geologists talk about the Age of stone, bronze and iron, the historian talks about the Age of Queen Elizabeth and Queen Anne, of Charlemagne and Louis XVI, of Frederick the Great, and Peter the Great, etc. Kings and queens are made the pivot of centuries—are regarded as the cause of events rather than an accidental and often an insignificant result of general historical forces. "*D'état c'est moi*," said Louis XIV, and historians have granted the monstrous assumption.

The titles which we have given to rulers are an evidence of our hero-worshipping tendency, and of our faith in the Great-man theory of history. Some king's soldiers win a battle, and people immediately dub him "the Great;" another gives his old clothes to beggars, and he goes down to posterity as "the Good;" another is fair faced, and is immortalized as "the Beautiful;" another is brave, and is christened "the Lion Heart;" and thus it is that we give exclusive titles to rulers, simply because they happen to be rulers, as though they belonged to some distinct and superior species—were the mastodons among men.

Washington is sometimes called the "Father of his Country," and Lincoln the "Savior of the Nation;" and they deserve those honorable titles if any men could. But such language robs the laurels from the brow of Franklin and Adams, Warren and Greene, of revolutionary days, and usurps the glory that belongs to a million soldiers who fought to save our country in the late rebellion. Such titles as "Father" or "Savior" of our country are, strictly speaking, merit-

ed by no man. We can be grateful, and still be just to our country's benefactors. We believe this *great-naming* practice springs from the Great-man theory of history. And this Great-man theory is so simple, as Herbert Spencer shows, it is no wonder it was accepted. It is easy to say, "Lincoln was the Savior of his country," and rest there, without investigation of the record to see how much he did or did not do to save it.

But when we come to look at history as a whole, to take a bird's-eye view of the centuries and see the wide-sweeping operation of general causes, then individuals do not loom above the masses but blend with them, like icebergs melting in the gulf stream, and are borne along by the broad gulf stream of thought, of which the "great" king is but a drop. The great man is the product of the age. He must be classed with all other phenomena in the society that gave him birth, as the product of its antecedents. "Along with the whole generation of which he forms a minute part—along with its institutions, language, knowledge, manners, and its multitudinous arts and appliances, he is a resultant of an enormous aggregate of causes that have been co-operating for ages." A Newton was never born among the Hottentots, nor a Milton among the Patagonians, nor a Howard or Clarkson or Garrison among the Fiji Islanders. "If," says Herbert Spencer, "it be a fact that the great man may modify his nation in its structure and actions, it is also a fact that there must have been these antecedent modifications constituting material progress before he could be evolved. Before he can make his society, his society must make him."

If this principle is true of political history, why is it not true of religious history? In order to account for a religious genius like Jesus, Christians have ascribed to him a supernatural origin. It seemed inconceivable that a plain man like Joseph the Carpenter could have been the father of so divine a son, and therefore Jesus must have been begotten of the Holy Ghost. This is the easy, short-cut explanation.

Since we cannot see the ante-natal causes of the babe of Bethlehem, cannot see the ancestral blood and brain that fruited in Jesus, it is easier and quicker to assume that his paternity was supernatural, and at once get rid of perplexing genealogical inquiries,—as the child refers his origin to the storks or the ubiquitous doctor.

In the infancy of the race the gestation and parturition of great characters is conveniently explained by saying,—"*They were begotten of the Holy Ghost.*" The birth, life, and death of Jesus were looked upon as miraculous, simply because men could not see the thread of law which strung these events. It was the habit of thought to explain extraordinary phenomena by the power of God or the work of the Devil. The heavens were full of miracles; no wonder if a god should drop to earth, or spring from a virgin, or rise from the dead, or ascend to heaven bodily after death.

But to-day the heavens and earth are full of law, and the presumption is that the man Jesus was a product of law, lived according to law, and died because he was killed by wicked men, according to law. And Christianity instead of being regarded as a supernatural religion, resting upon Christ as the corner-stone, is beginning to be looked upon as a natural outgrowth of the times, the expression of the brain and heart of the last eighteen centuries, one religion among many, and to be studied in comparison with other religions, and measured by the same rules of historical criticism. The result of this we believe will be that Jesus will no longer be regarded as a God, a Savior, a supernatural or anomalous being, but as a radical human reformer, like hundreds of others—the natural offspring of Jewish parents and Jewish ideas—and that he was not the cause of Christianity, but simply the initiator of it, or one of the initiators (as Garrison was of the anti-slavery movement); that Jesus was not the fountain but a tributary of the modern current of religious thought; that Christianity, as loosely called by some, is not trap dike shot up through the historical crust during the first century, but the slow sedimentary deposit of ideas

F. R. A. REPORT.

The pamphlet Report of the Annual Meeting of the Free Religious Association for the present year is now ready for distribution.

It contains the report of the Executive Committee; Essays, by John W. Chadwick on "Liberty and the Church in America," by Chas. D. B. Mills on the question—"Does Religion represent a Permanent Sentiment of the Human Mind or is it a Perishable Superstition?" and by O. B. Frothingham on "The Religion of Humanity;" and addresses and remarks by Dr. Bartol, A. B. Alcott, Lucretia Mott, Celia Burleigh, Horace Seaver, Alexander Loos, and others.

Price of the Pamphlet Thirty-five cents. For this sum it will be sent by mail, post-paid, on addressing the undersigned at New Bedford, Mass.

Members of the Association who have paid the annual fee, and those who will now make themselves members by the payment of One Dollar, will receive the Report without additional cost.

WM. J. POTTER,

Secretary

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but here after no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

COUNTER-CRITICISMS.

EDITOR OF THE INDEX:

Permit me to offer a reply to some criticisms on my lecture on "Materialism," which have appeared in THE INDEX recently.

To "K. N." I have only to say that no intelligent materialist claims or believes that he "has any better proof of the existence of matter than he has of the existence of mind or thought." When an individual assumes his own existence, he necessarily assumes the reality of mind or thought. But that mind or thought is an entity, that it does or can exist independently of a material basis, even if true, is not a self-evident truth, and therefore cannot properly be assumed or taken for granted. "K. N.'s" communication shows not only confusion of thought, but misapprehension of the real issue between the Theist and the Atheist.

Another critic, "C. E. M.," in your issue of the 10th, says:—"So far as we know, all laws and processes, together with their results, are due to Intelligence." If by this statement nothing more is meant than that the laws which men make, and the work which they perform, are due to intelligence, no one will contradict it; but if the writer means to assert more than this—means to say that any of the natural laws or processes are due to intelligence, the statement begs the whole question, and takes for granted what the Theist should at least attempt to establish by proof.

Simply because men make rules to govern or restrain the conduct of intelligent beings, and form and carry out plans, it by no means follows that the laws of nature and the operations of the universe are also ascribable to intelligence. The laws of Nature are Nature's uniform modes of action. If matter is eternal, as Theists like Mr. Abbot as well as Atheists believe, its laws must be eternal also, unless matter once existed without laws. Can we imagine matter existing without laws? By the law of gravitation every particle of matter in the universe attracts every other particle with a force which diminishes as the square of the distance increases. This is one of the most wonderful laws of Nature. "Were the matter of the universe," says Tyndall, "cast in cold, detached fragments into space, and these abandoned to the mutual gravitation of its own parts, the collision of the fragments would in the end produce the fires of the stars. The action of gravity upon matter, originally cold, may in fact be the origin of all light and heat, and the proximate source of other such powers as are generated by light and heat." Shall we say that matter has always existed, but that there was a time when there was no gravitation—when there was no attraction between either particles or masses of matter? To grant the eternity of matter, and to claim an origin for its uniform modes of action or sequences of motion, seems to me most absurd. If it be said the laws of Nature are eternal, but nevertheless dependent on God since they are the expressions of his will, I reply they are not, then, due to intelligence; for if they had no beginning, if they are the eternal expression of an

Eternal Will, they cannot have been caused by intelligence any more than God himself. On the supposition that the laws of Nature are the eternal decrees of God (if such an absurd expression may be used), they are just as inexplicable as on the theory that regards them simply as the eternal and necessary modes by which the action of matter on matter is performed.

On the supposition of a Deity, we must believe he exists in accordance with laws over which he has no control, and which are co-eternal with him, the laws of his being, the laws, for instance, by which he exists, perceives his plan, and acts on matter. These laws are not due to intelligence, surely, and they must be quite as wonderful as any of the laws of the material world. But if there are laws which are not ascribable to and exist independently of intelligence, intelligence cannot be logically inferred from the mere existence of laws.

Again. Our critic says:—"We should laugh at the idea of a beautiful work of art being produced by force alone, because mere force as we know it is not only insufficient for any such definite result, but is incapable of any kind of continuous motion."

In this statement, the real position taken in my lecture is ignored, namely, that *thought is a form of force*. The Materialist takes the ground that, as the forms of the organic world contain no elements that do not exist in the inorganic world, so the former have no forces that are not in the latter: that, as Tyndall observes, "it is the compounding in the organic world of forces belonging equally to the inorganic that constitutes the mystery and the miracle of vitality," that as light is converted into electricity, electricity into magnetism, magnetism into mechanical force, etc., so there is reason to believe that the unintelligent forces of the egg, in its development into a chick, are converted into life and thought. This is the real position for the Theist to assail. Nobody imagines that the mere uncombined energy of heat and light can produce an Iliad or a locomotive.

The statement that force as we know it is incapable of sustaining continuous motion of any kind, is obviously incorrect; at least it is an assumption in flat contradiction to the teachings of modern science. The revolution of this earth on its axis and around the sun is a "continuous motion." Is it not due to fire?

Again:—"So when we see around us innumerable intricate and beautiful forms, we naturally, and I think justly, refer them to intelligence; because, if not that, it is something analogous to it, although infinitely superior to it, it must be confessed."

Works of art are evidence to us of intelligence, not, as is popularly supposed, because they show beauty and fitness, but because we have learned that they are the work of intelligent beings. We trace the connection from design up to an intelligent designer, because we have before traced the connection down from the designer to the design. We reason from the watch to the watchmaker, because we have learned that men make watches. We cannot infer in the same manner that the productions of Nature are the result of a Divine intelligence, for we have never seen God, nor have we ever learned anything about him. It may be said, however, that when for the first time we see a work of art, we infer from its resemblance to other human productions that it, too, was made by man; and since there is some analogy between some of the works of art which we know are the work of intelligence and some of the productions of Nature with whose cause we are unacquainted, may we not reasonably infer that the latter, like the former, have been produced by a conscious, intelligent, designing Being? I think not; but the length of this article induces me to defer anything like a statement of my reasons until some other time.

As Atkinson says:—"Man designs; Nature is." Unquestionably there is the appearance of design in some of Nature's productions; but I believe this appearance is wholly illusory. The design evidently exists only in the human mind. "It is reflecting reason," says Kant, "which brought design into the world, and which admires a wonder created by itself;" or, as Humboldt expresses it, man "uses Nature as a mirror wherein are reflected the properties of his own being." Man calculates, contrives, forms plans, and uses means to accomplish his purposes, because he can neither perceive all truth at a glance nor carry out his wishes by a magical fiat. Because he thus designs, he supposes God designs, forgetting that contrivance and the use of means imply ignorance and weakness, or limited power. In like manner, because man has intelligence and love, he ascribed these qualities to Deity. As a rigid analysis of our conceptions of God shows that the predicates of God are only our own qualities, so I believe that, reduced to its simplest form, the belief in God is but a belief in our own existence; that in affirming God's existence, we but indirectly affirm our own; and that anthropology is the true key to theology.

The complicated and beautiful forms of Nature are indeed wonderful; but the believers in a Deity, in order to sustain their position, have something more to do than to go into ecstasies over these productions. The theory of Mr. Darwin,

through nearly nineteen hundred years. As Jesus drew inspiration from Jewish Rabbins, from the lilies and sparrows, Beecher draws inspiration from Darwin and Tyndall, from Patent Office Reports and New York papers, possibly. One is the product of Judea, the other of America. To account for the religion of Jesus you must have a chart of his head, and peep into the books that made his library, and into other influences that educated him—a history, in fact, of the age that bore him. Then we should probably see that the Holy Ghost was several centuries in begetting him. And to account for Beecher you must have something more than Judea, Jesus and the Bible. You must have something of all these, besides a part of England, Germany, France and America thrown in—a little of Jesusism plus a good deal of Beecherism.

So modern "Christianity," which such a man as Beecher very well represents, is a compound of the gospel according to Matthew and Mark, John and Paul, added to revelations according to "profane" history and comparative religions, plus the gospels of astronomy, geology, biology, sociology, and all inventions and discoveries in mind and matter since the Christian era. As to understand our national history we must know something besides the biography of the "Father of his Country," so to understand our religion we must study something besides the lives of Christ. The history of religion, like that of kingdoms, is not simply a history of a few kings or great men, but is the resultant of many and complex social forces, the product of antecedents reaching through many generations, the effect of causes deeper than the working of a few "miracles,"—causes that can only be fully understood when we learn the laws of mental and moral evolution. The man Jesus is only one of the factors in the product, religion as it exists to-day.

W. H. S.

PARKER PILLSBURY STILL FOR THE WEST.

EDITOR OF THE INDEX:—

Permit a single correction of your types in my lecture honored with insertion in your gallant little INDEX of the 17th instant.

Near the bottom of last column but one, a paragraph begins:—"Some of you remember our early struggles against the slave power, &c." The word *remember* was printed *surrender*. But in that strife, we abolitionists knew no surrender, in our doings or dictionaries.

With your kind permission, I wish to state that during the autumn my field of labor will be chiefly Ohio, with head-quarters at Toledo. I have already accepted a few calls, commencing at Ashfield, Mass., on the 18th inst., and go to Painesville, Ohio, for the 25th, the last Sunday in August.

I can make a few more engagements for single lectures or short courses, if applications are made soon. Readers of THE INDEX know something of my manner and subjects.

My friends at Salem, Ohio, where I have already spent two winters and am expected again next winter, agree with me that, during the mild autumn weather, my work may be worth more to the cause if diffused abroad than if all devoted to one place. When cold weather comes, declining health compels me into winter-quarters, accordingly.

It is pleasant to find that, even in the din and strife of party politics, always so violent in a presidential canvass, there are some brave men and noble women, determined to sustain also our great enterprise for Truth and Freedom, and keep its banner still gallantly flying, whatever breezes blow or tempests prevail. Desiring ever to be found worthy to stand at the side of such,

I am truly yours, from the field,

PARKER PILLSBURY.

It is commonly claimed that the solution of the problem how to get rid of intemperance awaits only the arrival of woman suffrage. That is a dreary blunder. It awaits the arrival of Free Religion in the head and heart of every individual. Suffrage, whether male or female, can never deal with that problem. Look for its solution to education, industry and virtue.

if true, and it is gaining ground every day among scientific men, pretty effectually disposes of the teleological view of Nature, and takes from the popular illustrations of the design argument nearly all their force and appositeness.

I think, Mr. Editor, that in your comments on the communication of "C. E. M." you have stated clearly the issue between theism and atheism. Allow me, in conclusion, to say that I admire the fairness and candor with which, while earnestly maintaining your own position, you treat the other schools of thought.

Respectfully,
B. F. UNDERWOOD.
THORNDIKE, Mass., Aug. 14, 1872.

REV. J. D. FULTON.

BY REV. E. C. TOWNE.

NEW HAVEN, Aug. 11, 1872.

Rev. J. D. Fulton, who took so much pains to bestow Charles Dickens in hell not long since, preached this morning in New Haven, and I went to hear him. I expected to see a gaunt, severe man, of the sort that seem to have some right to be severe and grim in their theology. Imagine, then, my surprise when there skipped in a rather dressed-up performer, a man of good size and in good flesh, who was evidently so tickled with the thought of the figure he was cutting that he could not help smiling almost audibly. It was the self-consciousness of a boy, and was all the more ridiculous in a man of over forty, the top of whose head is nearly bald. In my ready sympathy I had put on a countenance of Puritan gravity, and was expecting to see an evangelist worthy of such a reception; when, behold, a jolly youngster of forty-five, a bald-headed, grinning school-boy, putting himself on exhibition! I could hardly help laughing right out in meeting. If a laugh had been appropriate to the place, mine would have been as hearty as if Mr. Fulton had intended to produce a comic effect. But being in a place of worship, with so ridiculous a prospect, I heartily wished myself away. Juvenile comedy done by boys as big as Mr. Fulton is the most disgusting substitute for religion which I can imagine. The fun of it beamed out all over Mr. Fulton, except that he was evidently disappointed at not seeing the church full; and I had to settle myself to a jolly dose from this theological Artemus Ward.

The first thing was a few words meant for prayer. When Mr. Fulton prays, he uses the same tone which a negro minstrel would in getting off a good thing. He speaks to the audience undisguisedly, and in a familiar, free and easy tone, as if with a slap on every man's back, and a chuckle of conceit. To open his service, he thus, with closed eyes, remarked to the audience that he thanked the Lord that he had the pleasure, &c.—he did not say of performing before this audience, but that was the spirit of it. In his long prayer, he similarly said to the Lord:—"It's a hot day, but, if we have a gale from heaven, we'll have a royal time!" And at one point he exclaimed:—"Isn't it grand, Father!" and you could almost see him give the Lord a slap on the back of familiar recognition. In a portion, however, of his prayer, there was a subdued and tender feeling for a moment, and a tone more like that of address to a higher Power.

The sermon was the most distressing mixture of snivel, snuffle, and conceit, with a little Orthodox commonplace. "Complete in Christ"—was its subject, and its great burden was sentimental egotism. "A Christian is independent of the world. He is king of everything. God and I are enough. The world may not know much about him, but the bulletin will be read every day in Heaven. We are right and the whole world is wrong"—these are specimen sentences from the jerky harangue which Mr. Fulton gave as a sermon. The sermon was written, but was more than doubled in length by extemporization of stories, whining exhortations, and claptrap declamation. To perform these parts, Mr. Fulton would swing out at the side of the desk, lean against it, and throw one leg across in front of the other, with foot resting on toe, and with perhaps a thumb in waistcoat pocket, while with half-closed eyes he piped out a sing-song of pious anecdote and sentimental exclamation, with a nasal twang, only saved from being blasphemous twaddle by the evident want of intellect of the performer. The man is a pious animal; he has about as much mind as a highly intelligent circus beast; and he evidently does as well as he knows, in swinging himself on to one leg, and saying "gee-zo-zus" through his nose, some twenty dozen times in the course of what he calls a sermon. He has a soft voice, not fine or pure, but sentimental and female; and sent out by the nose, it suggests the absence of intellect as much as many of the cries of animals do. And that is the explanation of the man—arrest of intellectual development while still a boy, and excess of sentimental piety.

To such persons as this Fulton is now largely left the attempt to keep the old fashion of Orthodoxy still above ground. It would be too much to say "keep it alive;" for it is a funeral wake which these feeble-minded sentimentalists celebrate, not a prolonged life. The thing is dead, and the best that can now be done is to string

out the old hacks in procession, and ride round in honor of it, until that also becomes too foolish and futile to be continued any longer.

It is next to impossible to hear anywhere nowadays a really strong Orthodox sermon. The uncompromising Orthodoxy is rattled off by a few big boys, and a good many small ones, who never get beyond sensational declamation, the weakness of which is almost blasphemous. If religion were kept in the world by no other means than this, it would go out, like a burned-out lamp, with a very bad smell. Just in proportion as we find mind and heart, real power of intellect and sensibility, we find a leaning towards radicalism. It cannot but be so, with all the light which is poured into the world in our age; and, in fact, it is so, and every day more and more. The time must soon come when "radical" will be synonymous with intelligent, truthful, learned, and when ignorance alone will be a cover for such gross heathenism as Fulton is an illustration of.

EXPLANATORY.

MR. ABBOT:—

Dear Sir,—In THE INDEX of August 10th, Mr. LaRoy Sunderland has a communication which represents me as having preferred a "very serious" charge against Free Religion, namely, that it is "utterly powerless" in providing for the great, the transcendent want of humanity. Not even suspecting that I had done anything of the kind, at least in the unqualified sense here expressed, and knowing myself to be even an enthusiastic adherent of the cause of Free Religion as maintained by Mr. Abbot and his able corps of contributors, I was for a moment bewildered, and indeed pained. But remembering one or two kind remarks appended to my communication by Mr. Abbot himself, which contained no such imputation against me, I breathed more freely and recovered my equanimity.

Still, a word of explanation may not be out of place or be without its use even now, since Mr. Sunderland, to whom I impute no intentional misrepresentation of my meaning, may have given currency to the notion that I am an enemy to the cause of Free Religion.

I was defending Spiritualism against an attack not only appearing in, but deriving "aid and comfort" from, the principal organ of Free Religion. This led me to the consideration of the professed neutrality of the latter respecting a future state. I took this neutrality, not as a *fault* to be complained of, but as a *fact* to be used in favor of Spiritualism, which professes to occupy itself with the great question of man's future. I did not mean to disparage Free Religion (which has its own proper sphere of activity), but to set forth the separate value of Spiritualism, which professes fully to meet a human want which I have, rightly or erroneously, placed above every other want of man. Up to this point, namely, the question of a future state, both systems go hand in hand together; and although they here part company (temporarily I hope), the Spiritualist is and must be a Free Religionist—not only in time but in eternity—so long as the soul desires to drink at the fountain of truth and the fountain itself does not become dry.

After having attributed to me unfriendliness to Free Religion, Mr. Sunderland goes on to attack Spiritualism itself. But his reasoning is such that an answer is scarcely called for; and if it were, the columns of THE INDEX are not, as I think, the proper place for it. He says that Spiritualism is a system of "raps;" nothing, in the way of facts, but "raps;" that all else is "inferences" from the raps; that Spiritualism, like theology, requires "faith" in these "inferences;" and he asks, "What does the Spiritualist know of man's condition after death, any more than the Methodist or any other Christian who sings—

"We know, by faith we know?"

In the present position of Spiritualism, no man who can thus express himself about it is likely to do it harm, much less to impede its progress. I will just add, however, that a further notice of me by Mr. Sunderland, appearing in THE INDEX, will be regarded as a permission to me to furnish an answer according to my ability in that paper.

J. T. BLAKENEY.

DUNKIRK, N. Y., Aug. 15, 1872.

[We cheerfully devote such space as we have at command to discussion that does not degenerate into personality,—for which we have no space at all. But it is fairness, not "neutrality," which we seek always to maintain. All sides of these great questions need to be strongly presented; and it is the crowning triumph of Free Religion when earnest differences are vigorously but kindly and candidly urged. Diversity in unity rather than tame uniformity is to be desired. We did not feel in the least degree annoyed when Dr. Blakeney criticised our own article, knowing how true a friend he is to our common cause; and we hope he will not be offended if we suggest that he has no real reason to be annoyed by Mr. Sunderland's article, which was, we

thought, not at all unfriendly in tone. Let us all aim to eliminate our own sensitiveness from what we write; which will greatly increase its value to those who take little interest in our subjective sensations.—Ed.]

BABYTEMS.—Little Annie's grandmother, after a long and painful sickness, had departed this life. During her sickness her false teeth proved troublesome, and were removed and carefully laid away in a box in the upper bureau drawer. One day, as the mother was looking over the drawer, Annie, having pushed her chair to the bureau, busied herself likewise. Presently the deft little fingers uncovered the above-mentioned box. Dropping the cover with a start, and instantly striking the pose of a miniature tragedy queen, with blue eyes and plump arms turned upward, she exclaimed:—"There, mother! grandma's gone to heaven without her teeth!"

The same little woman had one day taken her stand on a chair by the table at which her aunt, by the help of her best clothes, was making an elaborate toilet for an evening party. After watching with intense interest and admiration the beautifying process, when all was finished she exclaimed with an immensely patronizing air:—"O, aunt C., how nice you would look if you only had a pretty face!"

Little George's mother had been absent several weeks. George wished to write to her, and borrowing papa's pencil, with a large sheet of paper laid on a chair, produced, after much rumination, the following epistle:—

"Dear ma,—I want to see you. I took a walk this morning. I saw a drunken man; he fell down. Your affectionate son, GEORGE."

"P. S.—And couldn't get up."

The editor of this paper, lately going to visit a friend in Washington, kissed the little children at the door, and was immediately shown to her room. While occupied for a few moments in laying off her travelling garments, sweet little Ulla, standing by her mother's side in the library, looked up, and with a wistful face propounded this question:—"Mamma, please tell me what relation Mrs. M. is to us. Is she one of our first parents?"—Baltimore True Woman.

ADVICE.—It is very pleasant and profitable to receive letters, giving the ripest views of people of elegant leisure on the proper method of conducting a journal. Probably the failure of almost all the unsuccessful papers may be traced to the lack of advice. We have reaped inestimable advantages from this friendly intervention. When we were informed that the facetious features of our paper were not in the least funny, we were enabled through this valuable suggestion to commit that entire department to a gentleman who has taken a full course in one of our first theological seminaries, and no further complaints on that subject are forthcoming.

We hope to accomplish the same improvements in the matter of style, which occasionally exercises the pure mind of some correspondent from the remoter districts. It is a mere question of time and a more perfect acquaintance with the wishes of our subscribers. All styles are alike to this editorial staff. Our steady gait is Milton's prose, but we are quite willing to drop, in a friendly way, into the once popular methods of Macaulay, Washington Irving, or Charles Lamb. Of course all these cannot be given in any single issue. The gentleman who does the Johnsonese was furloughed, to play the big drum at the Boston Jubilee; and the Addison man has gone a-fishing for the summer; the Carlylist and the Brownsonian, too, are not allowed outside the puzzle department. Still, much can be done with those who remain. Let us have light. Advice is what we want. One hundred and twenty-nine thousand nine hundred and fifty subscribers still to be heard from. Keep on writing.—Chr. Union.

GREELEY'S FIRST VETO MESSAGE.—The following is an advance copy of the first veto of President Greeley:—

"An act to raise revenue by imposing a duty of ten cents a ton on guano."

Comments by the President.

I return this obnoxious measure without my approval. The man who introduced it is an ass; the men who voted for it are scheming British agents, and the men who say this is not the case are liars and horse-thieves. I judge that, on an average, every man, woman and child in America uses a ton of guano a year, in some shape or other—whether as the farmer in New York, Louisiana, Colorado, Podunk, etc., in agriculture, or as Charles A. Dana, for editorial articles. We thus consume, in round figures, forty million tons of guano annually. The arbitrary and revolutionary act which I veto to-day would thus impose a tax of \$4,000,000 a year on our people. With what effect? It would not stimulate the production of American guano. American birds could not compete with the proper labor of birds in debauched and priest-ridden Central America. I am not quite sure as to what I mean, or why it is not so, or what is which, but the man who speaks to the contrary is a hell-hound, and bribed by British gold.

H. O.

INDEX TRACTS

No. 1.—*Truths for the Times*, or REPRESENTATIVE PARAPHRASES OF THE INDEX, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES VOYSEY, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—Ten Cents (*New Edition*).

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—*Lecture on the Bible*, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no slier, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Twelve copies One Dollar.

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[For THE INDEX.]

The Religion of the Heart.

REPORT OF A LECTURE IN THE HORTICULTURAL HALL COURSE, BOSTON, FOR 1871.

BY THOMAS WENTWORTH HIGGINSON.

It is said that the late Dr. Lyman Beecher, after reading the life of Bishop Heber, expressed great doubts, in presence of his children, as to whether the good Bishop was a Christian, but added that he probably had "natural virtues." According to his son, Henry Ward, who tells the story, Dr. Beecher pronounced the words in this way—"natural virtuos," which certainly makes the phrase more vigorous.

I must say that, if this be so, I desire to be counted of the party of Bishop Heber. Natural virtues are the only virtues I believe in, and constitute the only religion I have ever in the slightest degree experienced or tested or understood. All that is not natural virtue, so far as I have been able to learn, is artificial virtue—something got up insincerely, or else honestly misconceived and misnamed. For if the virtue be genuine, it must be natural, however you name it or train it. The choicest rose or geranium, the bright consummate blossom yielded after years of culture, is still a natural flower, as distinct from the artificial; as much so as the chickweed that timidly opens, even on winter mornings, between the chinks of the pavement in city streets. The deliberate virtue of a human being is still as essentially natural virtue as the most casual blossom of good impulse in the most neglected heart.

I am aware that to many persons Nature seems to have as little to do with the health of the soul, as it was once thought to be concerned in bodily health. It would have been hard to convince our grandparents that it was the reserved forces of Nature which cured disease. They thought it was done by the medicine. It is now seen that those were days of ignorance, and that the only value of medicine is to help Nature to act. Medical science has got beyond that stage, but religion has not. Even the liberal Dr. Channing lamented in his later years that he had all his life been trying to attain virtue by some other means than virtue itself. To suppose that the source of virtue lies outside the soul, is a book or teacher, is to look for the source of health in the medicine-chest. Modern physicians of the body have grown wiser, and soul-physicians must grow wiser too.

Now the soil in which natural virtues grow is the heart. As the intellect must deal with theology, which is a science, so the heart must deal with religion, which is a feeling. To keep one's heart in sympathy with the parental spirit which

pervades the universe, and with all the living things that people it,—this is the religion of the heart. It is called by Epictetus, "being a worthy member of that great city, the universe, full of beloved ones, divine and human, by nature endeared to each other." It is called by Jesus, "loving God with all one's heart and soul and strength, and one's neighbor as one's self." Here lies the principle of health in the heart. No child is born so morally diseased that it does not, consciously or unconsciously, desire something to love. For its diseases it may need a whole medicine-chest of examples and whole books of precepts; but from beginning to end you must take for granted this fundamental principle of its nature—this natural impulse of love.

I hold that religion is a natural instinct in the human heart—that we seek something to love as spontaneously as we seek something to eat, though in either case the appetite may become enfeebled or morbid when fed with narcotics or poisons. I hold that we no more need to be taught religion than a child needs to be taught love to its mother; while in both cases the emotion needs guiding, directing, modulating, lest it be stunted, misguided, or stimulated to excess.

Of this religion of the heart I should therefore say, in the first place, that it is a live, vital, indigenous thing, valuable only as it is genuine where found.

A friend of mine went into a superb house the other day, and was delighted with the first sight of a luxuriant ivy, trained upon the parlor walls. With all her own skill and care, she never had succeeded in rearing such an ivy. She turned with delight to her hostess, and said, "How beautiful!" "Is it not perfect?" said the triumphant possessor, and added with meek pride, "It came all the way from Paris!" It was artificial!

The charm all vanished at the word. The humblest sprig of ivy thrusting up its little germ in the broken tumbler of an Irish shanty, became suddenly an incalculable treasure beside this. And when I have stood in superb churches, sometimes, and have heard a multitude of children reciting the dogmas they have learned in Sunday school, and have been amazed at the way in which all the cardinal virtues seemed enthroned and glorified at last, I have seemed to hear a proud voice saying, "Is it not perfect? It came all the way from Jerusalem."

Religion, to be interesting or beautiful, must grow from within. The poorest virtue that a man develops genuinely within himself, like a flower in a cottage window, is better than that which is imported and artificial. Honor among thieves, and the impulse that makes a burglar risk liberty and life to rescue his mistress from jail; the fidelity of the poor little outcast street-boy, drifting toward the prison and the gallows, but ready to be trampled to death by horses rather than leave his little sister beneath their feet—how the heart responds in sympathy to things like these! And I suspect that the most heroic and perfect self-devotion of the noblest saint differs in degree only, not in kind, from these way-side virtues.

For each one must live his own life and work out his own salvation. Each has his own problem, and in its detailed solution no one can directly aid. No example is ever precisely applicable, and nothing but the spirit of another's good deed can help yours. Neither Paul nor Luther ever stood precisely where you stand to-day. Jesus himself was never tested by the duties of husband, father, employer, employee, citizen, soldier. Still more obviously, among all the complex situations of a woman's life, not one ever reached him save through the eyes of a man. When any one of these duties perplexes you, therefore, you can derive from him no direct counsel, any more than a daisy, in developing as a daisy, can derive counsel from a rose. The work cannot change hands. The humblest blossom must unfold by its own laws, and all that it has in common with the rose is the general law of growth—the religion of the flower's heart. Neglect this inward religion, cease to be yourself, cultivate secondary and imitative virtues, and when you most need strength you will find only a habit of dependence and imitation in its place. Secondly, the religion of the heart is an essentially positive thing, with nothing that is merely negative about it.

The heart is positive and affirmative, whatever

else is. Time and experience have proved that a man's own nature develops many things for which it was once supposed that he must sit at the feet of some special teacher. It used to be said, for instance, that the proper method of reasoning was only first discovered by Lord Bacon, under the name of "Induction." But it is now generally admitted that the relative importance of Lord Bacon has been exaggerated, and that science is, as Huxley well says, "only trained and organized common sense," nor does the method by which a lady, discovering a stain of a peculiar kind upon her dress, concludes that somebody has upset the inkstand thereon, differ in any way from that by which Adams and Leverrier discovered a new planet.

Now there has been just this sort of underrating of the positive capabilities of the heart. It used to be held that Jesus taught it as a wholly new proposition that we should love one another, when it turns out that this love appeared spontaneously in the heart of every parent and child since the world began, and that no gospel of love can be more than the trained and organized instinct of the heart.

I am always amazed at those unbelievers whom nothing but chapter and verse—and scarcely even these—can convince that any one before Jesus taught forgiveness and the love of enemies. No doubt it is easy to meet such persons on the ground of facts, and to quote texts from non-Christian writers to show the facts. But how much more easily they learn this truth in their own nurseries by watching their own children. When your little girl kisses away the tears of the brother who yesterday struck her, shares with him her sweetmeats, and weeps herself if he is punished, then you have at first hand the original gospel of love, of which all the books give only the second edition. Nay, when Jesus said of little children, "Of such is the kingdom of heaven," he traced back his own religious teachings to their source in the natural human heart.

And thirdly, it is the religion of the heart which chiefly gives joy. In its purest type it is so direct an outgrowth of the individual nature that it remembers no beginning of its happiness, and finds no end. I remember a young maiden whom I should have named before almost any other as a type of this spontaneous natural religion. Once during a revival, she went into the church where a companion was experiencing religion and sat down near the door. The revivalist—a rough, noisy, illiterate man—was going the rounds of his converts, questioning them. "Well, my daughter," he said abruptly to this young girl, "has the Lord blessed you?" "Yes, sir," she answered, looking up with wondering eyes, "he has always blessed me." The preacher hesitated, looked puzzled and passed on. There was no place in his machinery for one to whom the joy of the Lord had come even in her cradle.

How much mutual pity there is in the world! I observe that, while the believers in Natural Religion are pitying Evangelical Christians for the want of a hearty and cheerful faith, these worthy church members are also pitying them in return. The eloquent Roman Catholic writer, Digby, mourns the sadness of Protestants; good President Porter, of Yale College, laments the same quality in the leading writers of the day. "Among the writers of eminent genius now living who are influenced by the Pagan spirit," thus he describes them,—"there is not one who does not give token of the blight of depression which the cheerfulness and fervor of a better hope would remove." It escapes the notice of both these good men that it is they and such as they who have given some reason for the sadness of heretics. The Yale professors would have been sad when Mr. Digby's church still used thumb-screws and the rack; and I once had a visit from a young teacher in Yale College who honestly confessed that he dared not avow his religious opinions, as it would cost him his daily bread. So far as heresy still implies persecution, it may well imply sadness; but, persecution apart, heresy seems to me the most joyous thing I know. Think of the very writers whom President Porter seems to have in mind; think of Emerson, with the serene smile that takes twenty years from his age; think of Thoreau, with his "inexpressible gratitude for the gift of his life;" think of the ceaseless hymn of gratitude that rolled up to heaven in Theodore Parker's prayers; think of

Garrison, never for one instant faltering in the cheerful faith that slavery would yet be ended, though State and Church might sustain it. Then think, on the other side, of the unspeakable gloom that must descend on the soul of every man who consistently believes in an endless hell, and choose between them. As a general rule, when I see a man who has come out from the bondage of church creeds, I read it in his face by the joy. And show me, if you can, a clergyman who habitually carries sunshine in his face, and who has not, at some time, been accused of heresy!

It seems to me that no people were ever so beset with criticism, and from diametrically opposite directions, as we simple believers in Natural Religion. We are charged with sadness and with levity; with too much head and with setting a too sentimental value upon the heart; with too much secularism, or attention to this world, and with a merely abstract religion that has no efficacy in this world at all; with too much zeal when we distribute tracts, and with too much indifference when we do not take that trouble. That we are thus systematically denounced for opposite and incompatible faults, is certainly an indication that we keep the golden mean.

And yet again, the religion of the heart gives strength. Of course it does, if it is genuine and good. Grandly does the wise old theologian say, "There is a weakness and impotency in all evil, but a masculine strength and vigor in all goodness; and therefore, doubtless, the highest good is the strongest thing in the world." To those who have this faith, how weak sound the little evils of those who shut their eyes to all types of virtue except those within their own little church! I read the other day the report of a sermon by one of the most popular of the rising clergymen in Boston, serenely setting aside "Free Religion" as "a cold, spiritless, tame affair," without "vitality." "The religion that was preached in Horticultural Hall went to pieces down in North street," he said. "There was no converting power in such a religion; there was no muscle in it."

Now I wish well to any preacher who, in spite of the flatteries that usually enfeeble those of his profession, shows manhood in his own way. But why impeach the manhood of others? When I hear this singular complaint of the want of vitality in Free Religion, I ask myself what kind of religion it was that planted itself down in the *Liberator* office, and began single-handed a forty years' grapple with slavery. What kind of religion was it that in Theodore Parker's study gave to William Craft a wedded wife and a sword to defend her, when Park Street Church could offer him nothing but a negro-pew? One must have come very late into the anti-slavery movement not to know that its strength and main reliance lay always in that Old Guard of Abolitionists whom the churches had cast out, and who had grimly excommunicated the churches in return. When this preacher talks about carrying religion into North street, I remember those men whose religion reached even to the North Star! And in the simple work of reaching the poor and criminals in cities—a work requiring but trivial moral muscle compared with the work of standing against all Church and State in defence of the slave—even there it is heresy in this very city of Boston, which has founded the Ministry at Large and reached those who needed it. John Augustus, who bailed out every friendless criminal in the Boston police court, year after year, and so influenced them that only one bail-bond was ever forfeited in the process; John T. Sargent, who gave his life to city missions, and only left them when he was required to be a missionary and a bigot too; Theodore Parker, who knew the "perishing classes" so well that it was he who baptized them by that name—I remember the work of all these men, and when I hear a younger preacher talk about want of "vitality" and want of "muscle" in religion, it affects me as when my young lieutenants in the field used to plan how they would teach strategy to Grant and Sherman.

As I take it, the religion of the heart makes the especial claim of being able to meet the hearts most degraded. All personal power over criminals, all progress in prison discipline, implies the presence of abounding heart. Why can you so often reach the most degraded sinner through the memory of his mother? Because it is to that name that his heart-strings are anchored. But a man who is saturated with a genial and hopeful faith may have more control over the criminal than the man's mother, if that mother be a bigot. But for betraying confidence, I could tell you of hardened offenders who had withstood law and gospel, home and mother, and yet were brought back to usefulness and virtue by the patient care of heretics whom every church would have disowned. I have seen something of degraded humanity, black and white, North and South, and my belief is unflinching that creed is nothing, catechism and scripture nothing, compared to faith in the human heart. You must believe that under the utmost disguise of wickedness the heart still feebly beats. You must restore a criminal, as you would a man half-drowned, by warming him back to life.

Did you ever think what a singular satire was passed by the President of the United States, a few years since, on our church membership and clergy? He wished to enter on a new and humane Indian policy, and to find a body of men who could be trusted to enforce it. He looked over the land, laden with churches, full of ordained clergymen, organized into a vast network of dioceses, presbyteries and sects, and he found at last one little body of men and women whose religion had been held heresy from the beginning, as it was indeed a protest against all established religious forms. Here were men and women who had never sat beneath a steeple, nor sung a hymn, nor partaken of the communion, nor touched baptismal water, nor paid a dollar to a minister, nor taken any part in the vast machinery of Christendom—men whose ancestors two centuries ago were whipped and branded as non-Christian—and he chose every one of his agents from such men as these, from the people called Quakers. Not one of them betrayed his trust, but the clamor of the sects at last forced a distribution of the agencies among them all. The Society of Friends has always claimed its faith to be, in the words of one of its ablest writers, "A Religion of the Heart," and this action of President Grant's was an unconscious national tribute to the power of that religion.

Quakerism has undoubtedly complicated this simple creed by forms and traditions and a ritual of its own. But many of us were brought up in this religion of the heart, pure and simple, and in advocating it are only urging the faith which was our birthright. We did not work it out for ourselves through terrible doubts and struggles, but grew up as naturally as the grass beneath the dew. We never knew or had reason to seek the way to any other. That any book or any teacher could be paramount to the Inward Light, we were never told. We were taught that we ought to seek all light we could from books and teachers; but when, after deliberate conviction, anything appeared right to us, we were taught that we ought to do it, though every book or teacher in the world should say nay. Later we found these views unfashionable in the churches, but found that these churches could offer us no examples more admirable than were already associated with this simpler creed. If these organizations would not "fellowship" our parents, why should we be seriously concerned that they would not "fellowship" us?

It is a thing constantly overlooked by the timid, that we are now in the second generation of radicalism. In the last generation the great contemporary teachers, even if original thinkers, were still explicitly and vehemently Christian, as Coleridge and La Mennais. So was the science, so was the scholarship. But the teachers who educated this generation were and are outside the church. For one, if I have any manhood in me, I owe it, so far as public teachers go, to the ideas of Emerson and Parker—to examples such as were given by Garrison and Lucretia Mott. Looking back, I find every fibre of my moral nature anchored to such influences as these. I have seldom learned anything important except from those under excommunication. This being the case, it is not strange if I feel like that unconquered Norse chief who was perfectly willing to go to perdition with his heroic ancestors, but utterly refused when offered admission into heaven without them.

It is idle to compare what is now called unbelief with the unbelief of other years. Among the opponents of the church it was once the earnest opinion that religion was only an imposture, and the priesthood an unmixed evil. Now the same class would be more likely to say that religion is in itself respectable and even valuable, but that neither the priesthood nor Christianity itself can claim to monopolize it. The debate rages now not so much about the value of the article itself, as about the validity of the patent right. It is not the claim, but the exclusive claim which is in dispute.

Indeed even the monopoly is not so much disputed as ignored, which is worse. All the fierce batteries of Voltaire were only a compliment to the church; they recognized its power. It is indifference which is destruction. The mob assaults a Bastille, but a cradle, after the youngest child has outgrown it, is put away in the garret and grows dusty. The most dangerous opponents of the church are those who treat it as a cradle; who admit that it is good for those who need it, to be baptized or confirmed, to join the church, to go to confession, but who habitually by their action ignore those needs. There are many institutions whose fate it is, as Lecky has well said, to perish by indifference, not by controversy.

But the religion of the heart will never perish, because it is a human instinct. Between the decaying technicalities of organized religion and the rigid conditions of modern science, nothing but the religion of the heart can keep us fresh and strong. While Buckle was elaborating a theory of civilization that took in the intellect only, and claimed that humanity thrived only by the brains of its leaders, while their hearts made no difference, this nation was drifting into a war in which the one thing that gave us confidence, more than armies, more than statesmanship, was the good patriotic heart of Abraham Lincoln.

While that beat, men trusted the government and one another, because they trusted him. I suppose there was hardly a church in the land which, had he honestly told his creed, would have received him. A great statesman he was not, for he followed instead of leading the thought of the nation. But he was so single-minded, and his sympathies were so true, that it was as if we had inaugurated a little child. A nation needs, after all, to trust the heart of its ruler, and this truth we discovered through Lincoln.

And we must remember finally that, while the theology of the head separates men, the religion of the heart unites them. When a man falls fainting in the streets on Sunday, the passers-by from the most hostile churches stop to work together for his restoration. When your house burns, you ask no certificate of baptism from the fireman who rescues your child. When war rages, you do not turn away a recruit because the church militant has assigned him a theological uniform unlike your own. The New Zealand converts told the English missionaries that, unless they gave up their *ikiranga tuara* or "back-to-back religion," their disciples would relapse: "heathenism in love," they said, "is better than Christianity without it." The heart alone unites. We are rapidly finding out that the different religions of the world are but larger sects, and that the barrier which separates Christian from Jew or Buddhist is really no more important than that which once held Presbyterian and Baptist apart. You and I may not live to see it, but I believe that there will yet be held in some one of the world's great cathedrals an Ecumenical Council, not of the little Roman Catholic Church alone, but of the human race itself, drawn together by the Natural Religion of humanity, the universal brotherhood of the heart. There the Hindu "Brahmo Samaj" will meet the Jewish reformers of America, with Christians reforming and reformed. Freed from the petty technicalities of local prejudice, such a council may compile out of all sacred books a World's Liturgy, and prepare noble plans of usefulness for the Brotherhood of Man. A church thus formed would be a Holy Church indeed—the mother of the coming millions of the human race. And of her it could be said, what is true of no existing church—

"All saying but what God saith
To her is but vain breath:
She is more strong than Death,
Being strong as Love."

THE SCHOOL QUESTION IN ENGLAND.

[From the New York Nation.]

The working of the new School Law in England continues to furnish curious and instructive illustrations of the difficulties of having children taught in a country in which there is not only a defective appreciation of the importance of popular education, but a decided preference on the part of a considerable portion of the religious world for ignorance over knowledge, unless the knowledge is accompanied with certain religious beliefs. The law leaves it optional with the inhabitants of each district whether they will avail themselves of its provisions, and set the educational machinery in motion or not; and accordingly we find that, out of fourteen thousand country parishes, only one hundred and fourteen had when the last returns were made during the past winter, elected school boards, and out of the two hundred boroughs only ninety-six; but, then, it must be admitted that half a dozen of the great towns, which at once availed themselves of the act, contain a third of the population of the whole kingdom. In the country parishes the poor man who has children to educate finds himself involved in a confusing struggle. If the Episcopal clergyman of the parish can command a majority of the votes of the rate-payers, as in a large number of cases he can, and the parish elects a school board, the schools and schoolmasters are certain to be in the hands of the dominant party, and the school boards are by no means unimportant bodies. They not only appoint the teachers, but they fix the amount of the school tax, and have power to borrow money, and buy and hold real estate, and can, if they please, confine the teaching to secular subjects wholly, or order religious instruction to be administered, under the conditions prescribed by the act—that is, the time at which it is to be given must be posted up, so that children who do not want it may be able to absent themselves. If the religious instruction be ordered and be administered by teachers appointed by the clergy, the Dissenters and "Secularists" fight the school board with all their might, on the ground that they are taxed either to pay for the teaching of doctrines of which they do not approve, or for religious teaching administered by persons whom they have had no hand in choosing. As a matter of fact, it is this, or something like this, which has come to pass in nearly all the country parishes in which the law is working. The school boards have fallen into the hands of the parson and his friends, and he has his own way nearly as fully as in the olden time. But as the clergy have almost everywhere the possession of the old schools they not unnaturally oppose altogether the election of boards under the new law.

In the large cities, on the other hand, where

the Dissenters and Secularists are in a large majority, and counted positively on having the control, something else has happened, and something which nobody expected. The cumulative variety of proportional representation was inserted in the new law with the view of giving minorities a fair representation in the school boards. In Manchester and Birmingham, however, the minority, being dexterous and well organized and united, actually succeeded, by skillfully concentrating their votes, in securing a majority on the boards; and thus will for three years to come control the educational system of the district, or, in other words, will do all the things which make the system odious to the majority, and do as few as possible of those which make it desirable.

The fight over the "compulsory clause" is nearly as deadly as that over the "conscience clause," as the provision with regard to religious instruction is called. Parliament refused to make attendance at the schools compulsory, as the Radicals would have desired, but gave the school boards power to do so if they pleased. Now, one of the belligerent parties is opposed to the exercise of this power by the boards. Those who demand religious instruction at the district schools are opposed to having children compelled to attend schools in which no such instruction is given, because it deprives them of all chance of going to any other. On the other hand, the great body of the workingmen, and indeed nearly the whole of the secular-teaching party, insist upon it that, without the existence and exercise of the power of compelling attendance, the schools, in the worst districts especially, will be well-nigh useless. The more ignorant parents are, the less disposed will they be to sacrifice their children's earnings in order to let them attend, and the less importance will they attach to their attendance; and besides this, whatever hostility to the schools exists in any district, on the part of the clergy or others, will find expression more frequently in dissuading parents from sending their children than in any other way. On these two points mainly, but chiefly on the question of religious instruction, the two opposing parties are making preparations, under the lead respectively of two organizations—one called the National Educational Union, the other the National Educational League—for what promises to be one of the most exciting contests in English history, because both sides feel that its results, whatever they may be, will seriously affect other things than popular education.

Should the friends of secular instruction solely succeed in carrying their points—that is, should they succeed in having the communication of religious instruction by the teacher in school hours completely prohibited and attendance made compulsory—it would either completely release the schools from the control or influence of the clergy, or deprive the clergy of all interest in them; and make the maintenance of church schools a matter of great and increasing difficulty. No matter what might be the effect of this on the faith of either children or parents, it would unquestionably take away from the country parsons one great source of their influence with the country population, and one of the strongest reasons for the connection of the church with the state. The English clergyman would have to change greatly in many ways to make him take any part in working an organization which set aside his own teaching as of secondary importance, and the school boards would therefore pass gradually but steadily under the control either of Dissenters or sceptics; either of which results would be a serious blow to the security of the church establishment, already greatly weakened by the destruction of the sister organization in Ireland. When this is looked at, too, in connection with the rapid spread of the movement in favor of higher wages and greater personal independence among the agricultural laborers—a movement which has already assumed formidable proportions, and which, though originated by a clergyman, Canon Girdlestone, has thus far met with neither sympathy nor encouragement from the clergy in general, who feel themselves to be the natural allies of the farmers and landlords—it will be seen that the school question is but part of a very large social question.

It is, however, part of a religious question as well. There is no disguising the fact that behind the hostility to religious teaching in the schools there is a very considerable amount of hostility to all religious teaching, and that to the movement against it there is engaged a body of men, such as Huxley and Tyndall and Harrison, to whom in influence and ability we have no corresponding class here. They are as vehemently opposed to the "Bible in the schools" as the Catholics are here, but for a very different reason. They do not seek to substitute for such religious teaching as the Protestant clergy would give other religious teaching of their own; they seek a reorganization of society on a scientific basis purely, and would deny to religion all recognition in laws or institutions, leaving as its sole function the gratification of individual tastes, like poetry or music. For the creation and diffusion of scientific habits of thought there is, of course, no way so sure as the presentation of life and its problems to the young in a scientific aspect purely; and the control of the schools is therefore to them one of the most important ob-

jects of their mission, and in this mission a very large number of them begin to display an earnestness, one might almost say fanaticism, which has long been extinct among most religious sects. How it is that their attempt to exclude religious instruction from the schools excites so much more alarm in the religious world in England than it excites, or would excite, here, is explained by the fact that, the state in England having for a thousand years undertaken to teach religion itself, the exclusion of its functionaries from all share in the work of education, and the relegation of the doctrines of which it has so long guaranteed the truth to the category of things indifferent, naturally assumes the proportions of a revolution. In this country, long familiarity with the spectacle of the state acting merely as the agent of the community in a small number of purely mundane affairs, has made its exclusion from the work of religious instruction a familiar and harmless arrangement, without special significance.

THE CLOUD NO BIGGER THAN A MAN'S HAND.

[From the Chronicle and Herald, Elmwood, Illinois, Aug. 8.]

Some twelve years ago a movement was inaugurated, in an obscure way, which is destined to shake the country in all its length and breadth with fierce discussion, and, if successful, to revolutionize the American government. We refer to the scheme for securing such an amendment to the United States Constitution as shall make nominal Christianity the fundamental law of the land. Many look upon this attempt as the futile effort of a few religious fanatics. When we, in a public lecture twelve years ago, predicted a coming struggle of this kind, we were told that not a corporal's guard, outside of the Catholic church, would listen to it. Minorities have always been despised, yet every great revolution had its cradle in a corner. The beginnings of this movement were small, but it has lengthened its cords and strengthened its stakes, until to-day it is backed by a great organization, managed with consummate skill, and pushed on by able and earnest men, half Jesuit and half Crusader, who have all there is of logic in the popular religious teaching on their side. The proposition is to amend the preamble of the Constitution by naming "God as the source of all authority in civil government, Jesus Christ as ruler among the nations, and the Bible as of supreme authority;" and also "such changes in the body of the Constitution as may be necessary to give effect to these amendments in the preamble."

This is the key with which to re-open all the bloodiest pages of history! Let those who think the scheme can easily be snuffed out, remember that ten men, determined on their point, can outdo a hundred who languidly and dividedly oppose. Then let them look at the material of the National Amendment Association. The President is Wm. Strong, Judge of the United States Supreme Court. Among the Vice-Presidents are governors and ex-governors, and a long and splendid line of D.D.s and scholars, such as Bishops Simpson, McIlvaine, Huntington, Edwards, etc., including, of course, that veteran crusader, Dr. Blanchard, of Wheaton College. A great convention was held in Cincinnati, last January, to perfect the organization, which aims first at securing the co-operation of the clergy, then the churches, and lastly the outside world.

The Independent and the Christian Union oppose it, while the Advance is mildly nowhere; but the denominational journals are falling into line, and we venture the prediction that the great bulk of the sects and sectarian papers will be drawn into this to them plausible attempt to base civil government, once more, on a religious creed. Two of the ablest men of the liberal sects, Dr. Miner, Universalist, and Dr. Mayo, Unitarian, are laboring for it with might and main. A fund of \$100,000 is being raised to circulate documents among the churches, and to push on the work. The attempt will not be abandoned without a long and bitter struggle. Its projectors have money, brains, position, pertinacity and fanatical zeal. They appeal to the civil law, because they dare not trust what they call God's truth with free consciences, free speech, and equal rights.

"Fore-warned is fore-armed." Is there enough of the spirit of the Declaration of Independence extant to overwhelm this movement? We think so, but it will not be without a discussion that will shake every political and religious organization in the nation. The success of the scheme would disfranchise millions of the wisest and best men in the land.

A Free Republic, or a Theocracy?—that is the question.

A clergyman in New York, only a few days since, explained that "science must stop or religion cannot go on." The Newark Advertiser suggests that he stop, and allows some wiser teacher to occupy the pulpit.

A juvenile Georgian, petitioning for "our daily bread" previous to retiring, was interrupted by his younger brother, who whispered, "Ask for cake, Johnny! ask for cake!"

An old Baptist minister enforced the necessity of difference of opinion by this argument:—"Now, if everybody had been of my opinion, everybody would have wanted my wife." One of the deacons who sat just behind him responded: "Yes, and if everybody were of my opinion, nobody would have had her."

The committee of the Young Men's Christian Association of Chicago have placed twenty boxes and racks for tracts and illustrated papers in the different passenger depots. In a little over two months they have thus circulated 185,000 pages of tracts and 4000 copies of tracts.

An Illinois minister reproved a party of lads who were playing cards in church, by some timely remarks regarding the last trump.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at ODEON HALL, 31, CLAIR STREET, on Sunday mornings, at 10 o'clock. The public are invited to attend. The next meeting of the present season will be held on above, Sunday, Sept. 8.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending August 31st.—R. L. Baker, \$5; J. W. Millisack, 25 cts.; H. H. Rice, 25 cts.; Mary O. Giles, \$2; Parker Pillsbury, \$3; J. Richmond, \$4; D. J. Crittenden, 50 cts.; F. B. Hinch, \$1; G. N. Sears, \$10; J. T. Tate, \$1; M. J. Macintosh, 50 cts.; C. M. Sneed, 50 cts.; R. P. Johnson, \$2; A. K. Butts, \$20; Mrs. M. J. Barker, \$1; Geo. Iles, 50 cts.; W. N. Finley, 50 cts.; R. E. Grunshaw, \$10; C. A. Gurley, \$3; Larkin T. Tufa, \$1; Thomas E. Moon, 25 cts.; Fred. Deffner, 50 cts.; E. A. J. Lindsay, \$1; H. G. Macgill, \$2; E. Hall, 10 cts.; J. M. Hall, \$1.50; Wm. Colvin, \$2; Gov. Thos. Vickers, \$4; E. W. Meddaugh, \$20; Gabriel Crane, \$1; Francis Alger, 10 cts.; Max Meyer, 50 cts.; W. N. Morse, \$1; Jno. R. Porter, \$1; Gen. E. Eastabrook, 50 cts.; Wm. Hamburg, \$3; Chas. Shiverick, 50 cts.; Julius Mayer, \$1; M. H. Brown, \$2; Henry Knefel, \$1; A. Schlosser, \$1; Savary House, \$2; Marshall Brock, \$10; S. Lydiard, \$10; C. D. B. Mills, \$10; J. Henry Clark, \$10; Mrs. J. L. Bage, \$2; Orville Robinson, \$1; Lafayette Alfred, \$2; Jno. Davidson, 50 cts.; C. C. Collins, \$2; Henry Lincoln, \$2; H. Lowy, \$1; T. B. Dickerson, \$2; R. M. Whipple, \$2; Wirt Dexter, \$2; B. C. Glover, 50 cts.; Samuel Herron, \$2; H. D. Stocker, \$2; Dr. B. F. LaRue, \$2; Jno. Rany, \$2; G. W. Tinsley, \$1; Justice Bragg, \$1; Edward Murphy, \$2; J. G. Pettit, \$1; Chas. Hoag, \$1; Jno. Baxter, \$2; J. Town, \$2; L. B. Sisson, \$2; C. C. Bael, \$2; D. W. Biltz, \$2; A. Pollard, \$2; Jno. Reynolds, \$2; Andrew Rinker, \$2; M. Buxton, \$2; Chas. T. Jerome, \$1; J. A. Lovejoy, \$2; C. D. Dorr, \$2; H. M. Carpenter, \$2; M. W. Getchell, 50 cts.; C. W. Weeks, \$2; Thomas O. Barnard, \$2; W. H. Maudseld, 50 cts.; E. Southworth, \$2; A. E. Johnson, \$1; Mrs. S. N. Whitney, \$1; Rev. H. Biabe, \$1; Dr. M. Nicholson, \$1; Rutgers B. Miller, \$2; Henry L. White, \$1; William H. Elmer, 75 cts.; A. Delahay, 50 cts.; Noah Green, \$1; George A. Brady, \$1; Anthony Stacy, 50 cts.; Charles Krebs, 50 cts.; A. T. Duell, 50 cts.; Paul Kropp, \$2; W. Joseph, 50 cts.; John Ritter, \$2; H. G. Dayton, \$1; D. L. Simmons, 50 cts.; Frederick Kirby, 50 cts.; Matthew Hunter, 50 cts.; William Brown, \$1; Dr. S. Weed, \$1; A. F. Reddick, \$1; S. Cole Hedgrove, 50 cts.; H. J. Palmer, 50 cts.; Beale Engle, 50 cts.; George A. Mayer, 50 cts.; Jno. Hefeld, 50 cts.; Adolph Deutech, 50 cts.; Carr & Kinnell, 50 cts.; Lahr House, 50 cts.; Joseph McDonough, \$2; Isaac Butte, \$2; Jno. T. Briggs, \$1; Charles T. Burrill, \$2; D. W. Wilcox, \$2; Uriah Hutchings, \$2; A. W. Baker, \$1; Hallowell & Willis, \$2; I. B. Francis, 50 cts.; E. H. Duell, 15 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittance acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—If your INDEX mail-tag is not changed within three weeks after renewing your subscription, please notify us immediately. But do not write before the expiration of that time.

N. B.—In case of any error in your mail-tag, always state the post-office at which the paper is received, and also the name just as it is now printed. Then state any desired corrections.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on New York. Cheques on interior banks are liable to discount, and the term of subscriptions will be proportionally shortened in the credit.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

RECEIVED.

THE NEW KORAN OF THE PACIFICAN FRIENDSHIP OF TEXT-Book of Turkish Reformers, in the Teaching and Example of their Esteemed Master, JAIDU MORATA. London: Geo. MANWING, 5, King William Street, Strand, 1861. 16mo. pp. 678.

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THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH \$100.
The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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We, the undersigned, subscribers to the capital stock of the Index Association, agree to double our previous subscriptions to said stock on the same terms as before, taking respectively the additional number of shares set opposite to our names in the list below:
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The Index.

SEPTEMBER 7, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

F. M. A. REPORT.

The pamphlet Report of the Annual Meeting of the Free Religious Association for the present year is now ready for distribution.

It contains the report of the Executive Committee; Essays, by John W. Chadwick on "Liberty and the Church in America," by Chas. D. B. Mills on the question—"Does Religion represent a Permanent Sentiment of the Human Mind or is it a Perishable Superstition?" and by O. B. Frothingham on "The Religion of Humanity;" and addresses and remarks by Dr. Bartol, A. B. Alcott, Lucretia Mott, Celia Burleigh, Horace Seaver, Alexander Loos, and others.

Price of the Pamphlet Thirty-five cents. For this sum it will be sent by mail, post-paid, on addressing the undersigned at New Bedford, Mass.

Members of the Association who have paid the annual fee, and those who will now make themselves members by the payment of One Dollar, will receive the Report without additional cost.

WM. J. POTTER,

Secretary.

"If I could be granted the absolute control of one hundred Anglo-Saxon children during the period between the age of four and eighteen, I would guarantee that, at the age of thirty, seventy-five of them would be frog-worshippers, and fifty of these would persecute any one who did not share their religious convictions. I say Anglo-Saxon children; in the matter of persecution, I would promise to do still better with children of the Latin race." So says Mr. David E. Cronin. A little exaggeration, doubtless; but the power of education is forcibly, if whimsically, illustrated. In view of the above frightful results of Mr. Cronin's educational prowess, however, we deprecate his nomination for the office of School Superintendent.

IS PROTESTANTISM CHRISTIAN?

A fortnight ago Mr. Potter had a very carefully written paper on the recent refusal of the Trustees of the Williams Fund, in Harvard Divinity Schools, to make the customary appropriation to a student who could not, at least unqualifiedly, profess himself a "Christian." By the terms of the bequest, every beneficiary of this fund must be a "Protestant," but was otherwise exempted from all tests of belief. The refusal of the Trustees appears to have been based on a rule they have adopted to grant appropriations only to those who declare their intention of becoming "Christian ministers." But this rule is regarded as contradicting the letter and spirit of Mr. Williams' will, which exacts only that the beneficiary shall be a "Protestant." Mr. Potter closes his paper, which could not have been written with a more evident purpose to be scrupulously just, with these words:—"Unless the Trustees can give better reasons for their action than have yet been shown, there are very many persons who cannot help believing that they are faithless to their trust."

Now we venture to add some remarks of our own on this subject, partly because we think that the action of the Trustees admits of a pretty forcible defence on their own ground, and partly because we wish to say something about Protestantism in general. Of course we should be extremely glad to see the appropriations from the Williams Fund made absolutely without reference to belief or creed, provided such had been the intention of the donor; and we should be peculiarly glad to see such relief extended to the young man whose excellent letter was recently printed. But the proper management of a testamentary trust-fund is not a matter of feeling at all; it is a matter of integrity, of fidelity to conditions which have become fixed and unalterable. This is admitted, and the only point properly under consideration is whether the Trustees, in making appropriations to "Christians" alone, have violated either the letter or spirit of the clause which confines the appropriations to "Protestants." Although we of course do not sympathize at all with the restriction imposed upon the Trustees, we nevertheless cannot but think that the courts would sustain them in interpreting the word "Protestant" as necessarily implying the word "Christian;" nor should we be able to regard this decision as otherwise than intrinsically just. There can be little doubt that the Trustees would defend themselves at law by urging this interpretation of the word "Protestant" as alike fair to the letter and the spirit of Mr. Williams' will. And there is as little doubt in our own mind that the cool and unbiased judgment of a competent tribunal would decide the point in their favor.

At the time when Mr. Williams founded this charity, the issue was between Trinitarian Christianity and Unitarian Christianity, both being recognized forms of Protestantism. The Unitarians all strongly defended their right to the Christian name against the Orthodox party, who denied it to them; and this they do at the present day, having almost succeeded in extorting from their opponents a general confession of their right to this name. It was not then suspected that any student who wished to become a minister of religion should ever scruple to declare himself a Christian; that issue was not then made. What Mr. Williams might do to-day, were he alive, is not discoverable; what he would have done at that time, is the real point to be settled; and that he would have declared it his purpose to help indigent students fit themselves for the Protestant Christian ministry, if the question had then been put to him, seems to us certain beyond all reasonable doubt. If he had meant to concede to his beneficiaries an absolute liberty of opinion, he would not have required them to be Protestants; the very fact of this restriction shows that he by no means designed to give his money indiscriminately to all students of good moral character; and that the spirit as well as the letter of his will justifies the action of the Trustees in establishing their present rule, we must in candor admit.

Is there really any ground of complaint that one who has ceased to be able to declare himself

a Christian should be debarred from some of the privileges of a Christian institution like the Divinity School of Harvard College? We think not. Whoever has taken that position should nerve himself to make the inevitable sacrifices; and this is one of them. The price of freedom must be paid; and this is part of it. Much as we wish to see our universities broad enough to ignore all distinctions of belief in the bestowal of their privileges, we think it a better plan to seek the establishment of new and more liberal charities, than to incur even the suspicion of wresting old charities from the purposes for which they were originally founded. Even with our own decided convictions respecting Christianity, we do not see how we could do otherwise, were we a Trustee of the Williams Fund, than to approve the present rule in the distribution of its revenue. That is, so far as the Trustees are concerned, we think they have faithfully and conscientiously carried out the actual intent of the founder of the charity. This intent was not wholly liberal, according to the modern idea of liberality; and we should certainly decline to act as one of the Trustees in the highly improbable event of our election to that office. But we think it due to the present Trustees to express our own view of their action, as a contribution towards a fair verdict from the public.

In the last analysis, this whole question turns on the real meaning of the word "Protestant." Does it connote "Christian?" Is it to be taken for granted, in the commonest sense of the word, which is evidently the sense of it in Mr. Williams' will, that every "Protestant" is a "Protestant Christian?"

Now there are two common senses of this word, usually distinguished by the initial letter. A "protestant" is simply one who protests, no matter against what; a "Protestant" is one who protests against the authority of the Roman Catholic Church. Worcester in his great quarto dictionary thus defines the word, as used in the latter sense:—"Originally, one of the reformers of North Germany, adherents to Luther, who, in the year 1529, *protested* against the decree of the Imperial Diet held at Spire. The name is now given to a member of any one of the various denominations of Christians which have sprung from the adoption of the principles of the Reformation." Can there be much doubt that it was in this latter sense that Mr. Williams employed the word in his will? If not, then the Trustees of the Williams Fund are in honor and in law obliged, whatever may be their convictions, to make appropriations to those students only who are members of the "various denominations of Christians." In the article to which we have referred, Mr. Potter says nothing of this interpretation of the word "Protestant" in the original terms of the Williams bequest, and undoubtedly it failed to occur to him as a probable defence of the Trustees against his criticisms. In fact, his own use of the word in his closing paragraph shows this to have been the case:—"He [Mr. Williams] was evidently a staunch believer in *Protestantism*; and were he alive, we believe he would say unhesitatingly to his Trustees—'Give especially to the writer of the Protestant declaration above cited.'" It seems more probable, however, that the word was used by Mr. Williams in the narrow and technical sense given by the dictionary, than that it was used in the broad and generous sense which Mr. Potter is instinctively inclined to assign to it. The hard and ugly fact sometimes clashes disappointingly with our nobler sentiments; but when, as in this case, it obviates the necessity of passing a severe personal judgment, we feel quite sure that our friend will be glad that we have ventured to call attention to it.

To every lover of a liberty of thought that is without limit, Christianity in all its forms, Greek, Catholic, or Protestant, turns to ashes in his mouth, like the fabled apples of Sodom. It is wise to look this fact steadily in the face. It is an ungracious task to be constantly obtruding it on eyes that take more delight in ideal views. How much pleasanter it would be if Christianity would but melt insensibly away, without forcing an issue with civilization at every step! Alas, that cannot be. The film that now covers myr-

iads of eyes, and blinds them to the hardness of outline that is inseparable from Christianity, will by and by fall off; and then it will be plain that the only pathway of civilization lies over the ruins of the ancient edifice. The lesser apparent rigidity of Protestantism is but the ragged edges of the crumbling walls; no perfect freedom is possible, until mankind shall have levelled the useless pile, macadamized their road with it, and emerged upon the broad, beautiful plains of the Future beyond.

SUBSTANCE AND SHADOW.

It is a first principle in physics that shadow follows and clings to substance, and the rule holds good, of course, in things metaphysical. But it does not always seem to. The shadow appears to lie on one side of the wall, while the real object is on the other. An announcement in a daily paper reported recently the sudden death of a lady whose name (Mrs. Mary Van Rensselaer) is on the list of the subscribers to THE INDEX stock, and in an obituary notice the same paper spoke of her as a member of Calvary Church in New York, intimating at the same time that her funeral services would be in accordance with Episcopal rites. All of which was doubtless true, but it gave so mistaken an idea of the spiritual region in which the good lady lived, and of the fold within which she died, that a reflection of some significance sprang up at once on reading it. It was my happy fortune to know her well. She was of old and aristocratic parentage, wealthy, cultivated and distinguished. By marriage she was associated with one of the great Dutch families whose names are associated with the earliest history and with the subsequent opulence, dignity, and social elegance of New York. She had travelled much, and resided long in Europe, living in familiar relations with people of rank and high intelligence. She had lived in the great world, not of fashion merely, but of beauty, accomplishment and mind. She was a live reader, a ready listener, a fluent talker, an active recipient of bright thoughts, an independent thinker on all subjects that came before her, warm-hearted, eager, benevolent, thoroughly kind and human, thoroughly gentle and generous.

She was born into the Episcopal church; all people of fashion, wealth, and social position, were, are to a degree still, in fact, though to a diminished and steadily diminishing degree. Her connection with the church was made even closer by marriage. Her husband's people were church people from the very nature of things, were unable to comprehend how first-class people could be anything else. Their church and their circle went together; their church was their selectest circle; all the elect families, all the holders of reserved seats were there, and while her husband lived, her visible presence was there also; her shadow lay there, but her spiritual substance was elsewhere.

Long before her husband died, this fine intelligence had surveyed other fields and taken up its abode in a new house. She was a steadfast and by no means silent disbeliever in the popular mythology. The doubters laid their books on her table and she diligently read them. The radical publications of the old countries furnished her mind with congenial materials. She soon became acquainted with the *Radical*, and made others acquainted with it too. Wherever she might be, copies were sent to her which she loved to distribute, as seeds of new thought. She was a heretic and a promoter of heresy. THE INDEX found in her a hearty friend. She admired its spirit, was interested in its views, increased its circulation. Had her wealth remained to her, she would have given it, and other good things, a strong support. But it did not. Pecuniary misfortunes restricted her ability to befriending her new faiths, but, by driving her back on them for moral sustenance, deepened her interest in them. On her husband's decease, which occurred something more than a year ago, she made more open personal demonstration of her faith by joining the only society in New York that was organized by it. Her attachment to it was sincere, her attendance at its meetings

was constant. She came to its social gatherings; she was one of the pastor's private class, and as responsive as any to the latest conclusions of historical and scientific criticism. In all humanities she was heartily concerned, her natural sweetness of temper preparing her for the earnest suggestions of a genuine religion of humanity.

The noble, gracious woman dies, and the Episcopal church claims her as its own. It had a right to do so on its principle that once hers is always hers, that nominally hers is hers sincerely. She had never formally withdrawn from her old association. Perhaps her catholicity made it seem unimportant to do so; perhaps her catholicity prevented her doing so; perhaps she forgot it, did not think of it, or thought of it as too slight a matter to act on; perhaps the old church had become so unreal to her that nothing substantial remained to retire from. It no more occurred to her to sign off from it than it occurs to the well-grown youth to take formal leave of his childish garments. However it may have been, she did not withdraw, and so Calvary Church retains her name on its register, and, with the fashionable world, has the credit of her membership.

So it is all the time. The new faith has few nominal adherents. They who profess it, profess it cordially; the name of belonging to it is nothing—something less than nothing, indeed. The old faith has an increasing list of nominal adherents. Its cordial professors are falling off. The name of belonging to it is something still; the virtue of belonging to it is passing away. My friend's example is one of very many. The registers of all the churches, not Episcopal only, but Congregational, contain the worthy names of men and women who are dead to their beliefs and communions, whose lives are working to undermine their foundations. Could the new faith have their names along with their influence, it would become distinguished as well as strong. For the present it is best as it is, for distinction is dangerous; a fine name may injure more than a fine influence will help. Poverty, obscurity, and neglect are the nurses of pure religion. Give us the hearts, and the old church may have the titles. Give us such characters as our dear friend brought, and the registers of Calvary may keep her initials. We are better without the prestige which is their glory.

O. B. F.

WHAT RADICALS NEED.

One of our contemporaries, whose criticisms of radicalism are generally offered in the spirit of candor, kindness, and sympathy, said in its issue of a few weeks ago along with many commendatory remarks, that the great want of radicals is a "true apprehension of the value and working of institutions."

We believe the criticism is just. We are not too individualistic, but we are too little social and co-operative. We fight like bush-whackers, each one on his own hook, and thus lose the human sympathy and encouragement which comes from elbow touch and united tread. There is a social and gregarious instinct in most men which must be gratified. The solitaires, the men like the one Emerson speaks of who constantly "suffered at being seen where he was, and consoled himself with the delicious thought of the inconceivable number of places where he was not," are exceptions. Most of us feel the need of the voice and hand of sympathy. We can stand alone, but we want some other company and conversation than self and soliloquy. We need not lose our personality and independence if we sit down with one another. We may strengthen the bond of sympathy without converting it into a yoke. There is no imperative necessity that we have a stomach in common, like polyps, because our mouths are in the same room. We can sympathize, organize, co-operate, and institute, without surrendering a jot or tittle of our personal liberty, which we prize so much and guard so jealously. Because old organizations have often been prisons where reason was cramped and tyrannized over, it does not necessarily follow that all organization is evil. Denomination and despotism are not synonymous terms. "Because the shoe pinches, we do not throw all shoes to the dogs and go barefoot. If the old institutions were

bad, we must build better, but we must build. Organizations we must have or die. Man is a creature of organization. He lives in and by institutions."

Political ideas are embodied in parties. No doubt there is corruption in all parties, but, corruption or no corruption, we must have parties. They are a necessity, and, since they are a necessity, we are bound to recognize them and act through them. We cannot ignore them. Call politics an evil if you will; if so, it is a necessary evil in the present stage of our civilization, and will and must exist until the time when each man becomes a "law to himself" and needs not to make laws for others. We think it is every man's duty to take sides in political contests if he can, and throw the weight of his influence into one of the party scales. This makes him a party man, but not necessarily a blind and bigoted partisan. Of course, in all organized work there are peculiar temptations and dangers. In political parties the danger is that men will love party more than country, and, losing the end in the means, come to identify the welfare of their country with the interests of their party, and say like Gen. Cochrane that "if the Devil himself were the party candidate, he would vote for him." There is this danger, that in loyalty to party men will be traitors to their country. But the risk we must run, meanwhile teaching men to esteem character above candidates, and prize principles more than parties.

If political ideas must be embodied in parties to make them practical, so none the less must religious ideas be embodied in associations in order to become conspicuous and exert a general influence upon the world at large. If you want my political vote, you must adopt and publish your platform and bring out your candidate; and if you expect my active sympathy and co-operation in religious movements, you must proclaim your principles,—not what I must believe, but what you do believe,—and invite me to join you and organize a society, and build a hall or church and establish yourself as an institution. There is of course danger in religious as well as in political organization. The danger is that the majority will impose upon the minority a creed obnoxious to them,—that the strong in numbers will tyrannize over the weak. The Unitarian Association foresaw this danger and tried to avert it, but failed. They struck the rock and the denomination split. The Free Religious Association anticipated the same result in time to avoid it. They have now made their platform of fellowship so broad that Christian, Theist and Atheist can stand on it, with plenty of elbow-room. Nothing short of this broad human fellowship will satisfy them. You need not declare yourself a "follower of Christ" or of Moses, Mahomet or Buddha, or any other man, to join their ranks. Whoever is in earnest to know the truth and to do the right, is welcome.

But another danger which religious organizations have to meet is that, like political organizations, when once established, they are apt to resort to fraud and deception to gain strength and cover up weaknesses. The chief "scandal" of the Methodist Book Concern was not that some officer misappropriated denominational funds, but that so many of the Methodist clergy, in order to save the reputation of their denomination, were willing to convict and condemn the honest and heroic Dr. Lanahan for ferreting out the dishonesty, and to deceive the public by concealing and denying the frauds he had brought to light. As the *Nation* says:—"It is impossible for anybody who has followed the history of the affair from the beginning to resist the conclusion that the ideal church of most of those who have taken part in these proceedings is not a church of unquestioned purity, but a church in which there is no dissension, and that they would rather bear with thefts, frauds, false entries, and erasures in the Book Concern than with the violence and uproar attendant on bringing them to light." If the "ideal church" of the radicals is to be modeled after this one, we could ask that it might never be built. Far better have no institution than one that rests on concealment and deception.

But we believe there can be radical organiza-

tions that rest on honesty as well as reason. These evils spoken of are only accidental, not necessary. There are liberals everywhere, but the trouble is they do not organize and build institutions. They stand aloof and alone, and pipe to the hills and woods their solos about "truth, truth," and nothing but echoes come of it. Most men tire of our eternal solo. We long for an occasional quartette and chorus, and are apt to run off to churches, even to churches whose creeds we detest, in order to meet and sing with others. We will shut our eyes to the ugly sentiment of the hymns, in order to open our ears and enjoy the sentiment of the song. We will endure all kinds of mushy sentiment, platitudes, and nonsense from the preacher in order to see and sing with the people. Thousands of young persons, and some not so young, go to evangelical churches because there are no liberal churches accessible. Thousands of men, radical in thought and liberal in spirit, lend their presence and donate their money and their influence to the support of doctrines which they believe are false and harmful. Is this right? Let liberal people throughout the country organize and furnish a place for the young and old to go and hear the gospel they believe, and, depend upon it, preachers, teachers, and lecturers will be found to supply the demand.

W. H. S.

NOTES FROM THE FIELD.

I write to-day from Ashfield, Massachusetts, as just a year ago to-day wanting one week. Everything here and hereabouts seems unchanged excepting that the hills, fields and forests are greener than then, and, so far, more beautiful, always excepting the tobacco patches and plantations, which to me are more and more a blotch and plague-spot and deformity, the more there are of them and the greater their growth. But I bore my testimony against them and the whole tobacco business in your pages, last year.

I suppose you, and everybody, and everything else, will have to bend a little before the political tornado which must rage and rule till November. I am glad, however, to think, indeed to know, that none are less shaken by it, so far, than are your associates and co-workers in the cause of liberal ideas in religion. Wendell Phillips used to say, and I had good reason to believe, that the true and thoroughly read abolitionists were the best educated people in the community, on all the more common and general practical questions pertaining to politics, religion and almost everything else. They certainly read and heard the best and most important things.

It is just so with readers of your paper and the supporters of liberal religious principles and freedom of discussion in every direction. They are not the birds to be caught by anybody's chaff, political or religious.

There was a talk the other day about a comet or some other atmospheric battering-ram which was believed to have designs on this rather rickety planet of ours. Astronomers and other observers away in Europe fancied they felt the approach. But perhaps it was only some stray gusts from our approaching presidential election, which, according to much of our "stump oratory," on both sides, is to be of such moment as to shake not only earth but also heaven. You, Mr. Editor, intimated in last week's INDEX that you should probably vote for Grant, but "without enthusiasm." Just so will many of your readers, and so others for Greeley; but all, so far as I have seen, "without enthusiasm"—every one.

But your readers and patrons are not without enthusiasm in their grander enterprise of diffusing light, knowledge, truth, and the love of justice and right among the people, on whatever subjects affect the general welfare. And my meetings yesterday here in Ashfield showed that the interest of our friends in the good cause is unabated.

P. P.

The Massachusetts Republican Convention, held at Worcester, August 28, adopted the following among its resolutions as a part of the State party platform:—

"Resolved, That we heartily approve of the recognition of the rights of woman contained in the fourteenth clause of the national Republican platform; that the Republican party of Massa-

chusetts, as the representative of liberty and progress, is in favor of extending the suffrage on equal terms to all American citizens, irrespective of sex, and will hail the day when the educated intellect and enlightened conscience of woman finds direct expression at the ballot-box."

This declaration is the frankest yet made in behalf of the equal political rights of woman by any important political body, and should be regarded as a great onward step towards the victory of impartial justice. The great majority of women in this country would doubtless vote conservatively; but whatever the results of their political action, their right to act politically cannot be denied without oppression, and we record the above resolution with entire approval.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

SCRIPTURE OLD AND NEW.

BY REV. E. C. TOWNE.

IN THE INDEX of August 10th, Mr. Conway mentions the fact that the custom of his pulpit is to have a meditation in place of a prayer. This is, he says, "a religious utterance, which for some years has been substituted for the 'prayer,' which is no longer known" in his service. He then gives a striking example of a meditation, consisting of sentences all intended to enforce the idea that—"The way to God is through the heart of man."

It is very easy to see that Mr. Conway's meditation in no way takes the place of a prayer, but is rather a scripture, an original utterance of some inspiration of truth. Whether prayer should be thus set wholly aside cannot be a closed question with the success of any such meditation. There is no more thorough radical anywhere than Samuel Johnson; and of him one of his oldest and wisest friends once said that his prayers are the perfection of pulpit utterance. We doubt whether anybody not strongly prejudiced would wish to have Mr. Johnson omit the prayer from his service. The truth seems to be that radical ideas do not exclude that form of religious utterance, but only change its tone and method. If we simply express our feelings to the Divine Mind, and do not try to use them for persuasion or compulsion, we do not go beyond the proper attitude of man before God. Neither the absence of feelings, nor their silence, is required of us. And chiefly or wholly our feelings may take the tone of offering rather than of asking, and so strictly avoid the slightest appearance of impropriety. And to me it seems very desirable not to lose this form of religious utterance. Let there be perfect freedom about it, to have it or not to have it, as the spirit or occasion may suggest. But do not make a point of getting rid of it.

The meditation is a good thing. The true minister will prove his calling by real inspiration, and the attempt ought to be made to produce utterances of evident inspiration, passages of real scripture, in connection with reading of old scripture selected from various sources, or to take the place, at times, of old scripture. In such utterances the mind will keep to simple and evident truths, bringing them out clearly and strongly, with depth of religious feeling and force of expression. There is a sort of biblical style to be used in such utterances, just as poetry has its own style; and certain necessary limits are to be kept. But there is no reason why psalm, proverb, chronicle, prophecy, parable should not drop fresh from living lips, as well as be forever read out of the record of ancient inspiration.

What the matter and style of such utterances should be ought to be very carefully considered, since no commonplace speech can be made to have the force of a scripture, and great pains should be taken not to use for scripture anything which fails of this force. Perhaps the greatest task now open to religious minds is to take up the writing of genuine new bible sentences, which can be read with the effect of clear, pure scripture. It is not enough to light upon good thoughts; the ordinary gatherers of these make a great mistake in thinking that a mere good thought can be put to a biblical use. For such a use a thought should have a peculiar simplicity, clearness, and directness, so as to easily touch the feelings, as well as interest the understanding. The highest gifts of imagination and discipline of taste will hardly suffice for writing genuine new bible, but undoubtedly it can and will be done. Any minister may experiment by writing out his scripture lessons, either from the common bible, or from other old bible, or from his own mind. Probably the best rule would be to take some texts of common bible, and some with these of other bible gathered almost anywhere, and in addition to work in some original texts, making the whole as elevated and impressive as possible.

The old must take a prominent place, for the sake of the power of association, and the new must catch the method and tone of the old, in order not to seem raw and impertinent.

One of the things which need to be done is to make a compend of the pure parts of our common bible, and another of pure texts from other old bibles of other religions, and still another of pure texts out of modern writings. To do this satisfactorily will demand the finest knowledge, the purest insight, the happiest judgment, and great learning. Perhaps many attempts will be made before success will be achieved. The greatest difficulty is to reject enough, there is so little genuine bible anywhere. A small volume would contain all that the race has yet produced. A good practical method might be to gather the texts of single works, as they come in each work, into provisional chapters in a publication like THE INDEX, and, after getting out a quantity thus of unarranged texts, arrange them from the printed slips into suitable chapters, according to topics. If this is attempted, it should be under competent editorship, and with the concurrent aid of many scholars and thinkers interested in the work.

[Nothing could more please us than to be enabled to do what Mr. Towne so well points out, and what we have long desired to do. But to enlist the co-operation of the best scholars in this noble work would require far more money than is likely to be at our disposal. If our numerous wealthy subscribers only realized what could be done with money in this cause, they would pour it out like water.—ED.]

POSITIVISM AND FREE RELIGION.

EDITOR OF THE INDEX:

Sir,—“O. B. F.” in your issue of August 10th, says:—“Few people understand what Positivism precisely is; fewer yet understand, or pretend to understand, or find it possible even with considerable honest pains-taking to understand, what the ‘Religion of Humanity’ as grounded on Positivism is or implies.”

I regret, as a “complete” Positivist, to have to complain that the writer himself strangely misconceives our position on nearly all important points. I am the more astounded at this, as “O. B. F.” has stated our view of Immortality in terms which any one of us would have been glad to have used had we his command of precise and forcible language.

We heartily sympathize with “O. B. F.” in his desire to difference the Free Religious movement from that in which we Positivists are engaged; and we shall be glad to co-operate with him in disabusing the public of the impression that the two schools of thought are substantially the same. The one, as “O. B. F.” well remarks, is the legitimate offspring of the Transcendental school of New England, while the other, as we claim, is the purest result of the modern scientific movement, in its application to all the higher problems of human life. The former issues, as we think, in negations; its students are mainly intent upon finding out what *not* to believe, while Positivism is affirmative. It has a polity, a solution of all the ills of life, of the vexed questions of the day; a solution not absolute but relative, not invariable but adapted to each emergency. Free Religion is doing good destructive work in getting rid of the rubbish of Orthodoxy, but it has no polity, scarcely an opinion upon all the vital issues which affect men's daily lives. Positivists, the world over, stand by the laboring class and make its cause theirs; but “O. B. F.” on the eight-hour question at least, is on the side of the employer.

Now for a few corrections of some of “O. B. F.’s” specific statements.

1. It is not true that Positivists are at “deadly war” with the evolutionists, for the very good reason that Auguste Comte discovered all that was valuable in that theory, and applied it fully and luminously to human history. Indeed his famous “Law of the Three States” is the highest, best, and most fruitful generalization of that doctrine. It is quite true that this theory of evolution in its entirety has been most distinctly formulated by Herbert Spencer, while its best known and most popular application is that of Darwin. I speak for all American Positivists when I say that we accept, unreservedly, all of Spencer's and Darwin's conclusions on this point, subject, of course, to such corrections as the progress of science may make in the views put forth by these eminent philosophers.

“O. B. F.’s” misconception on this point may have been because of the question raised by Comte as to the utility of the speculations current in his day respecting the origin of the universe and of life. He took the ground that, in a world full of sin and misery, it is a waste of time and cerebral force to keep on discussing questions which only indirectly affect mankind. He wished, mistakenly perhaps, that the whole philosophic and scientific world would apply itself to the discovery and application of those sociological laws upon which the immediate interests of humanity most depend.

2. Nor is it true that Positivists reject psychol-

ogy, as that term is now understood. In Comte's day this word designated the school of Cousin and Royer-Collard—in other words, the French transcendentalists or intuitionists, who projected a science of mind out of their own inner consciousness, uncorrected by objective facts. But he himself was a psychologist, in the sense that Mill, Bain, and Spencer are psychologists—in studying the phenomena of mind in subordination to biology and physiology.

3. “O. B. F.” is sadly in error in supposing that Positivists have any special dogma, scheme, programme, or panacea to cure all the ills of life. Our whole doctrine is relative, not absolute. We have no faith in machinery of political action to effect the re-organization of society. The change for the better must come, if it comes at all, from a higher morality than any which has yet obtained universal acceptance.

4. “O. B. F.” is also mistaken in supposing that American Positivists reject the distinctive ceremonial of the Religion of Humanity, as laid down by the master. The establishment of a church such as Comte sketched is not yet possible; and when it comes, it may have a different symbolism from that he tentatively proposed. Positivists, both here and in Europe, regard all his recommendations as provisional, so far as they relate to ceremonies, rituals, etc. Our religion and the symbolism which will accompany it must be a growth; it can never be an arbitrary creation.

With regard to that crust we partook of at the anniversary of Comte's birth-day, last January, permit me to explain that the observance was not to comply with any of the provisional recommendations of the master. We did it to commemorate a daily practice of Comte during the last part of his life. It was his wont to eat a crust of dry bread only, at one of his daily meals, to remind him of the misery of millions of human beings on the globe who have not even that wherewithal to allay the pangs of hunger.

In conclusion, permit me to add that Positivism begins where Free Religion leaves off. Your work is destructive, ours constructive. You are getting rid of the old order, we are laying the foundations of the new. You are laborers blasting away the rocks; we architects planning the structure of the new temple of humanity. We Positivists are actively at work trying to solve all the problems relating to man's life upon this planet—problems the very existence of which is unknown to the Free Religionists, if we are to judge of them by their printed literature.

NEW YORK, Aug. 14, 1872. C. G. DAVID.

[We presume that Mr. Frothingham will not object to the publication of the above “correction,” though it makes more errors than it corrects; especially as the overwhelming air of superiority assumed makes it too amusing to be offensive.

In our last two lectures in the Horticultural Hall course in Boston, we have sought to point out two very distinct tendencies in the Free Religious movement, the “scientific” and the “intuitionist.” The latter is, as Mr. Frothingham justly observes, the product of New England transcendentalism; but the former has little or nothing to do with it, and it is with the former that we chiefly sympathize. This scientific school of free religious thinkers accepts science as the last appeal in all problems of thought; but it does not, like the petty clique of which Mr. David is a representative, and of which his “Positivist Primer” is an excellent exposition, assume to be itself the head, tail and body of science. On the contrary it holds that all scientific men are merely “laborers,” and that any man or body of men that cherishes the conceit of being the “architect,” is simply the fly perched on the rim of the wheel that fancied it made the coach go. Mr. David sadly needs tuition in the modesty of science, and he is little likely to get it by indulging such inflated notions as are expressed above. There is no sect in the world more sectarian—more narrow, exclusive, and aristocratic in spirit, and more absolutely out of harmony with all modern or American ideas—than the handful of people who are trying to build up an *ecclesiasticism* on the foundation of science. The readers of THE INDEX have lately had the opportunity of knowing what we think of “Positivism” in its larger aspect; but it may be well to say here that we had no reference whatever to this little retrogressive ecclesiastical crusade against the freedom and equality of man, which would be dangerous were it not preposterous. The peril is infinitesimal from such a quarter. No ecclesiasticism is possible on a scientific basis. One might as well hope to build a new St. Peter's three leagues from shore. The only ecclesiasticism possible is that of dogma, and this is found

in Rome. That any set of men claiming to have the least possible tincture of the scientific spirit should infatuate themselves with this vagary of a Church of Science, is one of the most curious anomalies of the age. The historian will record it with a smile.—ED.]

THE SPIRIT OF THE NEW REFORM.

DAVENPORT, IOWA, Aug. 18, 1872.

FRIEND ABBOT:—

I hereby authorize you to add my name to the list of “Conditional Stock Subscriptions” for two additional shares, making in all three shares.

Also insert in the list of unconditional subscriptions the name of my wife, Mrs. Mary Pracht, and son, Wm. Bismarck Pracht, for one share each.

I may add that I do this without the knowledge or consent of my son, who is less than two years of age; but I hope the time will come when he can say—“I am thankful that I have been spared the pangs of the ‘new birth’ from the dark womb of Orthodoxy into the world of Liberty and Light.”

I sincerely hope that our friends at large will push this matter of stock subscription to an early conclusion. THE INDEX deserves all that our kind and liberal friends can possibly do for it and the cause which it represents. For my part, I am willing to double my subscription again, if necessary and possible, to make it the success it must and will be.

Will you permit me, through your columns, to kindly thank the many friends whom I meet in my travels almost daily? They have done very much to make my stay among them pleasant, and have often, at a loss of time and much trouble to themselves, personally introduced me to the friends of Liberalism, in their respective localities, as the long lists of subscribers obtained through their help will abundantly testify.

Looking at our work from my point of view, I am greatly encouraged; and I can assure our friends at large that THE INDEX is destined to exert an influence for good that is second to none. The time is near at hand when our subscription list will rank with that of any publication on this continent.

You may think that I am too sanguine; but my daily intercourse with all classes of people, inhabiting a vast area of territory, has demonstrated to me that there is a thick substratum of liberalism under the matted sod of Orthodoxy, which needs but the “subsoil plough” of THE INDEX, and the bright rays of Free Religion, to become fruitful of new life. The weeds will soon be turned under.

The only complaint I hear about THE INDEX is that *there is not enough of it*.

Truly your friend,

MAX PRACHT.

FISH-HOOK CHRISTIANITY.

[By Rev. T. DeWitt Talmadge, in the New York Advocate.]

These words are appropriate to those who are engaged in *Christian work*. The Church of God has been fishing along the shore. We set our net in a good, calm place, and in sight of a fine chapel, and we go down every Sunday to see if the fish have been wise enough to come into our net. We might learn something from that boy with his hook and line. He throws his line from a bridge: no fish. He sits down on a log: no fish. He stands in the sunlight and casts the line; but no fish. He goes up by the mill-dam, and stands behind the bank, where the fish cannot see him, and he has hardly dropped the hook before the cork goes under. The fish come to him as fast as he can throw them ashore. In other words, in our Christian work, why do we not go where the fish are? It is not so easy to catch souls in church, for they know we are trying to take them. If you can throw your line out into the world where they are not expecting you, they will be captured. Is it fair to take men by such stratagems? Yes. I would like to cheat five thousand souls into the kingdom. Our Tabernacle Free College, within one year, will be doing the work of many churches. The students set their net last night on the back streets, and will set it every night this week in destitute places; and soon we shall have a hundred lay preachers, proclaiming the Gospel day by day and week by week, and three or four hundred Christians prepared for other styles of Christian work. If a man does not appreciate that work, he is stupid beyond all arousal. The whole policy of the Church of God is to be changed. Instead of chiefly looking after the few who have become Christians, our chief efforts will be for those outside.

Minnie, a three-year-old girl, got tired of “Now I lay me,” and told her mother she would like to make a “new prayer.” Her mother nodded assent, whereupon Minnie gravely proceeded:—“Oh Lord, bless all the Minnies, and all the papas, and all the mamas, and all the Uncles Arthurs. Jesus, I've been vaccinated, and I guess it's going to work!”

INDEX TRACTS

No. 1.—*Truths for the Times*, or *Representative Papers from THE INDEX*, contains the "Bird's-eye view of the 'Modern Principles,'" gives a bird's-eye view of the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I agree to almost every word." PRICE—Ten Cents (*New Edition*).

No. 2.—*Fear of the Living God*, an eloquent and beautiful discourse by O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents a conception of him that is worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

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Also, *The Bible Argument Against Woman Suffrage*, a pungent pamphlet by A. J. GROVER, is for sale at this index office. PRICE—Single copies Ten Cents; Twelve copies One Dollar.

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[130-131]

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ENGLISH AND FRENCH FAMILY AND DAY SCHOOL.

MISS C. E. NOURSE will re-open her SCHOOL FOR YOUNG LADIES AND CHILDREN, Monday, Sept. 23. Her address during the summer will be No. 23 Deane St., Boston, and from Sept. 1 as above. [135-143.]

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The Index

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[FOR THE INDEX.]

On the Vision of Heaven.

BY PROFESSOR FRANCIS W. NEWMAN.

In the present state of philosophy and science, of belief and unbelief, it is not at all easy to learn what is the conception, the scene, the pictorial view concerning a future state of existence, which any particular Christian, whose professed creed we know, practically and really entertains; but we can hardly mistake, in a broad and historical view, the outlines of thought and imagination which have prevailed. As certain rude tribes have believed in a world where hunting ground is plentiful and full of game, and the hunter has no lack of dog or horse; as Moslems have pictured to themselves a Paradise peopled with black-eyed and beautiful nymphs; as the intelligent Greek (with less vivid and constant assurance indeed) believed their chief heroes and wise men to dwell in certain isles of the ocean, rid of human cares and quarrels, but free for martial sport and majestic dance, for converse with sages, or listening to music, song and science,—even so surely have Christians for near eighteen hundred years prevalently upheld certain definite conceptions of a future world, on which we can speak in some detail. It is not necessary to dwell on that detestable side of the question, the "Tartarus" which they derived from Greeks and Romans, if not rather from an Egyptian or Asiatic fountain, and certainly did not improve. The hell of Virgil was a mere purgatory, an infliction salutary and restorative; by which "Ingrained wickedness was washed out or burned out." Christians also admitted this idea, but coupled it with a far more horrible alternative, which numbers of Protestants, happily, are now resolutely disowning. But I pass to the Christian ideal of heaven. It is built primarily on the assumption that the worship in the church is a type of the celestial world. Dr. Watts' hymn puts into the mouth of a good child the correlative comparison of the church-worship to heaven:

"I have been there (to church), and still will go;
"Tis like a little heaven below."

God Almighty sits aloft, listening to his own praises from the mouth of his angels and saints, who (as the Apocalypse expresses it) have no rest day or night, but harp and sing forever. But besides the hymn to the thrice holy Lord God Almighty, a second object calls for praise,—the Lamb, who is in the midst of the throne of God. Here is an eminently new conception, and one characteristically Christian. Jesus, now glorified as the Lamb, is the ideal of pure, saintly, affectionate manhood, who, though no longer flesh,

yet retains human features and human voice, so that his redeemed can read his sentiments in the play of his countenance, as well as receive instruction from his words. He is believed to love every saint, and to have loved him before the foundation of the world, with a love that surpasses the human not in intensity only, but also in wisdom and purity; having accepted them from his Father as the reward of his labors, and having therewith undertaken the task of training them to perfect holiness.

This is the cardinal point of the high Christian thought. Sin is the saint's daily vexation, worse by far than suffering, while suffering, in whatever form, is most harassing as the occasion of sin. The great mass of men and women, in subordinate stations and having to sustain life by labor, are liable to frets from wrong or insult, ordinarily petty but sometimes severe, besides trials various in kind and countless in number from the calamities or misconduct of those either near and dear, or assuming to be near, when not dear. Each Christian subjected to the wear and tear of constant struggle, and trying to maintain gentleness and dignity, sweetness of spirit and serenity, thankfulness to God and love to man, is daily made conscious of a sad falling below his sincere efforts, and sighs out perpetually—"Oh for more grace!" Neither more prosperity nor more celebrity nor more ease nor more freedom (however highly such things may be valued) is the burden of his heart's cry to God, but more "grace." Such is the conventional phrase for more moral ability to bear the unreasonableness or cruelty of man and the casualties of life, as God and one's conscience would have us bear them. Hence the primary idea of heaven is a place and state of rest from sin and suffering; a place where we shall not be agonized by the sight of woes which we are unable to relieve, nor stung in conscience for possible selfishness when we turn away from them in despair; a place where no tyranny frets us into unamiable retaliation, no want goads us into unworthy compliance or cowardly silence, for a righteous rule is universal. The Sun of Righteousness has risen with healing in his wings. There our hungering and thirsting after righteousness shall be fully appeased; for the Lamb himself, the centre of God's grace and goodness, shall lead us to living fountains. Neither sin nor the occasion of sin shall remain, but holiness shall be perfected in all. No sin of others shall afflict us, no sin of our own shall separate us from communion with God; but Peace, the fruit of righteousness, shall make our union with the Almighty Source of Holiness constant, conscious and fertile in unutterable joy.

Let me for a moment contrast this Christian anticipation of heaven with the ideal future state which Cicero puts forward in the first book of his very elaborate Tusculan Disputations: and Cicero, on many very solid grounds, deserves high honor in the historical chain of European moralists. From his other writings we know that he was unable to maintain any fixed belief concerning future existence, and, as he puts his thoughts into the mouths of others, these cannot in any case be quoted as his convictions; yet it is evident that he is trying to elevate the conception, and put forth a worthy ideal. He professes inability to receive the gross opinion that the soul is the blood or the heart or any of the vitals, and he cannot understand what is meant by saying that it is the harmony of the physical actions, which seems to be only a metaphor: he believes it to have a substantive existence, but to be very subtle; at least as subtle as inflamed air. Hence, when released from the body by death, it rises aloft through the atmosphere until it reaches a stratum of its own density. There it rests, and feeds on the same ethereal food which supports the life of the stars; and delights itself perpetually with intellectual contemplation. (I have not Cicero's words within reach, and must quote from memory; but I think that he names three sciences as his ideal of contemplation.)

The action on the mind produced by any vision by no means wholly depends on the scene being believed to be real. The nature of the scene itself may greatly impress us for good or evil. How delicious, how much coveted, is the view from our windows of some beautiful distant landscape, some lake, some bay of the sea shut in by hills, some horizon on which the colors of sunset may be seen! How pleasant to see the

blue sky; how impressive, awe-striking and calming is a clear view of the stars by night! Whether there is any personal relation between us and these distant scenes, is quite a secondary question. The sight of a nook of lofty mountain,—say, of some craggy region embosomed by snow—is not the less delightful because we are never to inhabit it, nor because we should shudder to ascend to it. We are often aware that the beauty would be greatly impaired by nearness. The picture landscape on our walls does not the less soothe the spirit and perhaps exhilarate us, though we happen to know that it is a fancy composition of the artist, with no true original. So, too, when we see in the clouds magnificent structures, silver and purple domes, and mountainous forms, it is true that we should admire them still more if we supposed them to endure perpetually in their present aspect; yet their tendency to calm, cheer and steady the mind is not destroyed by our knowledge of their evanescence.

When we consider all these phenomena, it becomes clear that, in proportion as the imagination of any people dwells upon the vision of a future state, it will be affected for good or evil by the nature of the scene contemplated, and that, out of proportion to the fixed certainty of belief. Hence, if an ancient Greek imagined that the prowess of an Achilles, however selfish, proud, vindictive and cruel, entitled him to a place in the Islands of the Blessed—though the belief were poetical and unsteady—it might give baneful impulse (as it is said to have done) to the warlike ambition of an Alexander. If it be true that the Mohammedan, in proportion to the fervor of his faith, regards the company of black-eyed damsels to be the chief enjoyment of Paradise, and death in battle against infidels to be a sure title of admission to Paradise; then such a vision of the future must have a sensual and ferocious tendency.

Now the peculiarity of the Christian vision (of course, I mean, excluding hell) is, that it has no form nor comeliness to the worldly mind, the fierce or hard heart, the meanly ambitious, nor to any who are absorbed in self and contented in sin. Many a scoffer (long before my excellent friend, M. D. Conway, was born) has said of it:—"It is tiresome enough to sing long hymns at church; I should not at all like to be harping and trumpeting day and night on a cloud." No doubt the idea is puerile: church ordinances cannot be made the whole of a life without utter moral ruin, nor can they reasonably and wisely become the sole ideal of a future scene. But no Christian really makes them such. The scoffer does not go on to confess, yet it is none the less true, that he has no pleasure in anticipating a land of universal holiness, where every eye looks up with love and joy to the guiding countenance of a righteous Lord. It needs a heart essentially in love with holiness, whatever its sins from bursts of uncontrolled passion, to make the Christian heaven seem desirable; and even if, as Virgil says of Æneas, one "feed the heart on a vain picture," the nature of the picture is here such as to improve the heart which feeds on it. Those who have never been Christians in a spiritual sense, perhaps ill understand how it combines unselfishness with a sense of the communion of saints and union with God in Christ. A young Christian who, perhaps for the first time, receives the "Lord's Supper" in what he supposes to be a choice collection of saintly communicants from the hands of a peculiarly saintly minister, has an inexpressible delight by mere presence in so select an assembly. No one of them knows him; he does not desire to be known; he seeks no introductions; but he feels that everything around him is sacred. No profane heart mars his conscious sympathy with those whom he believes to be in close spiritual union with the Almighty and the thrice Holy. A thrilling sense of joy which may mount into transport suggests to him what will be the blessedness of that state where all hearts are in harmony with God, and thereby with one another. To impute as selfishness the desire that such a "kingdom of God" may "come,"—the desire to see its realization—is surely a very great mistake. The desire was plainly uttered, long before the Christian Era, in the Hebrew Psalms:—"Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy sal-

vation; that I may see the felicity of the chosen ones and rejoice in the gladness of thy heritage."

There is here no vulgar notion of thrones and crowns and sitting on an upper seat, which, scattered here and there in the New Testament, damages the doctrine, and does but gratify ambition; there is no exaltation of self; but, as a mother desires to see the happiness and honor of her son, most unselfishly, so does the spiritual Christian aspire to see the reign of righteousness and holiness triumphant. Faith in such a Paradise, *just in proportion as it can be sustained*, seems to me undeniably sanctifying and ennobling.

One of the compensating advantages which the rude in mind have over the cultivated and logical is that, where a belief has moral excellence combined with logical weakness, the rudely-minded can appropriate and retain the moral good, unaware of the intellectual difficulties. The intellectual man often earns clearness and definiteness of thought at the expense of warmth, and, if this is inevitable, the price must be paid. It is a first principle of genuine faith that falsehood and error are not so good as truth, however edifying they may seem. As beautiful *visions*, they may have an ennobling tendency; yet, if they be confidently accepted as *true*, while they are *not true*, the falsehood is sure to propagate evil. I am inclined to believe that many Christians who are still in their own consciousness true believers in this heaven, yet, as they grow older and more thoughtful, and seek to realize more definitely the glorious picture of that which is to be, by their very effort to possess their minds with it, dissipate it as a gorgeous mist. It occurs to them to ask:—"Will the Lamb, with whom we are to walk in the Paradise of God, be, like Jesus of Nazareth, of the size of a man? How, then, can the myriad millions of the redeemed be in local nearness to him? Or if he is to be, like the sun in the heavens, a vast, distant and brilliant object, what would his human features avail us? After all, is it not a materializing of Deity to ascribe to it the form of man? Is not faith, in its very essence, higher than sight,—the one being spiritual and characteristic of the holy, the other external and common to the spiritual and unspiritual? If we must maintain this now, is it not eternally true? Must we not then accept as *metaphor* only all about the Lamb on Mount Zion, equally as the jewelled city of New Jerusalem, as lofty as it is broad and wide,—the cubical city, of which the same Apocalypse talks?" By such doubts and queries the simple and hearty faith of youth is undermined in maturer age.

When we look at the subject in the free light of unbiased inquiry, it is obvious to add that such a being as man can have no room for holiness in a world which has no room for action. Intellect, affection, action, sympathy, make up that morality of which holiness is the tender glorification. While the heaven of Cicero was all intellect, the heaven of the American Indian all action, the heaven of historical Christianity is all devout sentiment. But no one of these separately can be the true heaven. A careless reader of this paper might suppose that the writer is recommending the Christian belief concerning heaven to be absolute truth; but on the contrary it seems to him that at the utmost it can only be a fragment of truth, inasmuch as it is one-sided,—to waive all other objections and questions hard to answer. Action must have an object; it implies unsatisfied desire, wants that are felt. It may reasonably be doubted whether a total absence of pain, an impossibility of suffering, is compatible—we need not urge, with a frame susceptible of pleasure from without, but—with care for others, and with sympathy. The idea that pain is totally excluded from heaven assumes that pain in itself, and in whatever degree, is an essential evil; which certainly casts censure upon the Creator of this world, and is in many ways refuted by moral considerations. When pain conduces to moral advancement, it must be accounted a good; and it does most visibly exercise and cement affection, and excite gratitude and love so eminently as to suggest that, if the higher moral attachments of one finite being to another are to exist in heaven, occasional *pain* and want and feebleness cannot be excluded. Nay, we may go further, and doubt most seriously whether, in a modified and milder sense, *sin* is not essential to the finite being. The writer of the book of Job says boldly—"God putteth no trust in his servants, and his angels he chargeth with folly." So John in the Apocalypse makes the heavenly host say to the most High—"Thou only art Holy." For to moral perfection, in its absolute sense, perfect knowledge and wisdom of judgment, and an all-powerful will, seem to be essentially prerequisite. Man's virtue, as known to us, is progressive; and to imagine that by death the human being can leap into absolute divine perfection, is certainly very unpalatable. Higher and higher progress is all that can be reasonably hoped for; and progress implies that the present state is imperfect. Only, imperfection needs not to be *degradation*, as in the case of a young man who falls below the virtue which may be reasonably expected of him; it may be comparable rather to the errors and weakness of

a good child, who is as wise and virtuous as his years will allow.

For these reasons I do not think that the most spiritual idea of heaven which is strictly Christian can justify itself to sober thought, nor can be long maintained in energy by thoughtful Christians: but those who wish to refute it must first do it justice.

[FOR THE INDEX.]

CAMP-MEETING NOTES.

BY SIDNEY H. MORSE.

On waking this morning, I heard a voice, seemingly in the distance, saying, "Jesus!" My half-conscious thought was that I must have already reached the camp-ground. I soon discovered that I was still in a snug little room in which were two beds, and that the man opposite was putting on his boots. It appeared that he was afflicted with rheumatic feet. Over night they had swollen, so that his boots were a tight fit.

"I have the most un-Christly luck whenever I come to camp-meeting," quoth he.

"Indeed! By all the promises held out, your luck should prove just the contrary," was my reply.

He shook his head and groaned; I was sorry for him. But had he *really* been so fortunate as to have had "un-Christly luck," one might have congratulated him, deeming it a spiritual emancipation. But, no, it was only an emphatic phrase of his to signify the height and depth of his misfortune. He was a "believer in the Christian plan." He held to the great "scheme," as was made manifest during the day. He hoped not to *die* unconverted. He was past forty, and there was danger in delay. But the trouble was he found it next to impossible to realize how great a sinner he was.

"One has to feel he's a lost sinner, as well as believe it, before he'll go forward," said he.

One said to him that perhaps his feelings were not disposed to belie the fact. "Do you honestly think that you are a great sinner?"

He had to confess that he had never done anything that he could say was *very* bad. "But then, of course I am a sinner: we all are sinners."

"Theologically speaking?"

"Yes, according to the Bible. If we are not sinners, where's the use of salvation? What becomes of religion?"

He must needs grasp both horns of the dilemma. A well-disposed and well-behaved man in the main, and yet a "miserable sinner," or Christ was of no effect.

A drive of thirty minutes takes one from Hyannis to the Yarmouth Camp. It is half past ten, and the meeting has just begun. The grounds have an enticing look, and the avenues are pleasant to loiter in. But it is time for the sermon and pleasure must be abandoned for profit.

"And may the Holy Spirit baptize our young brother!" are the words I catch as I take my seat in the circle.

The young man is of good appearance. He will speak of "the profitability of prayer." I listen a reasonable time, and then debate with myself if I shall escape into the quiet of the grove beyond. I decide to remain and hear the sermon through.

How it happened I could not tell, but I am sensible that his voice is dying away, and that, like Paul, I have done the very thing I determined not to do. I am out of sight and sound.

I follow my feet, and wind about whither they will go, and wonder if the young preacher has seen that letter by Professor Tyndall's friend.

Suddenly, as the path sweeps round some tents, I come back to the meeting directly in the rear of the stand. "He holds out marvellously," I think, and I listen.

"I know 'tis the fashion now-a-days for philosophy to give new and sometimes very beautiful definitions of prayer. For instance, we are told that prayer has only a spiritual significance, and that prayer is answered by our own efforts, the very act itself lifting us into the presence of Deity, who, like the sun, forever shineth and giveth His blessing to the children of men if they will thus place themselves in a receptive condition. But, friends, let us not be deceived. This is not the definition of prayer you find in the Bible. God there declares that 'whatsoever ye ask, it shall be granted unto you, if ye ask in faith.' And he will answer prayer for physical effects as well as spiritual. Who was it made the sun pause and stand still in the heavens? Who stopped the mouths of the lions? Who healed the sick, and broke open prison doors? No: I do not give up my prayer-answering God."

I have given his words as they lie in my memory, and have done him, I believe, no injustice.

I am impressed with the idea that this young man's notion of prayer is much nearer to Orthodoxy than that of the more cultivated writer in the columns of *The Spectator*. This man evidently believes that, if you pray for a sick man earnestly and in full faith, God will make him well again. When the Prince of Wales recovered, whatever the doctors attending him may have thought, who doubts but three fourths of the people of Great Britain attributed the result

to the large amount of praying done in the United Kingdom and elsewhere in his behalf? Why do the believers refuse Professor Tyndall's "prayer gauge?" Is it not because they all fear that the good God will act his own pleasure, as he always does, and "send his rain on the just and the unjust,"—that is, treat the praying-hospital and the non-praying hospital both alike?

It is time for the afternoon service. I have hopes that the preacher this time will not be a young man. He is not. He takes a fine thought for the basis of his discourse—"Man's relation to the universe." His opening is encouraging. His short, pithy sentences have a tinge of inspiration; he *says* things, instead of talking about them. What he says I shall not be able to report. 'Tis an exalted pean of the dignity of man.

What is it I hear? Is it the same voice?

"Avaunt, Darwin! Avaunt, Darwin! You may trace your ancestry from an ape, but I have God for my father, Jesus Christ for my brother, and angels for my companions."

Strange man! Has not Darwin got the same, if he wants them? Isn't God the monkey's father as well as yours?

What is it he says now?

"I stand upon the apex of sixty centuries!"

Indeed! Will you let Darwin examine that apex, please? If he does not find monkeys at the base—but you wouldn't believe it, if your eyes beheld them, for it is not recorded in Scripture!

The evening shades are falling.

"Thank you, sir!"

A man has put into my hands a pamphlet—"The Boston Pulpit." I will sit down and look it over.

"The Simplicity that is in Christ," is the title of the sermon, and the preacher writes in a thoughtful and forcible manner. He considers "the simplicity of the plan of salvation." "There are three links to the chain: God, Christ, man. Christ is the *middle link*, joining the other two."

If you had become hopelessly crippled in your business, so that you were just on the brink of failure, would you not consider it a very easy and simple solution of the difficulty, if some trustworthy and wealthy capitalist were to come into the firm with you, and meet the liabilities, and get you again on good footing? That is precisely what our Lord Jesus Christ did. Man was insolvent in his obligations to God. An eternal bankruptcy of being was impending over him. Christ paid the debt."

I remember my friend of the morning of the tight boots,—how he found it exceedingly difficult to realize that he was actually spiritually bankrupt. And I recall some of the passing thoughts I had at the time.

"He knows very well," thought I, "that he is a respectable man, fit for good society here. If he has courage and cheer sufficient for this world's need, why does he stand in fear of the next? Did he expect to continue evermore living here, he would never even think of 'salvation.' Why does he want a 'ticket to glory' when that glory is in the other world, any more than when it is found here in this world? Is he not *his own ticket* here? Can he gain admission into places of respect and honor here 'for Christ's sake,' if he is known to be, and openly confesses that he is, 'wholly unworthy?' Why is there such a difference in the two worlds? Is not a bundle of 'filthy rags' the same in heaven as on earth? Why may not 'filthy rags' be as much respected here as in heaven—for Christ's sake?"

"For Christ's sake!"

"I know not how it is with others, but for one I prefer travelling on my own hook through this world and through the next. If anywhere in this wide universe, as I journey on, there is a place where I am of myself unworthy to be admitted, swing the gates to! I may enter for Christ's sake? Nay, St. Peter; I go my way."

But this is pride, saith our preacher:—"There is no sentiment more manly and instinctive than that of self-dependence. . . . We admire and honor self-reliance in matters of human attainment, and instinctively revolt from the idea of being the mere workmanship of another. Now the great art of the Tempter is to get us to trust the really praiseworthy and noble qualities, as applied to earthly things, into religion, so that we shall insist on being the architect of our own salvation." And the preacher calls this the "heroic impossibility." And the only reason he gives is the Bible-supported declaration that "God has chosen to save men without their aid"—if they will only permit him to do so.

I am not satisfied. I think I shall have still to believe in the "Tempter." His message is that the "really praiseworthy and noble quality as applied to earthly things" applies with equal force to things which are heavenly. Saved here, saved there: in either case the only question is—*Is the timber sound?* How strange would sound the reply—"No; rotten wood be counted as good as sound in heaven, for Christ's sake!"

A praying-band from Troy, N. Y., has the platform for the evening. I have heard them elsewhere. I am not attracted by them. But

they will create much excitement and "lead many to Christ." I cannot forbear to say what I am sure others altogether friendly to this work must have noticed, that the leader of this band is as fine a specimen of pious-mush as one cares to see. He drools the most sickly sentiment. How any one can get "converted" under his ministrations, I cannot even imagine. But let me not speak uncharitably. He means well, I dare say. Certain others of the band have a more manly tone, and their "experience" is not without interest.

Among the stories told during the day, I recall one:—"I'm glad," said a little boy, "I've got a praying-mother." "Why, my little son?" "Because, when I go to heaven, God will know my name; for mother's told it to him a great many times."

It was very pretty in the boy, considering how he had been taught. But how sorry one felt for the childish man when he exclaimed:—"Ah, may God know all our names when we go to heaven!"

It is nine o'clock and after. Nearly time to depart.

Here comes a young man up the path between the benches. He stops not far off, and stands for some time. At length he addresses a youth of about his own age. Their conversation runs about as follows:—

"Do you love Jesus?"

"I suppose I do—some."

"Don't you know?"

"I suppose I do."

"Do you believe in religion?"

"I suppose so."

"Does your mother pray for you?"

"I suppose she does."

"Don't you know that, if you die as you are, you will be lost?"

"I suppose so; that is what you say!"

"Won't you come and be prayed for?"

"No!"

"I shall pray for you."

And the young soldier goes back to his place. He had done his duty as he conceived it. It was a real cross for him to speak. It was an heroic effort. One felt kindly towards him, and no doubt arises but that he will be saved for his own sake.

A speaker states that, at a certain camp-meeting, a vote was taken to see how old the different Christians were when they "gave their souls to God." It was found that much the larger number did so under the age of fourteen. The number decreased as the ages ran up. Very few were counted after forty.

And this reminds me that during the day I saw a man with coat sleeves up to his elbows, exhorting a circle of listeners. He cried:—"Will you come at once? You may not live a day, an hour, a minute. God knows. If you die this moment, you will go to hell and take up your portion there forever." Two little "miserable sinners"—ten-year-old boys—crept forward, the one brisily, the other trembling with fright and sobbing. I should say they were very good boys as they were, and, if God had a place reserved for such in hell, there is one place too many in the universe for his good name. Let him fill the hole up as high as heaven, and sow it with flowers.

THE CONTEST TO CONTROL THE SCHOOLS.

[From the New York Nation.]

The corrective for the danger here discussed is an enlightened public opinion, and this has already begun to be formed. The evil has been often pointed out, and is widely recognized; and we think we are not mistaken in saying that it is already less threatening than it was five years ago. The other danger specified is fundamental and vital, touching not the character of the schools, but their very existence. It finds its best expression, of course, in the doctrine of the Catholic Church, which makes the church the necessary foundation of every human institution; but it exists no less in every form of Protestantism which demands to be recognized in public education. The first and most consistent shape which it took was opposition to the very existence of a free-school system, but it was soon driven to more subtle and circuitous forms of antagonism. The free school is so firmly seated in the American mind as an essential part of American institutions, that to try to overthrow it is labor wasted. Catholic schools, Jewish schools, Swedenborgian schools, German schools—every school which represents a single religious faith, or a single element of our compound nationality—are but an ineffectual protest against the system, and do not touch its vitality any more than any other private schools. Foiled in the effort to overthrow the system, it next aimed, with equal ill success, to divide it; at present the struggle, a much more perilous one, is to control. The controversy over the use of the Bible in schools is but a contest for the control of the schools—between Protestantism, which possesses this control by tradition, and Catholicism, which demands it as of right. We cannot wonder that an attempt to

subvert a custom so revered, and of such historical prestige, should be earnestly resisted, and that the custom should be claimed as a fundamental and inherent part of the system. But it should be remembered that the nation is made up of those who are its citizens now, and that it is not at present—however it may have been in the past—a Protestant nation, except so far as a nation is represented by its majority. It should be remembered, too, that if the majority to-day and here has a right to insist upon the use of King James' Version, the majority next year, and in another place, will have an equal right to insist upon the Douai Version.

In view of the vital contest which has arisen upon this point, we see no hope for the maintenance of genuine public schools except in making them purely and avowedly secular. It may truly be said that the public school system serves as a moral bond for our entire community, just as the visible church did in the Middle Ages. That age was essentially theological, and found its expression in an ecclesiastical unity; our age has no common ground of religious opinion, and can only meet upon the undisputed truths of science. Secular education is, therefore, the only consistent object of our public schools: theological dogmas should be left to the church, the family, and Sunday-schools of the several denominations.

Neither need we fear that the schools will foster immorality if the formal devotional exercises of the opening hour are omitted. We have very little faith in any great good accomplished by these formal devotions, or by formal instructions in morality. It is urged that it is the well-instructed who recruit our most dangerous classes of criminals, and that this shows that we should have more religious and moral instruction in our schools. Are we to understand that the criminals in question have never been taught that there is a God, or that stealing is a crime, and that they do not know these truths as well as a professor of theology? It is not by set precepts or by elaborate lectures on morality that boys are trained to virtue, but by the daily exhibition of moral conduct, and the constant and insensible inculcation of the principles of morality in everyday relations. There is not a well-conducted recitation in any school in the land which does not teach at every step that virtue is its own reward, that honesty is the best policy, and that in the long run fraud does not pay. We beg for this view of a much-vexed and highly important question the careful attention of every friend of the system.

MORMON SUNDAY SCHOOLS.

[By Rev. H. C. Trumbull, in the Christian Union.]

The Mormon Sunday School system is as complete as every other agency for Mormon church-extension and indoctrination. Every ward in each city, and every settlement in the territory, is supposed to have its Sunday school, the superintendent of which is appointed by the president of the district, or the bishop of the ward. The Sunday school sessions are usually in the morning. In Salt Lake City they are at the same hour as the Tabernacle service. In Ogden, they precede it, and the schools, on closing, are marched in procession to the Tabernacle to have a part in the worship there. The Sunday school opening exercises consist of singing, prayer, and occasionally of Bible reading. The classes are taught in the Mormon catechism, the Book of Mormon, and the Bible. The closing exercises are singing, prayer, addresses, and sometimes a general catechizing of the school from the desk.

No pains are spared to fully instruct the children in the Mormon doctrines and belief. "Jacques' Catechism," in general use in the schools, presents all the blasphemous claims of "The Church of Jesus Christ of Latter Day Saints," as these people style themselves. Presenting something of Bible truth, it runs through the whole tissue of Mormon folly and falsehood. For example:—

"Q. Has God given many revelations to men?"

A. Yes, a great number.

Q. Where have we any account of his doing so?

A. In the Bible, the Book of Mormon, the Book of Doctrines and Covenants, and other publications of the Church of Jesus Christ of Latter Day Saints.

Q. Name one of these revelations recorded in the Old Testament.

A. The Lord revealed himself to Abraham, and talked with him as one man talks with another.—Gen. xviii: 1-5.

Q. Is there any account in the Book of Mormon of God revealing himself to man?

A. Yes. The Lord showed himself to the brother of Jared.—Book of Ether, i: 8.

Q. Is any account given, in any other publication of the Latter Day Saints, of God revealing himself to any person in our day?

A. Yes. The Lord revealed himself and his Son Jesus Christ to Joseph Smith.—History of Joseph Smith, Times and Seasons, Vol. III, page 748, etc.

Q. When and how was this dispensation commenced?

A. About the year 1820, whilst Joseph Smith, who then lived in Manchester, Ontario county,

New York, was praying to the Lord to teach him the true religion, a vision of the heavens opened unto him, two glorious persons descended towards him, and one, pointing to the other, said, "This is my beloved Son, hear him."

Q. Who were these two persons?

A. God the Father, and his Son Jesus Christ.

Q. Did Joseph Smith, before his death, bestow all the keys and powers of the Holy Priesthood upon the Twelve Apostles?

A. Yes; every key that was necessary to save and exalt mankind in the celestial kingdom of God.—Mill. Star, Vol. X, page 115.

Q. What is the First Presidency?

A. Three, chosen from those who hold the High Priesthood and Apostleship, to preside over and direct the affairs of the whole Church. This quorum consists of a President of the office of the High Priesthood, and two Counsellors. The duty of the President is to preside over the whole Church, and to be a Seer, a Revelator, a Translator, and a Prophet.—Doc. and Cov., Vol. III, page 11-42.

Q. Who are the First Presidency of the Church?

A. Brigham Young, President; George A. Smith, and Daniel H. Wells, Counsellors."

A small boy arose at a Sunday school concert and began quite glibly:—"A certain man went down from Jerusalem to Jericho and fell—and fell—his memory here began to fail him—and—and—fell by the roadside, and the thorns sprang up and choked him."

Dr. Prime, one of the editors of the New York Observer, predicts that within the life of some one now living there will be a union of the Evangelical churches in New York.—Union Advocate.

The threat of what is called hell is little or nothing to me, and the lure of what is called heaven is little or nothing to me.—Walt, Whitman.

"Come into the Varden, Maud," is the way in which musical mammae urge their daughters to try on their new calico dresses.—Chicago Post.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OGDON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending September 7th.—Mrs. Jno. J. Bagley, \$5.30; R. P. Hallowell, \$5.00; Parker Pillsbury, \$1.50; Jos. Singer, 50 cts.; Louis H. Prince, \$2; H. W. Nichol, \$2; Matt. H. Ellis, \$2; Mrs. J. G. Kinley, \$11.50; Joseph T. White, \$50.00; J. C. Allen, 50 cts.; H. W. Stanton, 50 cts.; E. H. Brown, 50 cts.; George Houghton, \$2; G. L. Hall, \$1; Rev. G. P. Whitfield, \$5; R. Blair, 50 cts.; Robert See, \$2; Dr. R. Hutchinson, \$1; Rutger B. Miller, \$2; Henry L. White, \$1; Alphons Dove, 50 cts.; Philip Swartztrauber, \$2; A. Fowler, 50 cts.; J. C. Wolf, 50 cts.; H. K. Sollick, 50 cts.; M. L. Wellish, 50 cts.; John Ordway, \$1; H. Birney, \$1; Bruno Lamoureux, 50 cts.; J. L. Roberts, \$1; W. H. Plank, \$1; Melvin F. Stephenson, \$1; M. Lawrence, 50 cts.; Jno. H. Anderson, 50 cts.; Levi Cooper, 50 cts.; F. E. Bacon, 50 cts.; Jno. Harrison, \$1; James Elder, Mts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Trans or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

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RECEIVED.

RELIGION VIEWED AS DEVOUT OBEEDIENCE TO THE LAWS OF THE UNIVERSE. By MARY MAGUIE—THE MYTHOS OF THE ABE. By J. W. LARK.—THE BENNETT JUDGMENT. By THOMAS LUMBER STANBRO.—THE NEW DOGMA. By GAZELLE BROWN.—TRUTH FOR THE TIMES. By FRANK ELLINGWOOD ABBOTT.—All published by THOMAS SCOTT, Esq., Mount Pleasant, Bangor, England.

"THE LIGHT AND THE TRUTH." A Guide for Confirmation of Israelitish Youth. By Dr. S. H. SONNENBERG, Rabbi of the Congregation "Shaare Emeth," St. Louis, Mo. NEW WEST OFFICE, 311 Market Street. 1871.

REPORT OF A VISIT TO THE STOUT AND POKES INDIANS ON THE MISSOURI RIVER, made by WILLIAM WELSH, July, 1872. Washington: GOVERNMENT PRINTING OFFICE. 1872.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. September, 1872. Boston: LEONARD C. BOWLES, 36 Bromfield St. \$3.00 a year.

THE OHIO MEDICAL AND SURGICAL REPORTER. July, 1872. Cleveland, Ohio: L. H. WYTER, 19 Monument Park. \$1.20 a year.

MESSENGER. Blatt für freies stilles Leben. Eigenthümer: Herausgeber und Redakteur, PAUL SCHULTZ. September, 1872. \$1.00 jährlich.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES PAID \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere, Seven Hundred and Fifty Shares.				\$75,000
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We, the undersigned, subscribers to the capital stock of the Index Association, agree to double our previous subscriptions to said stock on the same terms as before, taking respectively the additional number of shares set opposite to our names in the list below:

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It is our privilege this week to give to the readers of THE INDEX a singularly fine and beautiful piece of spiritual analysis kindly sent by Professor Newman. Its delicate discrimination between the true and the false, the beneficial and the injurious, the lofty and the low, in the Christian "Vision of Heaven," makes it a model of religious criticism. The value of it will be very poorly appreciated by him who does not pause to admire the sympathetic way in which the critic enters into the interior spirit of the belief he is examining, with a most scrupulous desire to do it absolute justice. This capacity of passing outside the circle of his own present convictions, and taking an inside view of ideas quite opposed to them, makes Professor Newman, at least within the range of his past spiritual experience, the Taine of religious literature.

We also invite attention to the highly interesting "Camp-Meeting Notes" of Mr. S. H. Morse, late editor of the Boston Radical, who kindly promises occasional contributions to our columns.

A western radical writes to us that a tract was recently given to one of his children, which he read aloud at the dinner table. One sentence of this delectable document read as follows:—

"Consider for a moment how fearfully great is your danger! You and God are not friends. The wrath of God abideth on you. Your ways are a continual offence to him. They provoke him every day to cut you off. A sword hanging over your head by a single hair is but a faint emblem of the danger of your soul."

At this point a little six-year-old girl broke out with—"What does he know about God? He thinks he's smart!" Socrates would have delighted in a pupil who so instinctively manifested his own antipathy to "the conceit of knowledge without the reality."

A gentleman writes to know if his communications would be acceptable if sent oftener. We can only say that we are always glad to receive interesting articles provided they are short; but so long as we are unable for want of room to publish all we receive, it would be hardly courteous to solicit more.

The Index.

SEPTEMBER 14, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 88, Toledo, Ohio."

THE GROWTH OF A SLANDER.

In THE INDEX for July 6th, we published the Constitution of the "First Free Religious Society of St. Louis," of which the following is the fourth article:—

"Any member of this Society shall not, as such, be held on any account responsible to the organization for either his belief, unbelief, or conduct; and it shall be the duty of the society to secure to each and every member, or person having the floor, a courteous, full and free presentation of his views upon any topic under consideration. But any member may be held to account for unparliamentary language or conduct had in its presence."

This article admits of some criticism from a purely literary point of view; but its substance is unexceptionable, if judged by the fundamental principles of Free Religion. The New York Liberal Christian (Unitarian) remarks as follows in its issue of August 3d:—

"THE INDEX publishes the constitution of a new Free Religious Society, and says in its editorial comments that 'these articles very faithfully embody the principles of the free religious movement.' We suppose this is true, especially in regard to the principal article, which declares that 'any member of this society shall not, as such, be held on any account responsible to the organization for either his belief, unbelief or conduct.'"

This certainly goes far enough to satisfy the most exacting of those who see in freedom from all bonds and obligations the sum of all possible good for man. This is the most distinct avowal we have seen (by anybody on this side of the water) of the purposes of the modern revolution, which has for its object the denial and renunciation of the responsibility of men to their fellows for their character and actions, and the destruction of all ties between human beings except those of supposed self-interest and the animal needs of the hour.

A nice state of things this. Our friends do not feel responsible to God, for this exceedingly free religion has not yet made up its mind whether there is a God. And now they are unwilling to be responsible to their own church for their conduct. What is there in an arrangement like this to which the word organization can be rightly applied?"

This genial, just, and tenderly sympathetic paragraph (of which the editor, Dr. Bellows, who is now in Europe, can hardly claim the credit) apparently suggested these further comments by the Morning Star, the organ of the Freewill Baptists published at Dover, N. H., in its issue of August 14th:—

"NE PLUS ULTRA LIBERALISM.—The Free Religionists keep moving. They call their steps progressive, and expect to go ahead still. They now cordially welcome to all the privileges of their Association openly avowed infidels even of the atheistic type. They tolerate everything but a positive Christian faith. With that they seem to have no patience. It is treated as though it were the unpardonable sin. The last reported step is that mentioned in a recent number of THE INDEX, which forbids a free religious society to call any of its members to account, or subject them to any discipline or reproof for anything held in belief or practised in life. It is a religion that takes no note of faith or conduct. That is certainly pretty 'free,' and one is a little puzzled to guess what further step is to be taken on that line. Possibly the movement will henceforth be in a circle."

The next paper to join the hue-and-cry seems to have been the Boston Journal, the following extract from which we find quoted in the Boston Investigator of August 28th:—

"A 'free religious' association in St. Louis has but one condition of membership—the rejection of the Bible and Christianity. Of its 'freedom' there should be, perhaps, no doubt; but there may be curiosity as to what its 'religion' consists in. There is a kindred association in Toledo which declares itself 'not responsible for the conduct of its members,' and so throws overboard morality as well as religion."

And now this latter paragraph, copied into the great New York dailies, is "going the rounds of the press," as doubtless many of our readers know. From our endorsement of the wise and

liberal declaration of the St. Louis Society that it will not, as such, undertake to sit in judgment on the opinions or actions of its members, see what an unlooked-for brood of basilisks and cockatrices is hatched under the incubating hen of prejudiced incapacity!

"THROWING MORALITY OVERBOARD."

Free Religion now stands indicted for all these frightful crimes:—

1. It demands "freedom from all bonds and obligations."
2. It "denies and renounces all responsibility of men to their fellows for their character and actions."
3. It "destroys all ties between human beings except those of supposed self-interest and the animal needs of the hour."
4. It "takes no note of faith or conduct."
5. It "throws overboard morality as well as religion."

Poor Free Religion!

We do not expect the authors of the above preternaturally sagacious and characteristically Christian criticisms to pay heed to any explanations of the offensive provision. Justice is a vulgar, plebeian, and pagan virtue, quite unworthy of cultivation by such saintly champions of the Gospel. What they intended was, not at all to tell the exact truth about Free Religion, but merely to make a point against it; not at all to enlighten people as to its actual character, but merely to inspire a wholesome horror of it. We therefore advise them not to take the trouble of reading this article, but rather to busy themselves with some new and still more ingenious device against the good name of their neighbors. What we have to say on the subject is designed only for the simple-minded folk who really want to know the truth about Free Religion, and who may possibly be startled to hear that it "throws morality overboard." From such as these we ask attention to a few plain statements.

1. Moral law is a part of universal natural law, binding on all intelligent beings in virtue of their intelligence. It can no more be repealed, evaded, or suspended than the law of gravitation, but is absolute and grounded in the very nature of things.

2. For obedience to this law, men are responsible to themselves so far as they are themselves alone concerned; responsible to society so far as the rights of others are concerned; and responsible to the whole universe of Being, so far as its peace, harmony and moral order are concerned.

3. Men are responsible to society in two ways, the civil law taking cognizance of all palpable crimes, and public opinion taking cognizance of all offences which civil law is powerless to reach.

4. No one is naturally responsible for his general conduct to any of the various organizations which he voluntarily joins for specific purposes. To such organizations he is only responsible for his conduct as a member of the same. He binds himself to help carry out their various special objects, and to obey their various adopted rules; but further than this he is not naturally under their jurisdiction.

5. An organization has a perfect right to require certain beliefs or certain virtues of character as qualifications of membership, and it has an equal right to require other qualifications to the exclusion of these. Its action may be wise or foolish, liberal or the reverse; but in neither case does its action at all affect the natural responsibility of men to themselves, to society, or to the fundamental law of the universe.

6. Free Religious organizations prefer to leave all questions of belief or conduct to the individual himself, being as he is under this threefold responsibility. They propose certain practical objects, and all who are interested in these objects are free to join. Whoever wishes to search for truth by the method of free thought, to enjoy the delights of sympathy and friendship in this ennobling pursuit, and to do his part in the great work of fostering a sincerer, loftier, and more upward-looking spirit in mankind at large, will be inevitably attracted to Free Religious Fellowship sooner or later; and this natural attraction is at once the bond of union and the protection against

intruders. No artificial safeguards are required in such associations, for they are based on the indestructible facts of human nature.

It is plain, therefore, to every one who wants to understand, that Free Religion recognizes all natural obligations as of inviolable sacredness, and is opposed only to the artificial obligations based on narrow and false ideas. Indeed, it is little else than the practical recognition of obligation,—obligation to obey the laws of Thought rather than the superstitions of Bibles and churches and creeds; obligation to obey the laws of natural morality more faithfully than is demanded by any gospel; obligation to carry out the ideal of a brotherhood which knows no limit of race, sex, or religion. Its aims are intellectual truthfulness, moral integrity, social purity and happiness and love, political equality and freedom, universal education into the necessary conditions of a civilization that shall be built on the eternal rock of Nature. If (as we believe) all this leads to belief in and worship of God, then no teachings are doing more for the conservation of this belief and worship than those of Free Religion; but if it leads to nobler convictions than belief in God, and to loftier sentiments than those of worship, surely there could be no harm in that! Free Religion trusts the truth with absolute serenity, and commits itself to the laws of Nature without a shadow of fear. What need has it, therefore, of the wretched little defences of creed and ecclesiastical discipline behind which the churches tremblingly crouch? Welcome to all who will come, foolish or wise, sinner or saint! The coming of the ignorant and the vicious into our associations cannot hurt us, and may benefit them: let them come! We aim only at the true, the right, the pure, the beautiful, the blessed; and thrice is he armed against the attack of evil influences who labors to overcome them with weapons such as these.

"Throws morality overboard!" Yes, we would throw it out of your little ship of Christianity as one that is merciful throws overboard the gasping and dying fish back into its native element—back into the broad and sunlit sea of universal Nature!

The *Golden Age* of August 31 makes this statement:—

"It was Gov. McClurg and not Gov. Brown who wanted to have the Constitution turned into a Creed. The Liberal candidate for the Vice-Presidency is not a sectarian and not a fool."

The Philadelphia *Christian Statesman*, which is the special organ of the Christian Amendment party, in its issue of June 15 publishes the following letter which it says was written by Hon. B. Gratz Brown to "the officers of the National Association" under date of November 19, 1864:—

"Let me say that I will gladly help on God's work in the purifying and exalting this nation, and inscribing His word as its supreme law, in any and all ways, and in any and all places. I believe, unless we become in very truth a Christian nation, all other nationality will be ephemeral and delusive. I believe, furthermore, that the world, and especially the Western world, is awakening from its age of unbelief or spiritual languor, and that we are coming upon periods of active faith, when men will again seize upon and live or die by religious conviction as in days of old. Let us then, by all means, help forward that expression which shall inscribe as the banner of the people, 'The Banner of the Lord.'"

"Yours truly,
"B. GRATZ BROWN."

It appears from one of the "Communications" in this week's INDEX that Gov. Brown no longer adheres to the principles of this letter, having subsequently changed his mind. But the comments of the *Golden Age* are rather severe, when read in the light of the above effusion. Perhaps to favor the Christian Amendment movement is indeed to be "a sectarian and a fool;" but it is evident that Mr. Brown's "folly" and "active faith" have both been put to sleep, and that he no longer proposes "to live or die by religious conviction." We should have liked him quite as well if he had stood fearlessly by his "Banner of the Lord."

Victor Hugo says that "the dog carries his smile in his tail." The inference is that the dog is the greatest wag in the animal kingdom.

F. R. A. REPORT.

The pamphlet Report of the Annual Meeting of the Free Religious Association for the present year is now ready for distribution.

It contains the report of the Executive Committee; Essays, by John W. Chadwick on "Liberty and the Church in America," by Chas. D. B. Mills on the question—"Does Religion represent a Permanent Sentiment of the Human Mind or is it a Perishable Superstition?" and by O. B. Frothingham on "The Religion of Humanity;" and addresses and remarks by Dr. Bartol, A. B. Alcott, Lucretia Mott, Celia Burleigh, Horace Seaver, Alexander Loomis, and others.

Price of the Pamphlet Thirty-five cents. For this sum it will be sent by mail, post-paid, on addressing the undersigned at New Bedford, Mass.

Members of the Association who have paid the annual fee, and those who will now make themselves members by the payment of One Dollar, will receive the Report without additional cost.

WM. J. POTTER,
Secretary.

CHARITY AS A BOND OF PEACE.

It must have been an impressive scene in London when, Archbishop Manning presiding, Dr. H. W. Bellows delivered an address on John Howard before the Prison Association; and the interest must have deepened when, as the papers report, the representative of Romanism in England thanked the representative of American Unitarianism for his "able and eloquent address." The archbishop, if a letter that has been going the rounds of the press be a sincere account of the state of his mind on the subject, is heartily interested in the cause of prison reform which all liberals have much at heart; and the clasping of hands by these two men of such opposite theological views and such hostile church connections looks at first like a symbol of coming union on grounds of humanity, the sinking of the feuds of ages in brotherly sympathy, the oblivion of intellectual hostilities in the embrace of brotherly love. There are those who hail the omen as a promise that a new epoch of peace is to succeed the old epochs of war, a pledge that the Christianity of the spirit is to expel the Christianity of creed and form, a visible sign of the second coming of Jesus. Is it wise to indulge the hope? Just now people profess to look for sudden conversions,—the conversion of the German Emperor to liberal principles, of the Democratic party to republican ideas; why not anticipate the conversion of an archbishop to charity, of a sectarian to humanity, of a "Christian" to the Sermon on the Mount?

On general principles, they who suspect the genuineness of the first class of transformations may be permitted to doubt the genuineness of the others. But there may be special reasons for distrusting the value of the recent sign. Without questioning needlessly the sincerity of Archbishop Manning's private convictions, it should not be forgotten that Romanism is more than anything else diplomatic. The Church of Rome meditates the conquest of England. Archbishop Manning is her chief officer there, by many persons regarded as a possible candidate for the Papal chair, in case it ever becomes more vacant than it is; he must therefore, like a skilful general, consult the prejudices and accommodate himself to the genius of the people he schemes among. This genius is practical. The earnestness of the English is bent on social reform. Such genuine religion as is in them shows itself in works of philanthropy. Its saints are humanitarians like Maurice. The Dissenters are interested in the problems of pauperism, intemperance, vice, crime, and the perishing and the dangerous classes. The broad church is the useful, sympathetic, beneficent church. Romanism cannot neglect these facts and hope to succeed,—and our knowledge of her artfulness prepares us for the spectacle of Catholic prelates presiding at

philanthropic meetings and controlling philanthropic associations.

The sincerity of the demonstration may be tested by the results achieved where Romanism has everything its own way—in Rome, for instance. There the Pope is chief magistrate, and all the subordinate officers regard him as the vicar of Christ; and there the condition of the prisoners is said to be a disgrace to civilization, worse than any state in Christendom can show.

But were it otherwise, were it precisely the opposite, the value of the London symbol, and of the prophecy suggested by it that charity is to be the bond of peace, would not be greatly enhanced. We have no faith in work as the solvent of theological discords. The efficacy of charitable work of whatever kind, to say nothing of its moral significance, depends on the spirit in which it is undertaken, and that depends on the ideas that possess the workers. Behind philanthropy is philosophy, animating, guiding, shaping. They who would work to purpose in company must agree in regard to the precise scope of the work to be done, the ultimate end to be reached, the *rationale* or system of means to be employed, the comparative merits of different appliances and rules. The man whose chief interest is in the saving of souls cannot work well with the man whose chief interest is in the saving of bodies; the man who aims at bringing people into his church cannot co-operate with the man who aims at improving their physical and social condition; the man who uses philanthropy as a means cannot labor cordially with the man who regards it as an end. They do not contemplate the same objects; of course they will not effect the same things. Head, heart, and hands must work together.

Hence we hope nothing from the attempts to obtain through charity a condition of religious peace. No combination is possible of elements that are so uncongenial. Before there can be union on the principles of humanity, the principles of humanity must be understood and respected; and in order that they may be understood and respected, the theological method must be abandoned and the sectarian policy wholly discarded. Social reforms have never been well managed by churchmen or sectaries of any name, even when no division of religious opinion has disturbed the harmony of purpose or action; they certainly will be badly managed when serious division exists. We are beginning to learn that social reforms are best left to the methods of social science, in which thus far the ecclesiastical and dogmatic mind is not proficient. O. B. F.

SCIENTIFIC THEOLOGY.

One of the objects of the Free Religious Association, as declared in its constitution, is "to encourage the scientific study of theology." The use of this phrase has been not a little misunderstood. At the origin of the Association the venerable Lucretia Mott thought that it savored of "Divinity Schools" and of that systematic and ecclesiastical preparation for the ministerial office in which she, as a member of the Society of Friends, did not believe. She did not urge her objection except so far as to say, when nominated as one of the Vice-Presidents, that owing to her views on that point she could not consistently accept the position. She has now evidently come to see that the phrase was not used in the sense in which her previous views led her to interpret it, since this year she allowed her name to go upon the list of officers, and finds, as she says, every year her faith and interest in the Association increasing.

Others felt that the phrase had too much reminiscence of the old metaphysical, mystical, and dogmatic systems of faith. They thought that they detected in it a bias towards unfruitful speculation, rather than an interest in the practical questions that concern human welfare, and were somewhat apprehensive lest the new organization would only promote another form of wrangling about matters which few can understand, but in which men have been apt to be arrogant in proportion to their ignorance. One of the most devoted members of the Association, a speaker at the last annual meeting, said to me

that he had this feeling when he first saw the constitution, and that it only passed away when he read the addresses and writings of those who were the prominent movers in the organization and understood from these what their aims must be; and he had little doubt that many other persons of antecedents similar to his—persons longing for a practical religion of humanity as opposed to the metaphysical, theological speculations of the past—still interpreted this phrase to the prejudice of the Association, just as he might have done if his first thought had not been corrected by further inquiry.

Those who inserted this phrase in the constitution did not, it is certain, anticipate this class of objections. They did expect the criticism of those religionists who do not believe that the scientific method can be applied to the study of religion, of those who think that reason and faith are antagonistic; but they felt so sure that they were not themselves meditating a revival of dogmatic theological speculation, or aiming at establishing any realm of faith beyond the recognition of reason, that it did not occur to them that their phraseology on this point might be misunderstood by some of those who are working for the same result with themselves, namely, the application of free intelligence to all problems of thought and life. Had this occurred to them, they might perhaps have chosen some other form of words for expressing their idea.

Still, even their phraseology seems likely in time to be vindicated. True, the phrase "scientific theology," or "scientific study of theology," is, strictly speaking, somewhat tautological. The word *theology* properly implies science. But when it is considered how opposed to all real science the ordinary assumptions and methods of all theological systems have been, it seems not only excusable but necessary to append the word *scientific* to indicate the reform that is needed in this department of human thought and study. And this, evidently, is what the originators of the constitution of the Free Religious Association meant in their use of the phrase in question. They meant to indicate that the principles and method of science should be applied to all problems of religion. They meant to indicate the kind of study of the history of religion that such scholars as Max Müller and Renan and Tylor are now making. They meant that reason must be free to observe and classify all facts, material and mental, pertaining to the religious development of all races of mankind, and must not be retained at the outset, as has been usually the case among theologians, in the partisan interest of some special religious system.

And if it be objected that belief in the supernatural has played such a prominent part in the theology of the past as to make the chief interest of the subject, and that as this belief passes away the study of theology sinks in importance, the reply is that the proper realm of theology is not limited by a strictly etymological definition of the word. Under this term, though in different ways, man has attempted to express his notion of his own relation to the primary and central cause, law, or vital power of the universe; and whatever may be the philosophy that is held concerning this relation, it comes properly within the limits of theological study. If in the past, relying upon imagination more than upon facts, this philosophy has resorted to the hypothesis of supernatural divinities, or of one almighty being in human form as the maker of the world in a definite period of time—an hypothesis which science does not sustain—it does not follow that there can be no philosophy of the relation between the finite consciousness of man and the Universal Life, and no form of theology which reason can accept. Religion as a prominent part of the history of mankind must at least always be of interest to the student of human nature, even if religion were now to cease. But just as natural science tells us that no force in the physical world is ever lost, but, if it seems to vanish, really reappears in some other form, so we may be reasonably sure that, even if all the existing systems of theology and religion were now to pass away, the elements of emotion and thought which produced them are not to be lost, but will be conserved in some other form; and it is not the specific beliefs and institutions of this or that religion, but these mental and moral elements from which they came, that make the substance of theological study.

In this sense theology certainly is not a vanishing but an advancing science; and every physical or mental science is a part of it. That Law, or Life, or Force, which underlies, penetrates, and unites the whole,—this is the central subject of theology; and the theologian of the future, therefore, must not only know the Hebrew and Christian Scriptures but the Bibles of all races, and understand not only ecclesiastical history and doctrines but be versed in natural science and the whole history of man.

W. J. P.

NOTES FROM THE FIELD.

And my last field was along the Lake Shore Railroad in Ohio, including Painesville, Chardon and Clyde. But politics have the floor. This is their hour and the power of darkness. The party leaders prey upon the *personal reputation* of each other with the rapacity of wolves. So little principle, so much of personality never before entered into a presidential canvass. The people, the non-officeholders and non-aspirants to office, it seems to me, never had so little at stake in a federal election. I positively cannot see what particular difference it can make to them which party wins in the fray. If one party tells the truth, President Grant is the meanest man republican institutions ever bore. The other party would have us believe that the weakness and wickedness of Horace Greeley begin where Grant's leave off, and stretch away whole continents beyond. Now, do the parties believe what they say themselves, or expect to be believed? But what is the effect of such husbandry on the character and conscience of the people—on the mind and heart of young men—or of any men not debased already? The depravity of Senator Sumner would seem to eclipse both presidential candidates.

What fearful compliment the party drill-sargeants pay to the intelligence of the people, by their pictorial, poetical, and pen and speech-making appeals! It is this feature of the election which most concerns me. It teaches me too, by its zeal and fervor, my only lesson. So far, then, I am interested.

For I also would be in earnest in my work. The Abolitionists were the most illustrious example of well-tempered zeal in a grand and holy enterprise, known to modern times. None ever were more terribly in earnest; none surely ever contended against greater odds. Now almost everybody wishes to be known as of, or among, the earliest Abolitionists. I do not know how many have told me they cast the first abolition vote ever thrown in their town—voting all alone, time after time. And I have even forgotten how many have boasted to me that they raised or commanded the first colored company or regiment that went to the field in the war of Rebellion.

And just as I labored in the anti-slavery movement in its days of darkness, long before it included armies, or contemplated a political party, even, among its instrumentalities, so had I in the service of the Congregational church; honestly assenting to, if not believing, its creed, covenant and catechisms. Both were to me downright earnest, religious work. Nothing could ever be more so.

In all these is my example for the present hour and its claims. My own in the church and pulpit, and subsequently as an Abolitionist; the first anti-slavery voters; the soldiers of the army of the Rebellion, both sides, indeed, and now, the political parties, the leaders and followers, all by their earnestness and fervor would rebuke me to shame, did I not feel a constant consciousness that in so far I endeavor to imitate such example.

And then, too, the untiring, undaunted zeal of the church and ministry at the present hour. Every old instrumentality is constantly at work—new measures and new machinery are super-added every year. Not more regular are the harvests of autumn from the field than are the revival reapings and gatherings into the garner of the church. And, like the natural harvests, some years richer than others; richer in some sections of the country than others. But the churches do observe the times and seasons, and harvest always according to their husbandry.

In such a presence as all this, may not the Free Religionists, the Index Association, the Spiritualists, and the Liberals and Progressives of every school invite themselves to a little self-inspection as to their own earnestness and devotion to the sublime movement they have in hand? Their mission, rightly considered, transcends all others in importance, that now are or ever have been.

Only to emancipate our four million slaves exhausted one whole generation of Garrisons and Phillipses, Theodore Parkers, John G. Whittiers, Lucretia Motte, and Abby Kelly Fosters, and many more, the noblest, bravest, and greatest men and women the world has ever produced. And then came the war and its baptism of blood and fire; a half million of men slain; the young and strong, the beautiful and heroic; an idolized President crowning the holocaust, bending mourning millions in grief unutterable over his bier! But the purchase, even at such price, was not too dear.

And yet all that was but prelude to the work now in hand. Our mission contemplates the redemption of mankind. Its importance and sublimity are not yet half revealed to ourselves. It is yet to have its conflicts, its heroes, its martyrs. The rich and the poor will yet lay themselves and their treasure on its altars. Its warfare will yet be the wonder of the world. Its history will be volumes of its own, read with surprise and delight in millennial ages. And it will be the pride and joy of many yet unborn to know that

even their remote progenitors bore humble part in the great accomplishment.

I wish we could any of us better grasp the grand idea. THE INDEX should have a capital of a million instead of a hundred thousand dollars. And there should be other similar establishments, east and west, with missionaries, both men and women, able, earnest, devoted, and well sustained, too, in every State. The Abolitionists early learned the way. The churches and pulpits, Catholic and Protestant, have long known it, and are setting us only too good an example at the present hour.

There are millions of souls to-day hungering and thirsting for the truths we tell. There are millions of dollars ready to be consecrated to the cause we plead, so soon as we can make our voices heard and our wants known, and can give reasonable assurance, as did the Abolitionists, that we are in dead earnest. It was Garrison who said:—"I will not equivocate; I will never retreat; I will not budge a single inch—AND I WILL BE HEARD!"

And Garrison *was* heard! From that time he was never without friends, sympathy, or support. His followers were never numerically a host, and many even of the best were poor and obscure. But by their unshaken faith, their untiring persistency and devotion, and the justice of their cause, they were invincible from the hour they unfurled their banners. History affords us no more illustrious example.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errors.
N. B.—Illegibly written articles stand a very poor chance of publication.

"A DISGRACE TO THIS TOWN—THE INFIDELS."

Protected by a government which is the peculiar exponent of freedom of thought and action, living under the benign influences of the constitution of the State of Illinois, which guarantees liberty of conscience to all its citizens, in the midst of an enlightened community, the Fairbury Journal of August 3d, 1872, contains the above line in its local columns.

Fairbury has a band of men and women who do not believe in the doctrines of the Christian religion, and who, in their love for what they believe to be the truth, so express themselves and stand fairly before the world. These people the editor of the *Journal* seeks to bring into "disgrace," not because they are ignorant, immoral, or disturbers of the peace, but because they are "infidels." He does not name particular individuals and condemn them on account of ill conduct; he condemns "the infidels."

Protestants do not yet, and cannot soon, forget the time when thousands of them were called on to lay down their lives a willing sacrifice on the altar of a religion which they counted infinitely dearer and more valuable to them than their offering, and for which they would bear disgrace and scorn and death. They point with pride to the fact that it was a band of persecuted Puritans who became pilgrims, and planted upon Plymouth Rock the principle of religious freedom which we proudly adopt to-day, and which has been carefully preserved in our constitution. And yet, opposed though it is to the foundation of free government, opposed to the spirit and genius of true Protestantism, opposed to all principles of reason and right, very many, in their zeal for what they suppose to be the interests of true religion, are ready to brand with disgrace all who differ from them. It is wrong, unwise, despicable. It is the result of a feeling which has done more than any other to retard the progress of truth in science, religion and government; and the best minds reject it as unworthy a moment's indulgence.

History repeats itself. Men must be reminded again and again of Jesus, and Stephen, and Galileo, and the Scottish Presbyterians, and hosts of others. Roger Williams did more than any other man in founding and fostering the colony of Rhode Island; and he was banished from Massachusetts on account of a religious belief which is now with multitudes the received truth. Thomas Paine wrote his "Common Sense" before the American Revolution, and struck the first blow for a republic. He wrote "The Rights of Man," a work which has done invaluable good in the cause of human liberty; and for these he was held a philanthropist. He wrote the "Age of Reason," and instantly his former services were forgotten and himself socially and religiously ostracised; but his "reason" lives to-day, firmly believed in by thousands of men and women who search for truth keenly and anxiously.

Men should learn that thought is free and that convictions are sacred; that, while they may condemn the actions of men, while they may refuse to adopt their doctrines, while they may even decri their opinions as dangerous, yet men must not judge men.

G. A.

BLOOMINGTON, Ill., Aug. 4, 1872.

CHRISTIANITY AND THE CAMPAIGN.

ELMWOOD, Ill., Aug. 19, 1872.

MR. F. E. ABBOT:

Dear Sir,—On the 27th of June last, I addressed a letter to each of the Presidential and Vice-Presidential candidates now before the people, to this effect:—

"The undersigned, believing that a concerted and powerful effort will soon be made to secure a Theological Amendment to the United States Constitution, desire respectfully to inquire whether such a movement would meet with your approval?"

This letter was signed by a few prominent citizens, without regard to party or sect. Mr. Greeley (through John Cochrane) replies that he is opposed to the incorporation of any theological amendments in the Constitution, though he refers all things, immediate or remote, to the power of God.

Mr. Gratz Brown is brief and emphatic in opposition to any amendment of the kind.

President Grant and Mr. Wilson do not reply. I would like to say a word on political matters, but, knowing your limited space, I forbear. The above, however, is a straw worth noting.

Yours truly,
E. R. BROWN.

[This aspect of the present political campaign comes strictly within the scope of THE INDEX, and we are glad to publish the above letter. If we thought that the Christian Amendment project really entered into the canvass, we should regard it as the paramount issue; but we do not. That battle must be fought out in the popular, not the presidential, mind. When its hour arrives, it will swallow up all other questions. The way to forestall the perils of religious retrogression and reviving bigotry is rather to spend our energies in the work of fostering the spirit of intellectual liberty among the people, than to busy ourselves with candidates for office. Free the people from superstition, and presidents will have no power to re-enslave them. Not from the White House or the Capitol, but from the great and powerful Christian Church, will emanate the attempt to establish Christianity as the national religion. Still, it is wise to be alert in all directions. As a matter of fact, neither Greeley and Brown nor Grant and Wilson are very likely to lend themselves to the Christianizers' plans at present, though we would not trust the defence of perfect liberty of thought to any one of the four. Far more do we rely on that in-born love of freedom which has become a fixed element of the American character, and which only needs to be enlightened and educated. Will our correspondent please send us for publication a copy of Gratz Brown's statement on this subject?—ED.]

WHAT IS IT TO BE A CHRISTIAN?

Mr. E. I. Crane thinks that perhaps Mr. Howard can relieve him from his embarrassment in regard to what it is to be, and how one is to become, a Christian. Most certainly. With very great pleasure will I render this service. I would like to have an opportunity to preach Christ to all the rest of the readers of THE INDEX. I will now straightway address myself to this pleasing task. Here is the doctrine:—

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

"Blessed are the merciful, for they shall obtain mercy."

"Blessed are the pure in heart, for they shall see God."

"What doth the Lord require of thee but to do justly, love mercy, and to walk humbly with thy God?"

"Pure religion and undefiled before God and the Father is this: to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world."

Does Mr. Crane take any exception to the doctrine? If this, thus far, be not the "whole counsel," still perhaps it will do for an introductory lesson. After Mr. Crane shall have faithfully practised and effectually mastered this, I shall then be pleased to give him another—possibly read him the thirteenth chapter of Corinthians; for it should be remembered that in religion, as in anything else, it is only those who do the will that have the promise of knowing the doctrine. To all others it is "dry"—"a root out of dry ground." To only such as those whose supreme purpose is to be pure, holy,—to such as are penetrated with a sense of their low moral plane, and of the need of help to rise to their ideal of moral attainment and achievement, does the gospel of Christ mean anything. To all others, I suppose, it is as uninviting as the circular about the turbine-wheel to Mr. Abbot or to myself. What Mr. Crane needs is not simply to have the eye of his reason, but the eye of his conscience, the eye of faith, opened. I think I detect in his communication a trifling spirit. God never honors that. He honors earnestness, out-and-out

honesty, and a manly faith. No one should approach or assume to discuss religious subjects with an air or in the spirit of levity. "No room for mirth or trifling here!" Man's relations to time, to eternity, and to God, are of a nature too solemn to be considered other than with the most solemn earnestness. In this regard, indeed, the correspondents of THE INDEX would do well to imitate the example of its worthy editor, and, indeed, for that matter, of its able and conscientious editorial fellow-laborers.

MILFORD, MASS.

R. H. HOWARD.

[Is this all? Mr. Crane wanted light on certain doctrines declared to be essential. Mr. Howard gives him no answer at all, and we are left as much in the dark as ever.—ED.]

A PULPIT HERO.

ZIONSVILLE, Ind., Aug. 19, 1872.

MR. ABBOT:

Dear Sir,—I am a reader of your sterling little sheet, and prize it very highly for the bold utterances of its writers in the cause of truth and humanity. I wish there were ten thousand such papers scattered from one end of the continent to the other; for if such were the case, we should see the religious bigot, instead of hugging the dogmas and superstitions of bygone centuries, standing out in the full light of the noonday sun, and by the help of its life-giving beams his soul would grow and expand until there would be no place for prescription, narrow-mindedness, and intolerance.

There are a few in this place who are readers of THE INDEX. Some of them are members of the Methodist Episcopal church, notwithstanding the minister, Rev. Mr. Colvin, carried a copy of THE INDEX into the pulpit with him, and, holding it up with the most scornful contempt, ridiculed it with the remark that it was a little bit of a paper at a cost of two dollars per year, while the church organs were four times as large at a less price. Had he asked me the reason of the difference in price, I should have told him that the full, plump grain of wheat was worth ten times what the chaff would bring in a market where bread was wanted. He proceeded to remark that there was no sense, no science, nor anything else about the paper, and no man of sense would read such a sheet. He then challenged the unbelievers to discuss the question of the truthfulness of the Holy Bible as the word of God. Yet with all his brag, when a certain man by the name of Davis (whose health is such that he cannot take part in a public discussion) happens to meet this champion in a store or elsewhere, he retreats on double-quick.

Yours,

A LOVER OF TRUTH.

WAKED UP.

BRONSON, Mich., Aug. 29, 1872.

F. E. ABBOT:

My Dear Sir,—A short time since Mrs. Dr. —, having occasion to use some wrapping paper, applied THE INDEX to that purpose, enveloping some article of clothing for a lady friend in a copy of it, also slipping in a copy of the "Impeachment of Christianity," at the inquiry of her friend as to whether the paper was interesting reading.

The package was taken to the lady's sister, who with her husband recently united with the Baptist church. On being opened, the appalling character of the heretical sheet was discovered. Whether the lady, in Catholic fashion, dropped it at the feet of her father confessor, is not known; but he soon learned of the terrible condition affairs were assuming, and made haste to warn his flock of the fact. On a recent Sunday he preached from one of the texts in the "Impeachment," stigmatizing THE INDEX as a "Spiritualist, free-love sheet, a disgrace to civilization and the city of Toledo, of which he had formerly entertained a favorable opinion." Mrs. Abbot came in for a goodly share of sympathy for the trials she is necessitated to endure as a result of living in the society of such a monster of infidelity and loose social ideas as you were pictured to be.

I did not hear the sermons, but from advices wrote the following account to the Coldwater Republican, which appeared under the head of "Bronson Items." I can get no copy of the paper to send you, and had supposed that Dr. — had written you concerning the matter:—

Rev. E. A. Gay, the Henry Ward Beecher of Bronson, preached a sensational sermon on a recent Sabbath, taking for the subjects of his discourse the Rev. Francis E. Abbot, the Free Religious minister of Toledo, Ohio, and the journal over which he editorially presides, THE INDEX. For the benefit of all interested, we would state that the periodical alluded to is not a "spiritualist, free-love" sheet; its editor neither wears horn nor boasts on the bodies and souls of his victims; nor are its supporters marplots, desperadoes, or villains. Although the same subject was continued on a succeeding Sunday, Revs. T. T. George and J. R. Bonney also taking part in the discussion with more moderation and ability, yet we do not apprehend that by this attack the erudite little Index has been doomed to oblivion, or its able, talented, and gentlemanly editor been annihilated.

I expected a reply, but not a word yet.

Yours, etc.,

J. F. RUGGLES.

THE SCIENCE OF LIFE.

Christianity is the science of death. It teaches us how to die, to prepare for a future state. Such a science is not necessary. We need to know how to live, not how to die; how to make the most of our earthly lot, to realize its mighty possibilities, whether there is a life to come or not. We must learn that to do right is infinitely sublime, whether we have a chance to do it for a longer or shorter time. Our great need is, not to know that we are immortal, but to know our present duties, to know how to make men happy here, strong in body, clear in vision, skilful in work, bold in duty. We want to make men good citizens and neighbors, earnest thinkers and wise doers, not simply saints who are prepared, perhaps, to die with *écclat*, but, alas! are not prepared to live in a noble fashion. Too much time has been spent in trying to get passports to heaven, and not enough to keep men from lying, cheating and debauchery. We have too many ecstasies, and not enough execution. Our vision is wide and vague, not keen and close. Let the eternities take care of themselves; we must study the signs of the times; we must look at the morning and evening skies over us, not peer into graves. Eschatology is a thing of the past, like astrology and alchemy. It has been proved that the philosopher's stone lies in the strong muscle and keen brain, and that the only "eternal life" we know lies in the faithful performance of every-day duties. We can do immortal things whether we are immortal or not; we can put some beautiful influence in motion that will never die, though we ourselves may perish tomorrow; we must learn to grasp the splendid possibilities of the present; we must see how wonderful life is, not in its length, but in its height and depth and breadth, in its largeness, not of space and time, but of power and beauty; we must stick to our earthly lot with our whole soul, and make the most of it in obedience to a wise science, before we can come into the full stature of men. We are not put here to prepare for a life to come, but to unfold the infinite capacities that lie round about us now, and to realize the immeasurable glory that every moment bears to the free, heroic mind.

NORTH PLATTE, NEB.

S. P. PUTNAM.

"A NEW RELIGION."

MR. ABBOT:

I enclose you an extract from Carlyle's "Past and Present," for which I trust you will be able to find space. In this age of "spiritual paralysis," it is refreshing to turn over the leaves of this true prophet, and have recalled to mind the grand fact, now so often ignored, that God does veritably rule, and that the soul of man is not a mere phantasm.

We also have our "New Religion;" a Religion-Made-Easy, with improved spiritual mechanism, whereby spiritual truth may be obtained "on reasonable terms." "A New Dispensation," we are told, is being ushered in by aerial "Congresses," and already boasts of its Eleven Millions. All things again are to become new. In lieu of God, we are to have a Principle; faith in Him is a delusion and sham, now wisely outgrown, and to be replaced by confidence in self. Life is no longer a warfare, but the flowery entrance to a grand Apotheosis of Self!

In view of these facts, the quotation annexed may be well made at the present time, and will bear pondering on.

DYER D. LUM.

MANCHESTER, N. H.

"Thou hast not a New Religion; nor art thou likely to get any. Thou hast already more 'religion' than thou makest use of. This day thou knowest ten commanded duties, aecst in thy mind ten things which should be done, for one that thou doest! Do one of them; this of itself will show thee ten others which can and shall be done. But my future fate? Yes, thy future fate, indeed! Thy future fate, while thou makest of the chief question, seems to me—extremely questionable! I do not think it can be good. Norée Odin, immemorial centuries ago, did not he, though a poor Heathen, in the dawn of Time, teach us that for the Dastard there was and could be no good fate; no harbor anywhere save down with Hela, in the pool of Night? Dastards, Esauos, are they that lost for F-essure, that tremble at pain. For this world and for the next Dastards are a class of creatures made to be 'arrested'; they are good for nothing else, can look for nothing else. A greater than Odin has been here. A greater than Odin has taught us—not a greater Dastardism, I hope! My brother, thou must pray for a soul; struggle as with life and death energy to get back thy soul! Know that 'religion' is no Morrison's Pill from without, but a re-awakening of thy own Self from within; and, above all, leave me alone of thy 'religions' and 'new religions' here and elsewhere! I am weary of this sick croaking for a Morrison's Pill religion; for any and for every such. I want none such; and discern all such to be impossible."

PREJUDICES.

A person disturbing the usual position of the eye may see what is termed "double;" i. e., behold two objects where in reality there is but one. He is fully aware of the illusion, but by no means can banish the optical illusion by any power of will.

So with prejudice. Many recognize the falseness of their views in numerous departments of life, but on no account can they correct the evident errors; for life-long custom eats out all sense of the true, and the judgment is weakened by too long a subservience to the false.

MUSICIAN.

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tianity. Mr. CHARLES DARWIN, author of "The Origin
of Species," says, in a letter to the Editor not originally in-
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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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Theology Considered as a Science.

ADDRESS BEFORE THE THEOLOGICAL ALUMNI, CAMBRIDGE, JUNE 25, 1872.

BY REV. E. H. HALL.

[From the Christian Register.]

FELLOW ALUMNI:—I am right, I suppose, in assuming that the one interest which we have to-day equally at heart is the advancement of our common calling. As Alumni of a School of Theology, we wish that theology should hold its own in the world of letters and of thought. Whatever tends to disable it we would remove from its path; whatever can help it we would call to its aid. You will understand me, then, and see at once the drift of the present discourse, when I say that theology, as it seems to me, cannot do the work which legitimately belongs to it, until it takes its place as a science among its sister sciences.

This is no revolutionary doctrine, as you know. It is not even a novel theory, nor do I put it forward as such. Theology has long called itself a science. The assertion lies in its very name. Every dictionary defines it by some such expression as these—"The science of God," "Science of the nature and attributes of God," "Science of religion." I am only urging, therefore, that theology shall really become what it has long claimed to be; that, calling itself a science, it shall take upon itself in very fact the full scientific character and equipment. I am only insisting that any half-way position in this regard is hurtful, as putting those who hold it at a serious disadvantage beside the departments of thought whose attitude is clearly defined and positively held. Theology, to stand on a footing of equality with others, must not only assume the prerogatives, it must take upon itself the character and responsibility, and must recognize the aim, which belong to all sciences alike.

Let me confess, however, at the outset, how sincerely I regret that this task falls to me. The further I have gone in my undertaking, the more I have become convinced that the theme, though of the utmost importance, yet belongs to one in complete command of the needed knowledge and in full possession of your confidence rather than to me. It is simply because I find the work for some unaccountable reason waiting to be done, as well as in the hope that my own attempt will encourage or provoke better men to give the subject a larger treatment, that I bring these thoughts before you.

The claim on which my discourse rests is, as I have said, already made. The very word "theology," the vast theological literature which has lain so thickly on scholars' shelves for many centuries, and which crowds our shelves to-day, the presence of this school, as whose pupils we here meet, all testify to the existence, under this name, of a distinct and important department of knowledge and a separate body of truth. That the materials already existing are sufficient to make theology at once a complete science, or that it

will ever take its place among the exact sciences, I by no means assume. The single point to be considered is: this body of truth exists, and presents facts and hypotheses sufficiently tangible to enlist many minds in its defence. The one question is, Shall its materials be organized, or shall they remain unorganized? Shall its ends be pursued systematically or unsystematically? Above all, shall its purpose be the discovery of truth, or the establishment of foregone conclusions?

WHAT IS SCIENCE?

For, after all the various explanations of science, and the many attempted classifications of its branches, the simplest definition of the word is still the best, or, at least, is all-sufficient. Science is systematized knowledge. It is knowledge conscious of its own aim, cognizant of the interior relations between its facts, obedient to whatever laws will facilitate the attainment of its truth. Whatever suspicion from any quarter may rest upon science, it is, after all, simply the knowledge, whether of earth, air or skies, of body, mind or spirit, arranged by those methods, followed by those paths, and tested by those proofs which long experience has found to be the swiftest and surest for reaching the goal of truth. Whether any given pursuit, then, shall be a science or not, means merely, will it, in handling its materials, avail itself of established methods, and govern itself by recognized rules, or will it remain chaotic and arbitrary? The real alternative, let it be clearly understood, as well in the case of theology as in that of medicine or of astronomy, is not between science and something better; it is between science on the one hand and empiricism on the other.

That theology has not yet assumed the character here indicated, and consequently that the cause which I am here pleading needs to be strongly urged, none, I think, will deny. That the materials of theology still lie unmethodized, its field of inquiry unexplored, its facts untested, its very principles undetermined, will be promptly though sadly confessed, I am sure, by any student who during the last twenty years has sought theological training at any of our schools. I do not say this in censure. You will not suspect me, in any of these remarks, of an attack open or covert upon existing institutions. The evil of which I speak, if it exists at all, lies behind all institutions, and must be felt by teachers and scholars alike. None the less, however, are those who have felt the evil, and whose best years of study have been hopelessly crippled by it, bound to testify to the fruitlessness of learning, of capacity, or of fidelity on the part of instructors, in the absence of a recognized system or aim.

HOSTILITY BETWEEN THEOLOGY AND THE OTHER SCIENCES.

I find additional testimony, if it be needed, to the point here urged, in the very attitude which theology notoriously holds towards the other sciences. The hearty feeling of fellowship certainly is not there. The natural instinct of brotherhood, its quick sympathy with success or failure, its gladness in companions' triumphs, or sorrow in their disappointments and trials, is not there. Instead, we see suspicion, alarm, defiance. Theology feels itself challenged and wronged. It must stand forever on the defensive. Without looking further for an explanation of this feeling, let me suggest that it springs simply from the uneasy consciousness of a false position. Theology is a science, yet it is not; claims all the privileges, but will submit to none of the necessities; considers itself as good as any of its companions, and wishes them to know it; feels a little above them, in fact, and is not quite willing to be seen in their company. Any suspicion on the part of theology, or hostility towards theology, if such there be, on the part of the other sciences, seems to me amply explained on this ground. Among the sciences, theology is not of them; engaged in the same pursuit, it yet disdains their toilsome methods and proudly ignores their accepted limitations; seeking truth, it yet claims to know all truth in advance; dealing with the greatest mysteries, it yet professes to find in them no mystery at all; investigating problems the most intricate and most momentous, it yet busies itself not in interrogating facts, but in fortifying assumed hypotheses.

It cannot be too clearly understood, that the privileges which science offers cannot be separa-

ted from the responsibilities which science imposes. Nor should we wish them to be. To shrink from the restrictions which others acknowledge, to substitute arrogance for humility, and claim for ourselves high exemption from the necessities to which others willingly submit, is surely an unenviable distinction in the fellowship of thought. Truth will ever love those best who serve her with least reserve of personal dignity or pride. We must be content to stand side by side with the rest; to bear the same burdens; to acknowledge the same conditions; to make the same offering of vanity and prejudice; to do the same plodding work. If our science is nobler than the rest, it must prove itself so, as alone it can, by the larger spirit of humility and the finer temper of self-sacrifice which it brings to its labors.

STATEMENT OF THE QUESTION.

The question then arises—What must theology do, in order to become, what it claims to be but is not, a science? Leaving it to some more purely academic occasion, and to the specialists to whom it more properly belongs, to fix the exact relations in which theology must stand to the other sciences, or the course of inquiry which it ought to cover, let me answer the above question by saying: Theology must follow the purpose and method of science in the spirit of science.

PURPOSE AND LIMITS OF SCIENCE.

First, it must follow the purpose of science. The purpose of science lies plainly enough in its name. Science is "knowledge"—"a knowing." The purpose of science, then, is to know; to know, of course, whatever and as much as can be known.

Men have been at much pains to define in advance the exact limits which science must observe in its researches. Thus far science may come, no farther. Through the material universe it may push its inquiries; from the spiritual universe it is, we are told, excluded. Man's temporal concerns are its legitimate objects; man's higher and eternal interests are forever beyond its scope. But all such distinctions are gratuitous, and therefore vain. Once for all, the human mind will certainly know (in other words, science will know) whatever it can know; and the only legitimate way to determine the exact domain of mind is to bid it range at will among all apparent truths, and learn for itself, by actual experiment, which are within and which without the reach of its faculties. This experiment is still in process, and must not be prejudged. Meantime it is enough to say that whatever shall prove to belong to the field of knowledge belongs to the field of science; whatever is no subject of science is certainly no subject of inquiry or knowledge. To return to our point, science, having for its field all human knowledge, has for its single purpose the attainment of knowledge; the discovery, in each direction, and for its own sake alone, of truth. The decisive moment, as I understand it, in every course of inquiry, the moment when from vague and purposeless guess-work the inquiry becomes a science, is the moment when, forgetting all ulterior bearings of the truth it is pursuing, and even its own preferences and beliefs, the mind learns simply to interrogate nature, and listen intelligently to nature's replies. So it has been certainly with all material pursuits; so it must also be with spiritual pursuits. The moment which is to convert these vague, objectless and resultless religious questionings of ours into a science, or the rudiments of a science, will be the moment when, casting aside all religious prepossessions, pride of opinion or choice of conclusions, we stand simply with inquiring mind in the presence of eternal facts.

THEOLOGY STILL EMPIRICAL.

Has that moment yet come? In the case of a few individual minds, no doubt. So far, however, as the theological world is concerned, I confess religion seems to me still in that purely empirical stage which in every other quarter has preceded the birth of actual science; that stage through which astronomy was passing when still called astrology, that stage through which chemistry was passing when still called alchemy. Religion is still using its facts to serve certain ulterior ends; is elaborating schemes of salvation or perdition to startle a sinful world; has its hands always full of theories to establish and doctrines to defend; has

its mind full of assumptions which no facts are to override.

Systems we have, therefore, in abundance, but no system; theologies, but as yet no theology; Christian theologies everywhere, but a Christian theology nowhere. Champions of existing formulae are to be found on every hand; but an organized body of inquirers, under no denominational name, seeking with the largest facilities and from the widest survey of the field of religion to gain all possible knowledge of spiritual things, has never yet, I think, been seen.

THE SCIENTIFIC METHOD.

In the second place, theology to become a science must adopt the scientific method. For science, having simply truth for its aim, has very naturally discovered the best method for reaching that aim; namely, the verification and analysis of facts and deduction from them of their logical results. How universally this method has been adopted in the several sciences, and what signal service its adoption has everywhere wrought, is too familiar a story to need repetition. Indeed, it seems hardly too much to say that, for the present, the progress of truth, in every direction, is almost exclusively a question of method. The one thing which ignorance has to fear, if not the only thing that truth has to ask, is the introduction into every department of knowledge of the process of induction.

I am quite aware of the ground on which this statement will be challenged. To many minds the facts of the soul and the facts of the outer universe seem so distinct that no common rule can apply to both. The method that is excellent for studying fossils and plants must necessarily fail, we are told, when brought to bear on moral or spiritual verities. With superb nonchalance, as we know very well, theological truth claims to be alone fine and subtle, while all other phenomena are coarse and palpable. The distinction is wholly superfluous. All truth is fine and subtle. Not even the fossil nor the plant tells its story at a glance. Truth hides herself everywhere under countless disguises, and only the nicest training of eye, hand, perception, understanding, enables us in any sphere to discriminate between form and substance, between unessential and essential, between appearance and reality. To see facts and understand what facts tell, let them tell geologic truth, or botanic truth, or historic truth, or spiritual truth, will ever remain the hardest task laid upon the reverent observer. And he alone is false to his position who disdains any instrument which the experience of the past has proved well fitted for so critical a work.

PHYSICAL AND SPIRITUAL SCIENCE.

That spiritual science in this way is borrowing its tools from physical science is certainly not to be denied. But why should she not, if the tools serve her, or why, borrowing, should she proudly refuse to acknowledge her indebtedness? If physical research, from the very character of its materials, was in position to discover first the method which belongs by nature to all research alike, what have we to do but gratefully to receive what thus offers itself and turn it to what we may consider higher account? No source is base from which truth emanates; no co-adjutor is to be scorned who teaches us to do our own work more skillfully or thoroughly. Let me add that he who works humbly and honestly in a lower sphere is nobler than he who works carelessly or arrogantly in the highest.

MATERIALS OF SPIRITUAL SCIENCE.

What are now these truths of religion so jealously guarded, to which we are forbidden to apply the treatment by which everywhere else man has learned to distinguish between falsehood and truth? Here are certain spiritual sentiments and convictions present in men's souls; here are historic writings containing the religious thoughts and beliefs of past ages and different nations; here are historic records of man's faith and worship in various periods of the world's life. To these we propose to apply the method current elsewhere which says, Collect and verify the facts from as wide a field of observation as possible; retain all that are facts, cast aside all that are not; analyze them and deduce from them their legitimate teachings, and accept this as our religious knowledge. Why shall we not?

Do you say, as above, these are a peculiar order of truths, of exceptional origin, to which no process of scientific verification can apply? Very well, I reply; then withdraw them at once from the field of verification and let them remain henceforth not positive truths but unverified hypotheses; sentiments, if you will, but not facts. Then, certainly, there is no scientific theology; no more is there any theology at all. This places us at once where so many of the leading thinkers of the day will be glad to find us. Theology disappears, and there remains, under the name of religion, only the spiritual emotions of individual souls.

RELIGIOUS TRUTHS MUST BE VERIFIED.

Do you say again, a theology there certainly is, but its truths are dicta not of reason but of faith? I reply: Is faith to accept everything? And if it discriminates among the objects placed before it, how can it do so successfully without the aid of scientific tests? If it does not discriminate, then all distinction between pure religion and im-

pure, noble ideas and base, true conceptions and false, ceases forever. I am aware of the common reasoning on this point, which seems to say, the more momentous the themes presented to the soul, and the readier the soul is to accept them, so much the less questioning is to be allowed, or proof to be demanded. Permit me to offer a simpler and, I think, a better logic. Because these matters are of infinite moment, therefore apply to them all possible tests before accepting them; because faith stands ready (as the past has proved) to receive anything and everything that comes to it as religious truth, therefore, unless faith is to become man's greatest curse, protect it by every possible safe-guard, lest it be tricked and deceived, lest it dwell among falsehoods, and put its trust forever in ignoble deities. If there is any field of inquiry where the mind needs to be led by habits of strictest observation and judgment through the dark mazes of ignorance and assumption, it is precisely the field of religion.

OPEN QUESTIONS.

But, once more, do you say that to demand this exact evidence for each truth is to run the risk of re-opening many fundamental questions long considered settled? Granted; and why not? Is it any advantage to imagine problems to be settled, if they are not, or impatiently to demand to-day a conclusion which cannot be reached till to-morrow? Science does not open these questions; she only finds them open, and says so. Every question is open which is not shut. No question can ever be re-opened which is once closed. Science does us the admirable service, wherever she enters, of guarding us against regarding as forever closed that which really stands open for further and more truthful solution.

To my mind, I confess, this patient waiting for the answer, even where highest interests seem at stake, this calm suspense of judgment in the face of the most critical conclusions, this sturdy refusal to form a final opinion till the appointed hour comes and the last link of evidence is supplied, is the noblest attitude which the scholar can assume. Let me commend to you an answer which Tyndall once gave, as he himself reports it, when pressed and refusing to enunciate his views of the origin and destiny of the universe as against those which he rejected. "But surely," was the impatient question put to him, "you must have a theory of the universe." "I have not even a theory of magnetism," was Tyndall's reply. It will be a happy day for religion when the theologian, too, like the disciple of physical science, shall learn to wait patiently, though it be for a life-time, for the conclusions which he seeks, and shall form his theories of spiritual things only so fast as the facts are disclosed to him.

SCIENCE UNPARTISAN.

Yes, I allow that science, if once admitted within our enclosure, might pronounce many questions open which we now consider closed, might go behind many premises which we now consider ultimate, might question many conclusions which we now consider it right, on whatever evidence, to hold unchallenged; and would certainly stand in absolute impartiality before opinions upon which partisanship is part of our faith. In religion, as elsewhere, science would have no theories in advance of proofs, no preference among all possible conclusions, no choice of one fact over another. That all religions are alike holy and have each its portion of the truth, is to science as sacred a fact, if fact it be, as that one alone is true and all others false. That the birth of a religion is as natural as the birth of a child, is to science as holy a truth, if truth it be, as that the course of nature is broken whenever a religion is born. That the world's highest teachers come within the range, actual or possible, of humanity itself, is to science as holy a fact, if seen to be a fact, as that those teachers have belonged to some other and higher ranks of being. That certain holy writings are not infallible, if fairly proved, is as acceptable a thought as that they are; that certain books were not written by their supposed authors is as welcome and important a conclusion as that they were; that certain doctrines are not taught in those books, or are taught in one and not in another, or are affirmed in some and denied in others, is as sacred a result of critical inquiry, the moment it appears, as that those doctrines are taught on every page of every book. All these points are simply historic facts, and science resolutely refuses to view them otherwise. Upon all these questions she simply asks for the historic evidence, being solely intent upon deciphering the reality. If the evidence points one way, well; if the other way, equally well. Behind these eternal verities, let no human prepossession thrust its unhallowed head. The one thing which science cannot do is to distinguish between truth and truth, and call one better and another worse, or to call anything holier than truth itself.

WHAT RELIGION OWES TO SCIENCE.

But why, after all, need we ask whether the method of science may be applied to religion? The experiment has already been made; for better or worse, the process is begun. What spiritual science has proudly refused to do for herself, unspiritual science has forced upon her unwilling

acceptance. The domain of theology has already been invaded from without; chiefly, as you know so well, from the side of philology. German critics having opened anew the treasures of classic literature, not seeing why the treasures of Jewish and Christian literature should remain closed, confidently applied to them the same key; and the new light which floods every page of our Scriptures to-day, enabling the humblest worshipper in each of your churches to read his Bible with fresh apprehension of its actual truth, is owing purely to this uninvited and unwelcome intrusion of science into the field of religion. And again, as I open this little book (Miller's "Science of Religion"), which comes to us to-day from England (though equally from a German source), I find this same philological research, pointing to the comparative study of languages as a legitimate preparation for the comparative study of religions, reminding us that "he who knows but one religion knows none," and showing us the path by which, if we will, we can trace back some of our choicest religious sentiments and beliefs, through faith after faith, to their remote birth-place and birth-hour in the human heart. And, once more, this new light upon the growth of spiritual truth, bringing religion, for the first time, into fellowship with religion, showing to each what it owes to the other, and establishing between them, in place of the old Pharisaic hatred and intolerance, the nobler sentiment of spiritual brotherhood, is the pure and unsought gift of science to religion.

The beginning then is made, in spite of ourselves. We have only to declare that the process shall continue, with our hearty co-operation, to the end. Indeed, and this is a point which I would warmly urge upon the theologian's attention, what other treatment of religious themes can be of the least permanent value, in these days, to the thinking world? Let men once learn, as they are fast learning, the value of the scientific method and its matchless efficacy for eliciting truth, and of what worth to them are any statements reached through looser processes, or resting upon a less stable foundation? What will men soon care, or ought they to care, for mere assertion and conjecture, when the broad facts of history are before them, waiting to be interrogated and to tell their own story? How long will it be, think you, if we ourselves delay to act, before the voices of those whom we are supposed to teach will loudly demand of us, if we would retain their confidence, to employ in theology, as elsewhere, that method which substitutes the eternal facts of the universe for the eternal guesses of the individual mind?

[To be Continued.]

[FOR THE INDEX.]

THE TEMPTATION OF JESUS.

In these days, when the number of those who can "bear the hard sayings" which have so long had mastership of the minds of men is growing daily less; when thoughtfulness among the people is becoming more general than ever before, and ecclesiastical imposition finds its field for practice sensibly narrowing,—there is much ingenuity displayed in laborious efforts to interpret the sacred myths, giving them a rational and consistent basis, a foundation of facts.

While the free practical Western mind revolts at the monstrosities of the oriental narrative, there is yet a generous disposition to believe that beneath the wrappings of superstition, there lies a previous kernel of fact, which could only thus have been preserved for our use and benefit. The work is fascinating and legitimate, although the result of such unfolding of the mummy-case is only to expose an unsightly handful of spice-preserved corruption.

There is no cause of complaint, unless the idea of sacredness still retains so firm a hold as to embarrass the investigation, and obstruct the reason in its thorough work.

The expositor who starts with the theory that the narrative, from its sacred character, cannot possibly be pure fiction, and is therefore necessitated to find in it enough of substantial fact to justify the dignity with which it is invested or acknowledge himself incompetent, will be very likely to be more ingenious than radical; and his work will bear evidence not so much of an honest search after what is, as an *ex parte* effort to what he has predetermined *shall be*.

That Jesus was an actual personage, with a real experience, there is no room for doubt; but many of the details of that experience come to us with such strong and unmistakable marks of an imaginative origin, that we may not receive them with unquestioning credence.

One legend tells us that he was led up of the Spirit into the wilderness to be tempted of the Devil. After forty days of seclusion and fasting came the struggle with the tempter, the particulars of which are given.

Statements intrinsically probable may properly be left unquestioned; and it is very likely that Jesus passed a preparatory period of hermit-life before entering actively upon his public work.

It had been the common practice for ages before his time, and it was not discontinued for centuries after, that all who would dedicate themselves to some special religious or prophetic work

should absent themselves from the haunts of men for a while, and with severe abstemiousness spend the time, sometimes amounting to many years, in religious contemplation, philosophical thought, and devotional exercises.

Such a cause would doubtless tend to foster a fanatical spirit of devotion and self-sacrifice, but is also almost invariably found to induce a morbid, visionary, and eccentric condition of mind, ill suited to the accomplishment of a symmetrical and comprehensive work.

With the advancement of science and the growth of a more accurate knowledge of the needs of the human soul, and practical efforts to supply them, this practice has fallen into disuse; but we will say that Jesus knowing no better way followed the fashion of his day, and sought to learn a lesson of devotion, of duty, of patience, of self-abnegation, in the solitary school of the wilderness.

It is said that after a lapse of forty days the Devil personally appeared to him, and, taking advantage of the weakness induced by long fasting, made certain tempting suggestions or propositions. When we consider the general prevalence at that time of a fearful belief in evil spirits, and that the Devil had power to assume a pleasing shape, in order the more readily to exert a mischievous influence over the minds and bodies of men, nothing is left us but to conclude that the author of the legend or the narrator of the facts, as the case may be, used language in all simplicity, in accordance with his own and the common belief, with no thought but that it would be taken strictly and the obvious meaning given to it, which was perfectly credible to the people of that time.

Let it be allowed, then, that the writer of this account meant to say, and believed, just what he did say, that the Devil, the chief of evil spirits, came personally to Jesus with certain flattering overtures; and let it be further conceded (as it must be in the light of to-day) that he was wrong, misled by the common delusion; and the questions then occur—Was there any thing in the experience of Jesus during his retirement which would naturally give rise to such a story? Was he beset with fierce temptations which were overcome after a severe struggle; and, if so, what was their character and source?

That Jesus was susceptible of temptation, no one who refuses to accept the doctrine of his deity would for a moment deny, even if it was not expressly so stated in the account of his life. There is no reason to believe that his temptations did not come, and were not met, in the same way as those of other men, and their character in like manner determined by his peculiar temperament and circumstances.

The first of the three temptations mentioned, abhor of its diabolism, would appear to be a struggle between a mistaken conviction of duty, a fancied obligation to fast, on the one hand, and a sense of physical suffering on the other—the cravings of hunger, the inevitable revolt of nature against abuse.

That such a conflict did not occur, we cannot say, inasmuch as it accords with probabilities; though the testimony which supports it is nearly worthless, the testifier having impeached himself by his admixture of the diabolic element.

"The Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down." The semi-rational explanation of this story is, that Jesus, conscious of possessing power over all things, was strongly beset to make some startling manifestation of it, to secure the recognition and homage of the populace; but, knowing that homage thus acquired would only be paid to his power and not to the perfection of his character, he successfully resisted the inclination to make use of an unworthy means to a questionable end.

Such an explanation is, if possible, more difficult of acceptance than the story as it stands. Granting for this occasion that Jesus possessed unlimited powers, yet power, as such, has neither virtue nor beauty, and therefore is unworthy of adoration and worship.

Exhibitions of extraordinary power appeal only to the lower and grosser elements of human nature, and never exert a purifying or exalting influence.

The idea that Jesus could have been strongly tempted to resort to any means so much resembling sensational clap-trap, in order to produce an impression and gain recognition, so ill accords with the simply beautiful character which we must allow to him, that it is quite impossible to accept it.

And here also is presented an embarrassing dilemma. If Jesus was thus tempted, and by heroic effort overcame, it would seem that the self-conquest was but temporary; for very soon after, according to the true or false narrative, we find him engaged in the performance of "wonderful works," with the avowed primary purpose of proving his claim to authority and leadership.

In this practice he was constant during his life, and, when called upon for his credentials, did not hesitate to appeal to the marvels which he had wrought.

The contradiction is manifest. The Devil must be accepted without dilution, or the whole subsequent narrative must be purged of the marvellous.

Indeed, that would seem necessary in any event, unless we would make the character of Jesus abound with inconsistency and imperfection, and place him in the class of the mythological demi-gods, a combination of divine power and human passions, ambitions, and mutability. Who would be willing that the true and beautiful things which we may easily believe that Jesus taught should be in the least weakened or obscured by association with the monstrous or grotesque?

A pure, simple life; unwavering sweetness of disposition; unremitting effort for the succor of men from the sad results of their own delusions, ignorance, and folly; a tender and subtle sympathy for all; a helping hand and a comforting word for the needy and the sorrowful without respect to caste or condition; a serene indifference to threats and persecutions which would seek to deter him from the daily proclamation of the truth as it was in himself; a grand, beneficent self-forgetfulness,—if this does not command respect, love, and veneration, then the superaddition of startling and inexplicable phenomena would be worse than useless, having no other effect than to strengthen and intensify the prevailing superstition.

"Again the Devil taketh him up into an exceeding high mountain," &c. Here the temptation is said to have been an inclination to make use of his extraordinary endowment and opportunity to gratify personal ambition. That he might have been subject to such a temptation is barely possible; but the admission is fatal to the doctrine of his divine perfectness, and equally so to the modified doctrine of human perfectness.

A craving for worldly distinction and honor is usually classed with the lower order of human aspirations, and is supposed to be indicative of a nature gross and unrefined.

It is true that temptation and resistance are the appointed discipline by which we acquire strength; but what need of this in the case of Jesus—such an acquirement of strength implying a previous condition of weakness, which very few are yet ready to acknowledge?

It is also proper to inquire how these incidents of such a private nature gained publicity? To say that they were boldly published or even privately whispered by Jesus, would be sadly to disfigure a character which is claimed to be spotless. How painful and revolting to refined, aesthetic natures are the brazen, shameless, and dolefully boastful exhibitions, so often witnessed in public prayer-meetings, and called narrations of "experience"—a public exposure of the Holy of Holies, tearing the veil from the inner sanctuary of the soul, with the best of motives perhaps, but with no other result than to gratify a vulgar curiosity, or a debased appetite for the sensational!

We love to think of Jesus as having an unusually delicate intuitive perception of spiritual properties; and it is difficult to conceive that he would have made a parade of the soul-conflicts which he may have sustained while in his retirement, or that he would not have shrunk from the disclosure of such sacred experience even to those with whom he was most intimate; if indeed the sacerdotal attempts to translate such experience into human language could ever succeed.

It seems, therefore, that, in considering this subject, we may do honor to the character of Jesus and justice to our own reason, and at the same time do no disrespect to the writer, by taking his story of the temptations as a narrative, not of facts, nor yet as deduced from a series of known occurrences, but rather as a statement of what in his view, influenced as he was by the prevailing habit of thought and belief, was likely to have taken place, in accordance with the floating tradition of the time. And we may consider any slight resemblance between the probable experience of Jesus and the story of his encounter with the Fiend as the result of accidental coincidence, or as growing out of the general likeness of all minds.

J. A. J. W.

SCOTCH SABBATHARIANISM.—The *Advance* gives the following as told by the late Dr. McLeod: "Oh," said he, "you cannot imagine the narrow Judaism of many of the Scotch on this subject. Some of my friends took a yatching excursion of several weeks, on our western coast, a few summers since. One Sunday morning they went ashore to attend church, and stopped on the way at the little inn to secure dinner, taking with them a ham. On applying to the landlord to broil some of it after service, he refused, because he could not conscientiously use the knife and saw, with which to cut the slices, on the Sabbath. But, at last, he compromised the matter thus: they should take his knife and saw and cut the slices, and he would broil them! Finally, he consented to hold the ham while one of the gentlemen cut it!"

A clergyman in a Massachusetts town forgot his notes one Sabbath morning, and, as it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but in the afternoon he would come better prepared.

Voices from the People.

"I do not know whether I owe you any money or not; but if I do not, it cannot be long before I shall, so I send you two dollars. I find it hard to get free thinkers about here to pay for a free-spoken journal, though they subscribe quite liberally toward the erection of Orthodox churches and the support of ministers! This leads me to speak of the free-thought element in our own neighboring city of Fond du Lac. They form quite a large body there, and have hired a Universalist clergyman to preach for them. Being there a week since, on Sunday, I attended his preaching. I have heard a great deal of Liberal Christianity, and, supposing Universalism to be of that nature, I was very much disappointed to hear this minister take the position, and attempt to defend it, that he was *determined* to preach nothing, to know nothing, and to care for nothing, but Jesus Christ and him crucified! He did not believe, he said, that the death of Christ—he called Jesus *Christ* all the time—saved us from the wrath of God, for God was love; but man was a lost being, and it was absolutely necessary that Christ should be crucified for our redemption! He appealed eloquently to our sense of gratitude on this occasion, and condemned, in strong language, sermons addressed to the head instead of the heart." A portion of his sermon was devoted to the 'Sabbath' as a religious institution. So far as establishing his position that he would 'know nothing but Jesus Christ and him crucified' was concerned, I think he succeeded, and I respected him for uttering his thoughts boldly, though it was quite illogical; but what staggered me was this,—I knew the greater portion of the congregation personally, and of all I knew *there was not one* who had a particle of faith in the efficacy of 'Christ's blood,' or who would not laugh at the dark-age doctrine of knowing nothing but Jesus Christ and him crucified! Notwithstanding this, they sat patiently and listen to such nonsense, and call it 'Liberal Christianity,' and talk about the absurdities of Orthodoxy! Now if your paper is read in Fond du Lac, which I have reason to doubt, I would ask that people if they cannot do more good by extending its circulation than by paying for the support of such 'Liberal Christianity.'"

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at ODEON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending September 14th.—David Branson, 25 cts.; W. B. Studley, 42; T. Carter, 31; J. Brockway, 50 cts.; Albion A. Perry, 32; Ernest Prausling, \$50.00; H. Stagg, \$10.00; J. W. Winkley, \$10.00; O. A. Garrettson, 25 cts.; Miles Ellis, 25 cts.; Allen W. Lewis, 32; C. Wendle, 10 cts.; John S. Woods, 10 cts.; A. A. Knight, \$10.00; Mrs. M. J. MacIntosh, 35 cts.; Joel S. Richards, 8 cts.; F. L. Comstock, 32; Albert S. Brown, 47; Nelson Threlkeld, 37; Eugene Vanover, 75 cts.; Wm. Wallace, 32; J. T. Brady, 31; A. Merrill, 32; Joshua Bell, 31; J. W. D. Palmer, 29; Lewis Kutz, 37; J. Whitaker, \$10.00; J. M. Meyer, 31; M. B. Jelliff, \$10.00; C. H. Watt, 50 cts.; Orville Watson, 25 cts.; J. B. C. B. Simmons, 50 cts.; C. Rapp, 15 cts.; Ann K. Hitts, \$55.00; David E. Crovin, 32; Martin Caney, 30 cts.; J. B. Bewditch, 30 cts.; D. H. Locke, \$300.00.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tract or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

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RECEIVED.

THE BROOKS OF BUDDENHORN. By G. J. WHITE MELVILLE. Author of "White Rose," "Cervier," "The Gladiator," etc. New York: D. APPLETON & Co., 349 & 351 Broadway, 1872.

THE VICAR'S DAUGHTER. An Autobiographical Story. By GEORGE MACDONALD. Being a Sequel to "Adonis of a Quiet Neighborhood," and "The Seaboard Parish." Boston: ROBERTS BROTHERS, 1872.

SIX OF ONE BY HALF A DOZEN OF THE OTHER. An Every Day Novel. By HANNAH BECHER STOWE. ADRIEN L. T. WHITNEY, LUCRETIA P. HALE, FREDERIC W. LORINE, FREDERIC B. PARKINS, EDWARD E. HALE. Boston: ROBERTS BROTHERS, 1872.

SAILING ON THE NILE. By LAURENT LAPORTE. Translated from the French by VIRGINIA VAUGHAN. Boston: ROBERTS BROTHERS, 1872.

END-TIDE. A Novel. By CHRISTIAN REID. Author of "Morton House," "Valerie Aylmer," etc. With Illustrations by ALFRED FREDERICKS. New York: D. APPLETON & Co., 1872.

THE PIONEERS; OR, THE SOURCE OF THE SUSQUEHANNA. By J. FENIMORE COOPER. Illustrated from Drawings by F. O. C. DAKLEY. New York: D. APPLETON & Co., 1872.

THE CHRISTIAN WORLD MAGAZINE AND FAMILY VISITOR. Edited by LEWIS JANE WOODBINE. June 1872. London: JAMES CLARKE & Co., 13, Fleet Street, E.C.

BLAETTER FÜR FREIE BÜCHERKUNST. Herausgegeben von FRIEDRICH SCHTENSEN-MART. San Francisco: September, 1872.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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ACKNOWLEDGED elsewhere, Seven Hundred and Fifty Shares.			\$75,000
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In an editorial on "Religion and Education" in a recent number of the *Christian Union*, Mr. Beecher says:—

"But the scientific method is gaining possession of the minds of men with a rapidity and certainty which nothing can arrest, and it is certain to exert its full force upon every interest and every occupation of man. Those things which cannot or will not conform to the scientific method have but a sorry prospect of permanence. The scientific method of viewing and handling human interests sets up another ideal of orthodoxy in the place of traditional accuracy, and that is—Truth. Those who already accept this ideal seek no psychological foundation in education save that which comes from the freest and strongest training of the native faculties of the soul for the zealous and all-sacrificing pursuit of what is true. In that pursuit they find the harmony of education seeking truth by science, theology seeking truth in revelation, and religion seeking truth in spiritual insight and experience."

If Mr. Beecher had only omitted the last sentence of this noble paragraph and stopped short with—"what is true," he would simply have dropped a handful of dust which he now discharges straight into the eyes of his readers. Alas! he could not stop with "what is true." He must needs add, as he so often adds to his best utterances, a meaningless compliment to the "revelation" he was bravely driving out of doors as intrusive; and so he winds up at last with what is false. There can be no possible harmony between "education seeking truth by science" and "theology seeking truth in revelation;" that is, if Mr. Beecher means by "revelation" what all his audience must necessarily understand him to mean. Science is at sword's-points with that "revelation." Why fling this sop to Cerberus?

Truth will not be shut up in "fixed opinions." It is as easy to bottle a breeze.

The Index.

SEPTEMBER 21, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. His columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

"THE COST OF AN IDEA."

The great increase of interest within the past few years in other religions than Christianity, and the discovery that all of them inculcate in the main the same great moral ideas,—purity, benevolence, unselfishness, forgiveness of injuries, and so forth,—have led many of the noblest spirits of our day to anticipate the final establishment of fraternal relations among all the world-religions, and the speedy disappearance of the jealousies and rivalries that have so long kept them apart. It is fondly believed that these great conflicting faiths of mankind will form a close alliance with each other in virtue of the discovery that their teachings are to so large an extent identical; that the differences will fade out of sight in the strong light of the resemblances; that each religion, as a permanent power in history, can discard the special limitations now characterizing it, and yet not endanger its own individuality or organic coherence; that the world will soon enter on a grand "era of good feeling" in which all these great faiths shall lie down like the lion and the lamb in the prophet's glowing vision, and cease forever the angry feuds that have filled the ages with uproar and soaked the earth with blood. The "sympathy of religions"—what a glorious phrase, suggestive of what a sublime confederation, in bonds of love, of the vast hosts that have been so long hurled against each other in a wild hurricane of hate! The thought is enough to "create a soul under the ribs of death," and fire with a new enthusiasm the heart that has grown sick with hope deferred while waiting for the coming of the brotherhood of man.

Far be it from us to sneer at an ideal so full of the divinest beauty. None could be more quick than we to respond with a deep "Amen!" to this magnificent invocation of the spirit of peace. In its substance, that prayer for the advent of universal fraternity is a prophecy that carries its own fulfillment in itself. The auroral waves of light that a few weeks ago rolled over the midnight sky from horizon to horizon, and flashed a weird illumination almost from pole to pole, were not a whit more splendid than this great surge of longing for the unity of man which all over the globe is so patent to every eye not steeped in slumber; and such a wide-spread longing is but the beginning of its own accomplishment. If we do not share that enthusiasm for the "sympathy of religions" which counts on a future alliance of love among them all, it is only because we see that love has its laws, and nourish a deeper enthusiasm for a universal "sympathy of souls." Systems cannot fraternize; men can. But men cannot fraternize while they cleave to hostile systems.

Whoever puts himself in imagination at the very heart of the great religions of the world, and renounces the folly of trying to stretch them till they fit the bed of his own preconception of what they ought to be, will discern that their entire organic life is centred in mutually exclusive claims. In proportion to the strength and depth of his religious convictions, the disciple of each great faith cherishes the secret belief that the "sympathy of religions" means nothing but the triumph of his own religion—the final absorption of all other religions into that one which he holds as the perfect, divine truth. The Mohammedan sees in vision the homage of all humanity paid to the one Prophet of Allah; the Jew, however liberal, reckons confidently on the ultimate oblation of all mankind to Moses, and the tardy recognition by the world that Judaism alone is the cosmopolitan religion of the race; the Christian, however liberal, dreams of the day when Jesus shall be the universally accepted Leader of mankind, and Christianity the universally victorious faith of the future. And so on. They could not

be sincere, and believe less. The tenacious clinging to the names Mohammedan, Jew, Christian, is but the outward sign of this deep, inward conviction—the visible badge of an invisible but omnipotent faith in the soul. Trimmers and time-servers aside, this is the great fact signified by the stubborn retention of these ancient names by those who wear them. Whoever has lost the faith signified by the name, and yet clings to it, is as a bough lopped from the tree—cut off from the vital sap, and green only for a day.

Now it is the inner and outer sacrifice of this special faith—the surrender of this secret conviction, and of the external symbol of the name—which is demanded of every one who discerns the real necessity that conditions the founding of the brotherhood of man. When the great congress of the race is summoned, it will be gathered together under no man's roof, but will be canopyed by the arch of heaven alone. Shall any one compel all mankind to crowd into his own narrow hut? Friend, you must come out of your shanty! You must give up your Mohammedanism, your Judaism, your Christianity; you must throw away your pride of nativity and tradition and discipleship; you must abandon this conceit of playing the host to all mankind! The innumerable multitudes of humanity can never grasp each other's hands while they stand, each man at his own doorway, shouting "come!" across the world. They must all meet on universal ground, in which no village magnate may claim proprietorship. The great religions with their exclusive pretensions never can "sympathize;" each arrogates to itself sole ownership of the earth, sea, and sky, and would reduce all the rest to interlopers or squatters or invaders; and each summons its followers to defend the proprietary rights thus threatened with indignity and contempt. What possibility of peace have we here? You can never abolish the war but by abolishing the cause of it—never make a treaty of peace while these exclusive claims are relentlessly urged as paramount to all other interests. Yet they are urged out of the very instinct of self-preservation. The religion that once consents to waive them vanishes out of history forever!

On this necessity we plant our feet. Narrow and illiberal as it sounds to many who cannot or will not comprehend, we have no option but to insist on the "cost of an idea"—to point out the inevitable sacrifice which must be made before the brotherhood of man, the universal sympathy of souls, can become a fact. The special fellowship of Christianity, the Christian name and connection, with all their tender and sacred associations, must be unflinchingly sacrificed by him who sees all the height and depth and breadth of Free Religion, and hesitates not to obey the necessities of its idea. This is a sacrifice imposed on no one by any Free Religious organization; but it is imposed by the genius of Free Religion itself on every one that consults no other oracle. It is futile to sigh for cosmopolitan relationships, for universal spiritual fellowship, and yet blink out of sight the necessary conditions of it, which may be unperceived, or ignored, or evaded, or denied, but can never be changed. Perverse, fanatical, warped, unspiritual, harsh—it matters less than nothing what epithet is affixed; but because it is our business in life to tell plainly the truth that is plainly seen, we must set over against the visionary "sympathy of religions" the greater possibility of the "sympathy of souls," and unswervingly point out the "cost of an idea." The idea is worth a millionfold more than its cost.

We reprint this week the first half of a noble address by Rev. E. H. Hall on "Theology Considered as a Science," to be followed next week by the remainder. It is a remarkable paper, full of fine and timely thought. That we are not alone in this estimate of its merits, will be seen by the references to it on another page by Mr. Potter, whose article arrived in season to convince us that we had made no mistake in selecting this address for the leading article of our present issue.

He who is resolved to have self-respect must be willing to pay for it the price of a genuine diamond. Most men put up with the Attleboro' article.

PRAYING AT A MARK.

The proposition made by Prof. Tyndall's friend, in the June *Contemporary Review*, to test the efficacy of prayer for the sick, by applying it especially to one ward of a hospital, is producing the effect probably intended. It will present the case in a vivid way to many minds, and will illustrate the weakness of much theological argument. Many of the answers it has called forth are so precisely like the arguments with which the more extreme Spiritualists defend themselves against scientific investigation, that these theologians really seem to bring down their Deity to the level of the Davenport brothers.

But, setting theology quite apart, there is something even in unprejudiced minds that rebels a little against this scientific test of prayer. Indeed, I can hardly fancy that a man like Prof. Tyndall, who knows his Emerson by heart, can regard this ingenious proposition as much more than an *argumentum ad hominem*—something adapted specially for theological opponents.

For, while I agree with him as to the inefficacy of prayer for the sick, I must utterly demur to this way of testing it. The weak point of the position appears to be this, that it brings merely physical tests, into the region of the emotions, as when Buckle tried to resolve suicides and broken hearts into a mere question of statistics,—“there is needed one more wretched man to make up the quota in Paris this year, as per table of averages; therefore let A B be that individual.” In the case of the proposed experiment of Prof. Tyndall, let us shift the ground a little, so as to get away from the vexed questions of theology, and try another case.

It is the frequent habit of mothers to love their children, and it is the belief of many that this love is morally useful to the child. Upstarts some Gradgrind of the affections, and says, “What right have you to that belief? Test it! Here is a mother with twins. Let her select one of those twins and love it especially, making no such effort in behalf of the other. At the end of twenty years, tabulate the result, and we shall know the precise statistical value of a mother's love!”

The obvious answer would be that you are carrying your meddlesome statistics into the realm of the emotions,—in other words, into a region of imponderable and incalculable influences! Love would cease to be love, if it could be turned on and turned off at will, like water from a hydrant. The woman who could keep back or intensify her love for the sake of an experiment would be a scientific monstrosity, and not a mother. Had she a gleam of true womanhood left, the very effort to exclude one child from her heart would only bring her heart back to him in a great reaction of affection, and she would end in loving him the best, after all. It would be as in the Judgment of Solomon, where it was the proposal to divide the child that revealed the mother.

If, then, the scientific method fails so utterly when we approach the domain of the emotions, it is hopeless to propose it in a matter which eminently includes the emotional element,—prayer for the sick. The real objection to it does not seem to me to be the supernatural, but the natural, objection. If any one prays for the sick, he is supposed to do it from human sympathy, and you cannot concentrate that emotion on a single ward of a hospital. The proposer of the plan seems himself to recognize this, when he says (p. 210) that “the unprayed-for ward would have attracted the prayers of believers as surely as the lofty tower attracts the electric fluid.” This conclusion made, his whole case seems to me surrendered; for the distinction between a ward unprayed-for and a ward intentionally left on half-rations of prayer is trivial and unscientific. Prayer for the recovery of the sick may be a superstition,—personally, I have always thought it was. But in any case it belongs to the realm of affection and emotion, and can no more be put on a basis of statistics than could a mother's love for her children.

And I suspect that Prof. Tyndall himself sees this as clearly as anybody, and that the whole proposal is only a daring scientific *jeu d'esprit*. It says to the clergy, “Hands off! You insist on bringing your methods of reasoning into our

house, where they do not belong. Let us see how you like it when we bring our methods into your domain, where they are, no doubt, quite as inappropriate.”

T. W. H.

SCIENTIFIC THEOLOGY AGAIN.

In last week's INDEX I had something to say on Scientific Theology. I have since read a most excellent discourse on “Theology considered as a Science,” delivered by Rev. E. H. Hall of Worcester, Mass., before the theological Alumni at Cambridge last June, and printed in the *Christian Register* of Aug. 24. It is a discourse full of matter, and deserves a wide reading. Had it come under my eye before writing the article of last week, I should have wanted to take some extracts from it, so nearly and finely does the address express my own view on the subject discussed. But it will do no harm to recur to the subject again.

Mr. Hall is especially strong in setting forth the superiority of natural science over theology, as it has been commonly pursued, in respect to the disinterested love of truth. Theologians are usually fettered by the dominating bias of some assumption under which all inquiry proceeds, and which must not itself be questioned. But the scientist is searching impartially for facts; and to him all questions are open which science itself has not closed. Let the scientific method be applied to religion, and, as Mr. Hall says, “In religion, as elsewhere, science would have no theories in advance of proofs, no preference among all possible conclusions, no choice of one fact over another.” And here is what he says on the scientific love of truth:—

“You, at least, who are familiar with theological controversy, will bear me out in declaring how rare it is, when religious doctrines are in question, whatever we may say of our love of truth, to find either combatant fighting for any thing higher than the triumph of his own conclusions. The truth which he loves is the image already formed in his own mind; and must be, for the most part, a truth which commends itself by its antiquity, its picturesqueness, or its grandeur. In science, the same word has another sense. It means the love of truth whether old or new; whether high or low; whether beautiful or ugly. It means the love of truth which others hate; it means close companionship with truth from which others shrink with loathing; it means worship of truth which to other eyes is hideous or vile. To science all truth is beautiful: the common becomes fine; the mean becomes heroic.

“So long, then, as theology knows so little of this spirit; so long as theology remains almost entirely in the hands of those who have doctrines to maintain and positions to defend; so long as it considers certain conclusions better and others worse, one result of critical inquiry praiseworthy and another blameworthy, one direction of thought perilous and another safe; so long as theology is at pains to distinguish among its followers between the ‘sound’ and the ‘unsound,’ and has smiles and caresses for those whose honest logic points them here, frowns and anathemas for those whose honest logic points them there,—so long theology needs to learn from its sister sciences the simple love of truth.”

These are words as true as they are vigorous and eloquent. Had Mr. Hall been speaking in behalf of the Free Religious Association, he could, as I conceive, hardly have expressed the position of that Association with reference to the study of theology more accurately than he has in this passage, and others, of his address. As I tried to indicate last week, it is one of the special objects of that Association to discover the way of reconciliation between religion and science; and this discourse of Mr. Hall is one of the noteworthy contributions of the time to this end.

In this connection a thought occurs which has been in my mind to utter with reference to some criticisms made on the Free Religious Association, by Rev. F. T. Washburn, in a recent issue of the *Monthly Religious Magazine*. The article is kind and hospitable in tone, and the only point in it that seems to call for reply is the comparison made between Unitarians and the believers in Free Religion. Mr. Washburn claims that the method in both cases is the same,—that Unitarians hold to mental freedom in regard to religious truth as much as do those who have organized the Free Religious Association; but they differ, he thinks, in respect to results. The Free Religious Association, he says, asserts the prin-

ple of freedom as its method, makes that central, and, when results are asked for, has nothing to say, or can only say, “we have hardly got to that question yet;” while “Unitarians say, first, our method is freedom; and, second, the truth we arrive at by that method is Christianity, as we are able to understand it and interpret it. The Gospel of Jesus Christ is to our mind the most precious truth granted to humanity.”

Now, waiving the point whether those who are classed as believers in Free Religion do not arrive at any “results” in their own thought, and do not as individuals announce those “results,” though as an Association they make no statement of them to impose on others, I should like to inquire of Mr. Washburn where there is any theological school, at least in this country, whether Unitarian or of any other sect, in which the students begin their study with perfectly free minds, with no predisposing bias in favor of Christianity, and are encouraged to keep to that method; and how generally it is the custom among Unitarians to have arrived at the belief concerning Christianity which he announces with no predetermination, educational or otherwise, at the outset in its favor? Would a professor be likely to be appointed even at Harvard Divinity school, whatever his competence for the post in respect to character and scholarship, if his free inquiry had led him to an opposite result concerning the nature of Christianity? If not, can it be claimed that pure freedom of thought is yet accepted generally by Unitarians as the necessary method of theological study? In a country where Christianity is the generally recognized religion, and people are born into it as they are born into democracy, it is one of the most difficult things in the world to get into the attitude of mental freedom with regard to its character and claims. Yet this must be done before theological study can be made truly scientific. Well does Mr. Hall say, “our religion must cease to be provincial, and become, like science, cosmopolitan. Provincialism in religion is like provincialism in social life—has the same effect on mind and manners and heart. It makes us suspicious and ill-bred, braggart and intolerant; convinced of our own spiritual pre-eminence because other spiritual spheres are foreign to us.”

W. J. P.

THE ARCHBISHOP OF CANTERBURY AND THE HEATHEN IN LONDON.

LONDON, Aug. 24, 1872.

The Archbishop of Canterbury was always thought by many of the clergy to be too frank and simple-hearted a man to be made the Primate of England. I remember a curious instance of his Scotch simplicity which happened some years ago. It was at a meeting at Zion College, where the National Church was being discussed. This old gentleman—then Dr. Tait, Bishop of London—remarked that the example of America should warn them of what the result of separating Church and State must be. In America the respectable and intelligent classes had pretty generally become Unitarians, and, if the Church of England should be disestablished, a similar result might be expected here. This admission, which was made in the presence of Martineau and other Unitarians, was regarded at the time as very imprudent, signifying as it did what most people know but few confess, that the natural tendency of intelligence to liberalism is so strong that nothing but the high bribes which the position and wealth of the English Church enable it to offer prevent the cultivated classes generally from an avowal of heretical opinions. The Bishop was pretty severely rapped on the knuckles thereanent, and it was hoped that, when he was made Archbishop of Canterbury, his rashness would be completely subdued by the traditions of that high position; which are that its occupant shall hold no individual opinions on any subject whatever.

He has not, however, been fully tamed. Not long ago he asserted in public that no clergyman ever recited the Athanasian creed without a mental reservation, a thing which he afterwards endeavored most unsuccessfully to explain away. But now he has indulged in a train of thought which has fairly agitated the public mind; whereas every one knows that it is not the business of

an Archbishop to agitate the public mind, but to make himself, as it were, a perpetual opiate for the same.

It was at Carlisle, — in sight of the old castle wall on which, as the song says, "the sun shines fair," and in which, as history relates, George Fox was confined in a dungeon with hands and feet pinioned to the wall, — that the Archbishop was on Monday last addressing the Society for the Propagation of the Gospel. In referring to the necessity for increased exertions at the present time in the cause of missions, the Archbishop remarked that the whole world had been brought wonderfully near to them. In old times the heathen had to be sought in distant lands; but now, if any one went to the Queen's or the Lord Mayor's levees in London, or walked the street, he saw the cavalcade of Burmese ambassadors — all heathen. In the Temple were some sixty Hindus studying law — all heathen. In the East End were heathen merchants, and the Chinaman's shop with its opium-smokers, described by Mr. Dickens, and another centre for Japanese — all heathen "of the worst class." No man need go now to the extremities of the earth to find the heathen; they are at our doors, and, unless we take some steps to convert them, they will soon be converting us. "I am almost afraid to say it," added the Primate, "but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which our young men feed in our great seminaries of learning, and that learned men, from rubbing shoulders with those who altogether disbelieve in Christianity, have more toleration for that denial than they had in olden times, and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo in the literature and philosophy of this Christian country. We are told as a shocking thing that in Cape Colony the Mohammedans are making converts from Christianity; it would be far worse if the heathen of London were to make converts among ourselves."

This quaint and novel idea was followed by cheers in Carlisle County Hall; but it has awakened other ideas in far-off places throughout the country. It begins to be perceived that the Archbishop has no great faith in English Christianity, if brought into fair competition with either the emancipated system of America or the philosophy of Asia. Its self-preserving power is not sufficient to realize the transformation of the Church militant into the Church triumphant, unless it be reinforced by human power and ingenuity. Nervous apprehension may be warranted by the facts, but it is curious in our Anglican Pope, whose assumed faith is that the gates of Hell shall not prevail against his Church!

Since this remarkable expression of anxiety has been given to the world, I have watched with some interest for some response from the numerous heathen in this country who furnished the Archbishop with his theme. It is a confirmation of the first part of his lordship's statement that these Burmese and Hindus are not only able to write as good English as himself, but to defend themselves by weapons of logic which English education has placed in their hands. And these have been effectually used on his Grace in the present instance. Stung by the Archbishop's phrase, "heathenism of the worst class," these London students have asked and have received the privilege of stating their side of the question through the *Times*. Mr. Ardesheer B. Kapadia writes that people in England "are paid for declaring opinions and propagating beliefs they themselves do not believe in." He adds: "Such of the English statesmen and officials who watch the transition the Indian mind is passing through, and the rapid strides, intellectual and moral, which are the products of a liberal education, will bear me out in saying that the religious belief (if by religious belief is meant a system which inculcates doctrines of a future life, clarity, etc.) of the so-called heathens is as enlightened as that professed (but not implicitly followed) by the class whose views are echoed by the Archbishop. These heathens have toleration for their fundamental creed. That no religion can be considered enlightened which is not tolerant, is a truth taught by history. We infer from certain expressions which escaped his Grace that toleration has no recognized place in the Christian religion!"

But a sharper hit is made by Mr. S. B. Thakur, a gentleman who, from having enjoyed a high reputation, young as he is, as a Pandit in India, has become well known as a scholar in London literary circles. Mr. Thakur writes that it is a matter of some merriment to "educated heathens," sojourning in England, to witness the warfare of Christian sects against each other. "Each sect is never tired of pronouncing the mild curse of damnation upon the rest." With reference to the gratuitous attack of the Archbishop upon them, he says: "The cool self-sufficiency with which he begins it, his self-satisfying notion of the identity of Christianity and civilization, his contempt, very profound and very clearly expressed, for the heathen system of religion, his strong condemnation of toleration . . . all these are very remarkable." The writer then with great sweetness mentions that Indian gentlemen are thus denounced simply because they adopt the philo-

sophical views of the most eminent Englishmen, such as Professors Tyndall and Huxley, Dr. Darwin, Herbert Spencer, and John Stuart Mill.

This thrust is terrible. It is perfectly true that among all the Oriental people in this country there is not one who adheres to or keeps up any of the superstitious practices of their country. They stand related to the popular religion of their country just as the learned men they claim as leaders in England do to the Established religion of England. There is no difference whatever between them and those eminent Englishmen. None of them is more pagan than Francis Galton, for instance, whose paper in the *Fortnightly Review* showing the absurdity of prayer did not prevent his being chosen President of the Geographical Section at the late meeting of the British Association in Brighton. At that meeting I heard Mr. Kaimes, F. S. A., &c., in the presence of a very large audience, denounce the whole missionary system, and declare that the Christian missionary rarely possessed so good a religion as the people he went to convert; and Mr. Kaimes, instead of being replied to and hissed, was vehemently applauded by the assembly. This may indeed be quoted by the Archbishop in proof that the conversion of the English by the heathen is, as he says, going on rapidly; but the Burmese ambassadors, who were present, and who had that very morning read what the Primate said of them, must have reflected that in rejecting Christianity they have a very large companionship among the most learned classes of England.

It is certainly true that Hindu ideas have to a large extent influenced the recent philosophy of England; but it has not been through the efforts of Indians here to propagate in this country the beliefs of the country in which they were brought up. They are in their own country heretics, and would no more seek to propagate Brahmanism here than Darwin would propagate Christianity if he were in India. The influence to which I refer has been exerted by the opening of the ancient scriptures and mythology of the East through the study of Sanskrit and the rapid progress of philological and mythological science. These studies have shown that the long venerated Hebrew and Christian religions are similar in origin and substance to other primitive religions of the East. The labors of Grimm, Bopp, Manhardt, Limrock, Renan, and Max Müller, have simply added to the list of Mythologies—Hindu, Persian, Egyptian, Greek, Roman,—two others; namely, Hebrew Mythology and Christian Mythology. If the English clergy only possessed a general instead of a special culture, they would not arraign these mild orientals in London, but they would recognize the cloven hoof and long tail of Max Müller, and not let him stay in Oxford another day. He is the devil that is really harrying them. He is doing more to undermine Christianity in England than anybody else, by showing the universality in pagan countries of the myths on which its pretended authority is founded.

But there is another fact which has to be taken into the account,—that hinted by Mr. Kapadia above when he declares that English clergymen are for pay propagating beliefs which they do not really hold. There is no doubt whatever that there are a half-dozen clergymen of the established Church in London who enjoy the highest reputation for learning and eloquence and attract large congregations, who believe no more of Christianity than does Mr. Kapadia. In private I have myself heard them express views which regard Christianity simply as the particular Oriental religion which happened to get established in England, and consequently must be made the most of, just as one would make the most of Buddhism had the historic combinations made that the religion of England.

Let me conclude with an incident which I know to be true, and which amusingly indicates how fast English scholarship is getting ahead of ecclesiastical loyalty. I have a Parsee friend now studying at one of the great English Universities. When he first came to this country, his faith in philosophy became unsettled for a little time, and he had a notion of becoming a Christian. He needed a counsellor, and he determined to converse with one of the professors in whose piety and learning he had perfect faith. This professor (I don't name him for fear it might be some day wafted back to the inconvenience of a man I admire) is very eminent as an antiquarian scholar who has written some of the most valuable books in the English language. He has a special knowledge of Eastern subjects, and knows all about Parseism. Well, to this pious clergyman—who had grown gray in a chair which only one in holy orders could occupy—my Parsee friend went, and presently confessed that he had some idea of leaving Parseism and becoming a Christian. He had a vague idea that the old clergyman would catch him up in his arms, and perhaps parade him at the next meeting of the Society for the Propagation of the Gospel. But, instead of that, the old scholar, who had somehow got into clerical robes, looked grave. A few minutes of silence followed. At last with a persuasive smile the professor said: "There are so many Christians, and so few Parsees,—can't you manage to stay where you are?"

M. D. C.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

POSITIVISM IN THEOLOGY.

MR. ABBOT:

My Dear Sir,—I have read with much interest your reprinted article, "Positivism in Theology." With the spirit of the article I am in hearty sympathy. To certain portions I must take exceptions. Such brief criticism as I have to make, I will state as concisely as possible.

1. What you have said of Comte and the shortcomings of his philosophy may go for what it is worth with the admirers of the Frenchman. His dreary volume I have endeavored to read, both in the French and in Miss Martineau's translation. I failed to get interested in it. From what I know of Comte, I should say that your estimate of his philosophic system is correct.

2. With your estimate of Herbert Spencer's philosophy, as embodied in "First Principles," and other of his works, I cannot agree. I look upon it as truly the modern philosophy. I know of no other that so controls and moulds the mind of to-day. The earnest, inquiring, scientific thought of the age, especially the thinking young men, are occupied with Herbert Spencer. I have good authority for what I say. I think you have unintentionally depreciated him and the position which he holds.

Granted that he does not, to your satisfaction, account for all the facts—who has done any better? Who has done, who can do, half so well? His wonderful power of generalization has never, in my opinion, been equalled. McCosh has virtually confessed this. The broad sweep of his masterly synthesis certainly comprehends a great deal. No one has more clearly shown the limits of philosophic inquiry. Beyond those limits he cannot guide us nor can any body else. You yourself have not vaguely hinted at the relativity of all our knowledge, and that "fathomless mystery" in which we were born, and by which we are surrounded and engulfed all our days.

3. "He formulates," you say, "all phenomena in terms of space, time, matter, motion, force." You go on to show that the outcome of all this is materialism. Mr. Spencer holds in common with the leading philosophic scientists of the day that a materialistic terminology is preferable to any other in conveying a knowledge of the order of Nature. "The alternative, or spiritualistic," says Prof. Huxley, "is perfectly barren, and leads to nothing but obscurity and confusion of ideas" [*Lay Sermons*, p. 146.]. Mr. Spencer at the same time teaches that these terms are only imperfect symbols of the ultimate reality. He is so little of a materialist, that all phenomena are to him only the expression of force. Force is to him everything. It is essentially transcendental. "This persistent force is the ultimate, unknowable cause. It may be a mode of being as such transcending intelligence and will as these transcend mechanical motion." [*First Principles*, page 109.]. Does it not follow that the ultimate cause cannot be conceived by us because it is in every respect greater than can be conceived? And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived from our own notions as they must be, are not elevations but degradations?

In thus asserting a transcendence difference between the object of our worship and ourselves, Mr. Spencer so coincides with the line of thought in your "God of Science" that I wonder that you did not give him credit for it in your too harsh review.

Intelligent readers have affirmed that they could see no essential difference between the concept of God which you entertain, as given in "The God of science," and the "ultimate reality" of *First Principles*; both being suggested by earnest contemplation of "that wondrous dynamic chain which binds into loving unity the realms of matter and mind through measureless amplitudes of space and time." I do not think that you are disposed to predicate anything more of that One Great Power than does Mr. Spencer. Therefore I think that you are a little too captious in your remark (I quote from memory, as I have not your paper by me), "He has predicated of the Unknowable unity, omnipresence, and causation, and identified it with the scientific idea of force. Theologic science can as legitimately add infinity, eternity, self-existence, and spirituality."

I think that when you come to reflect more carefully on this sentence, you will be convinced of its unfairness. In affirming unity, omnipresence, &c., of the power behind phenomena, Mr. Spencer does not affirm any known attributes. Nor do I see that they in the least define character, any more than the perfectly legitimate epithets which you add, eternity, infinity, &c. A Being possessing all these must be unknowable. I believe that Mr. Spencer would willingly assent to your additions, and at the same time deny that he had predicated ought of the nature of

that Being who must be to us still the unknown God. If I understand Mr. Spencer, he is affirming that we know nothing of the *nature* and *character* of the eternal One. You may ascribe, if you please, epithets, such as infinite, absolute, spirit, almighty, omnipresent; but these are only meagre and most unworthy and inadequate symbols of the Reality which transcends all thought.

4. With regard to the psychologic objections which you have raised, I confess that I am so much of a materialist that they are all Greek to me. I think I see in Mr. Spencer a willingness to recognize all psychologic truth that is *truth*. The metaphysics of past ages have given us a great deal that is *not* truth. In assuming an independent existence for mind or soul, they have gone beyond proved facts.

While recognizing all that is lofty in human genius, and beautiful and excellent in character, Mr. Spencer, I think rightly, regards these as the actions and effects of the environment on the organism, and the reactions of the organism on its environment, and that they do not necessarily imply a soul as the recipient and agent. He probably would say: "Matter I know and force I know and law I know; but soul is a conception illegitimately thrust in." Such at least is the opinion of multitudes who find his philosophy the best expression of their views. Mr. Spencer aims to go no farther than science leads, and such, I am happy to see, is your principle.

There are other points in your article which I should be glad to take up; but it would take too much space in your ever welcome weekly visitor.

Yours truly,

EVOLUTIONIST.

[We are very glad to receive so thoughtful a criticism, and to publish it, although we cannot make here the defence that seems quite adequate in our own mind. But we will point out the following:—

1. The "unknowable" must be an absolute blank to every intelligence. It surely cannot be held legitimate to make *any* predicate of it whatever, as Mr. Spencer himself admits. Yet he does make predicates of it which are "derived from our own natures," and thus violates his own principle. "Omnipresence" is simply *presence throughout all space*; and what do we know of "presence" at all but by our own experience? Mr. Spencer does the very thing he forbids us to do, in making this predication.

2. The difference between him and us is chiefly this. He denies that we know anything of Force; we affirm that we know it just so far as it perceptibly acts. The Cause of Nature we maintain to be known in its effects. Hence Force is not to us the "Unknowable," but is rather the "God of Science," known just so far as Nature is known. This difference is based on a deeper difference not discussed in our article. In common with Mr. Mill, Mr. Spencer practically accepts the distinction of *noumena* and *phenomena*, which is part of the old scholastic luggage which science will most certainly discard; and it is because Mr. Spencer is thus *not scientific enough* that we find a fatal flaw in his philosophy. It is excellent as far as it goes; but the more rigorous philosophy of the future will never rest satisfied with these first rude essays at modern philosophizing. We rejoice at the *tendency* of Spencerism; but we look far beyond it to a philosophy which shall not burden itself with any such scholastic rubbish as the assumption of unintelligible *noumena*.—Ed.]

A PROBLEM.

NEWBURYPORT, Mass., July 25, 1872.

TO THE INDEX:—

The *Congregationalist* of the 25th instant quotes from the *Christian Intelligencer* as follows:—"The current of scientific thought is again setting in strongly in favor of the literal exactness of the Mosaic account of the origin of mankind."

If the author of the above quotation be a man of average intelligence, how can he defend himself against a charge of wilful lying?

READER.

[The trouble is that "men of average intelligence" in other matters often make such statements as the above, because they dare not use their intelligence at all in religious matters. They read only one side; and it is ignorant presumption rather than wilful mendacity of which they are guilty in fact. They think that the walls of Jericho are overthrown whenever the priests blow a blast on their trumpets. The only answer is to point to the still standing walls.—Ed.]

CATEGORIZED.

PEORIA, ILL., July 30, 1872.

MR. F. E. ABBOT:

Dear Sir,—I will ask a few questions about Spiritualism which I believe would interest many persons, if answered through THE INDEX. The subject becomes important when large numbers of respectable and intelligent persons testify to having witnessed certain startling phenomena which cannot be explained by any of the known laws of Nature. Such being the fact, I was surprised to notice the discouragement which you gave to the subject by remarking that you had been unfortunate in your investigations, and also by publishing accounts of other cases where the phenomena were not forthcoming, as had been promised. The finding of "bogus" coin does not disprove the existence of the genuine; neither does a failure or many failures by pretenders or impostors to produce these phenomena prove that there are no such things witnessed elsewhere. Such negative accounts will not satisfy persons who have been more fortunate than yourself. I must infer from your remarks that you deny that there are any strange phenomena, thereby dividing its advocates into two classes, to wit, knaves and fools; the knaves producing certain phenomena by jugglery which the fools were unable to detect. But how are we to reconcile the foregoing with your admission of the sincere statements of Mrs. Andrews, which statements are of the most startling nature? By your admission of her sincerity I understand you to mean that she believes what she states to be true; and she writes like a very intelligent person, and one not over-credulous. She states what she saw, heard, and felt. Those three senses are the principal ones in the general investigation of scientific subjects. To say that what she supposed she saw, heard, and felt, she did *not* see, hear, or feel, is equivalent to the assertion that the senses are not reliable. That is an absurdity; for if the senses are not reliable, we have nothing to guide us, and we might as well cease to investigate, or even speak, for we know not whether we are speaking of anything real or not.

I have witnessed strange phenomena under the names of mesmerism and animal magnetism, and in later times what I have no doubt is the same thing with additions and variations under the new name of Spiritualism. Therefore I am prepared to claim that certain strange phenomena do occur; and I also believe them to be the same phenomena which have furnished the foundation of all the priestcraft and superstition of the human race.

Then by all means let us investigate; for if the force concerned prove to be only one of the ordinary forces of Nature acting through the brain and nervous system of man, moving ponderable substances and manifesting intelligence by the aid of man's brain without man being conscious of the part he is acting in the matter, then who can foretell to what useful purposes it may be applied in the arts and sciences, and perhaps in the detection of crime? Or if it should prove the immortality of the human soul, this would be the greatest of all achievements; for it would banish materialism, priestcraft, and superstition from among men, and place religion among the sciences, where it should be if it is to be anywhere.

We should not despair of these great results, while we appear to have such a bountiful supply of phenomena to aid us in the investigation.

Yours truly,

JAMES MONROE.

[Mr. Monroe is mistaken on several points.

1. We would by no means "discourage the subject."

2. We believe that the "subject" has two sides; and since the Spiritualist papers give only one side, it is well that at least one paper should give both.

3. Mr. Monroe's inference that we divide all Spiritualists into "knives and fools" verges on the inexcusable. We never denied the occurrence of "strange phenomena;" the world is full of them. On the contrary, we regard it as a very "strange phenomenon" that a reader of THE INDEX should not better understand its spirit.

4. The statements of Mrs. Andrews were self-evidently sincere; but we did not feel called upon to explain them. There seem to be very few persons in this world who are content to say, "I don't know;" but we are one of them.

5. The senses are in the main trustworthy, *if in a healthy condition*; but the history of delusions will teach any cautious mind to revise their testimony by reflection.

6. By all means "investigate" whatever promises valuable results. But do not echo the foolish complaint against those who do not investigate in your own favorite direction—particularly the men of science who prefer to continue in their own peculiar work rather than to enter in-

to what they consider a wild-goose chase after miracles. Personally we are quite willing to investigate Spiritualism, if possible; but repeated failures in the attempt have satisfied us that little or no co-operation is to be expected from professional "mediums."—Ed.]

SWINBURNE'S POEMS.

There is one department in THE INDEX which, I trust, will be more cultivated in the not very distant future, when the material success of the paper shall enable its conductors to double the number of its pages, thereby making the contents still more attractive, more interesting, more valuable. This department is Bibliography, certainly one of the most important features to the radical thinker who expects to find reviews and able criticisms of important recent publications, of works which mark a new epoch in the sciences, discussions of current literature which is entitled to more than the customary notice usually found under the head of "New Publications" in our daily papers.

I do not propose to make a beginning in this direction; but by way of illustration I wish to call attention briefly to one work which, if I am right, has never been mentioned yet in these columns, and a work, too, which will be a treasure in every true radical's library. I speak of Algernon Charles Swinburne's "Songs before Sunrise." The author, the youngest and most promising of contemporary English poets, created a great sensation some five or six years ago, when his first collection of poetry, under the title of "Laus Veneris," and several tragedies ("Atlantis in Calydon," and "Clastellard," &c.) were published. Seldom has a young poet been more severely attacked or more extravagantly praised than Swinburne. We can scarcely resist the temptation to quote this or that fine passage; but, even if THE INDEX had more space for such discussions, the task would not be a very easy one. It is impossible to make selections and to do justice to Swinburne's genius; one must make oneself acquainted with the rare beauties of his muse; one must abandon oneself to the exquisite pleasure, to the unspeakable delight, of reading one and all of the unique, masterly poems, and long will the melody of his words vibrate within our souls!

His first book of poetry, "Laus Veneris," was essentially a reaction against Puritan asceticism; it was in rebellion against the resolute ignoring of all the more fervid affections of human nature. His latest "Songs" show a great progress, and will not fail to delight the admirers of his first production. Should we select some poems as characteristic of Swinburne's muse, showing how grand his pathos, how exalted his thoughts, how fascinating his pictures, how melodious his language, we should perhaps name "Before a Crucifix," and "Super Flumina Babylonis;" but the first of all would be that grand "Hymn of Man."

The anthropomorphic God is dying; his "elect" are crying heavenward, they call him "the Lord God of their tyrants," by his "name that in hell fire was written;" but humanity, free from superstition, has no sympathy with the dying Pan.

"And the love-song of earth as thou dost resounds through the wind of her wings,—
"Glory to Man is the highest for Man is the master of things!"

If we have only succeeded in calling the attention of a few of our readers to this remarkable poet whose inspirations, in a poetic form, are incarnations of the ideas, the impulses, of our age, we feel satisfied. Thousands of books are published every year, yet there is no denying the fact that the number of books that will live, or ought to live, is extremely limited. Very few journals encourage impartial criticism.

HUGO ANDRIESEN.

SCIENCE AND SUPERSTITION.—At a recent meeting of the Polytechnic Club of the American Institute, Mr. Boyle told the following incident:—

"At a newly-erected lighthouse along the New Island Sound, an old sailor was recently appointed as keeper. On one of the evenings, when trimming his lamp, he neglected his instructions to draw the curtains down, and the setting sun, shining through one of the large lenses, had, of course, its rays concentrated in the focus, and, as here the lamp is placed, the heat was sufficient to light it, to his utter amazement. He put it out, but had become so nervous for the whole night that his own image frightened him as it was reflected in the plate-glass of the lantern, with the dark side outside and the strong light inside. The next morning at daybreak he put out the light, when at sunrise the sun lit it up again, for the same reason as it happened the evening before. This was too much for the old salt. He immediately packed his trunk and left, without notice to any one, and was only missed when at night the lighthouse remained dark. When found in the neighboring village, he declared that the lighthouse was bewitched, that the Devil had lighted his lamp twice, and that he had seen him in person during the whole night outside the tower, looking in at him. It was, of course, his own image that he had seen. His supposition was, to be sure, not complimentary to himself in regard to his own appearance, but he was not to be induced to return at any price."

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No. 1.—*Truths for the Times, or Representative Papers from the Index*, contains the "Fifty Affirmations" and "Modern Principles." It gives a bird's-eye view of Free Religion as conceived by the Editor of *THE INDEX*, and states the "irrepressible conflict" between it and Christianity. Mr. CHARLES DARWIN, author of "The Origin of Species," says, in a letter to the Editor not originally intended for publication, but subsequently authorized to be used:—"I have now read *Truths for the Times*, and I agree to almost every word." PRICE—Ten Cents (*New Edition*.)

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Theology Considered as a Science.

ADDRESSES BEFORE THE THEOLOGICAL ALUMNI, CAMBRIDGE, JUNE 23, 1872.

BY REV. E. H. HALL.

[Concluded.]

The point to be urged is this: Theology, to become a science, must do its work in the scientific spirit. The exact meaning of this much abused term readily appears, I think, from what has gone before. Science being, as we have seen, the organized pursuit of truth, and starting always in its pursuit with the recognition of facts, its first and essential characteristic is, accordingly, the due estimate and appreciation of facts.

To those who know how rare this capacity is, to those who know the mental habits to be overcome, the bias to be overruled, the personal predilections to be forgotten, before the mind, on whatever it be employed, learns to see what is naturally before it, I need not plead the value of the service which science thus renders. Here again, as it seems to me, is one of the instances where the intellectual habits gained in elementary pursuits become of incomparable value when transferred to other pursuits. That the mind when employed in physical research (thus far the chief field of science) is more free from bias, and sees with less obstructed vision, than when engaged in social or moral inquiries, can hardly be disputed. It is very natural, then, that among its stones and grasses and stars, where fact passes for fact, law for law, and consequence for consequence, with a certainty unattainable where serious personal interests are at stake, the mind should first gain that keen perception of realities and loving sympathy with truth as truth, which may fitly be called the scientific spirit.

LOVE OF TRUTH.

Has theology yet reached this point? You, at least, who are familiar with theological controversy, will bear me out in declaring how rare it is, when religious doctrines are in question, whatever we may say of our love of truth, to find either combatant fighting for any thing higher than the triumph of his own conclusions. The truth which he loves is the image already formed in his own mind; and must be, for the most part, a truth which commends itself by its antiquity, its picturesqueness or its grandeur. In science, the same word has another sense. It means the love of truth whether old or new; whether high or low; whether beautiful or ugly. It means the love of truth which others hate; it means close companionship with truth from which others shrink with loathing; it means worship of truth which to other eyes is hideous or vile. To science all truth is beautiful; the common becomes fine; the mean becomes heroic.

So long, then, as theology knows so little of this spirit; so long as theology remains almost entirely in the hands of those who have doctrines to maintain and positions to defend; so long as it

considers certain conclusions better and others worse, one result of critical inquiry praiseworthy and another blameworthy, one direction of thought perilous and another safe; so long as theology is at pains to distinguish among its followers between the "sound" and the "unsound," and has smiles and caresses for those whose honest logic points them here, and frowns and anathemas for those whose honest logic points them there, so long theology certainly needs to learn from its sister sciences the simple love of truth.

PREJUDICE AGAINST THE SCIENTIFIC SPIRIT.

Still, I am quite aware, however the argument may stand, that the most formidable obstacle to the scientific interpretation of religion lies at exactly the point where we now are. To the common thought the "scientific spirit" inevitably stands in antagonism to the religious spirit. To the popular imagination the term "fact" always stands for something hard as rock and cold as ice. To deal constantly with facts, to discriminate sharply between the ideal and the real, to pursue truth through all its windings and concealments, strip it of all its costumes and look into its unveiled face, is regarded, for some reason, as a very heartless and unpoetic proceeding. "Religion," we are sure to be reminded, "is an affair of feeling and sentiment; not therefore to be subjected to close analysis." Excuse me, however, if I still ask, with prosaic scepticism, and in the heartless application of the very method so disdainfully rejected, for the exact facts on which this plausible theory rests. Where is the sphere, either of literature, of morals, or of art, in which the contemplation of actual facts has proved destructive to imagination or feeling? Shall Greek sculpture be pronounced inartistic for being so closely observant of anatomical facts? Does the painter mock our sense of beauty when he follows, by exact study, nature's forms and colors and lines? Is Shakespeare no poet for recognizing at every step the actual movements of the human mind, or the genuine play of human passions? Are the divine realities so small and poor that the imagination must break loose from the universe to find materials worthy of her use? Or is it true that just where we hold ourselves closest to Nature's facts, there both imagination and feeling, with wonder and reverence and awe as well, find themselves most at home? And is it supremely true that it is this exact inquiry into human history, and human passion and thought, together with the microscopic investigations of science into the hidden processes of this very despised world of matter, which alone has enabled the modern mind to climb to those dizzy heights and sweep over those vast fields of generalization, before which men's souls would once have sunk fainting as before forbidden visions of glory and sublimity?

TEMPER OF RELIGIOUS CONTROVERSY.

It seems somewhat humiliating, yet it is quite necessary, to mention still another argument in behalf of the scientific spirit. Its presence will improve immeasurably the temper of our religious controversies. If we are to trust appearances, we may safely say that bitterness and invective enter into discussions just in proportion as they are unscientific. The more science the less temper. The two most passionate sciences of the present day, I suppose, are the two crudest—Theology and Political Economy; each freely substituting sneer and detraction for argument, each vying with the other in violence, personal-ity, innuendo, and in a certain partisan virulence which we look for in vain in the ordinary discussions of botanists or geologists or chemists. If I am here reminded that Theology and Political Economy are precisely the two sciences which deal most immediately with men's personal interests, and must necessarily, therefore, be discussed with greater warmth than any others, I reply, You are but putting my own assertion into other words. A scientist becomes a scientist in the very measure in which it extricates itself from the personal bearings of the truths it handles, and learns to see them in their impersonal and universal relations. If it is harder for one science to do this than for another as it unquestionably is, so much the more reason for effort. Without pressing this obvious point into unnecessary detail, let me hazard the prediction that the moment theology rises to the impersonality of science, that moment all animosity will depart

from our theological discussions; and that then, instead of childishly banishing from every professional gathering those grand themes which alone interest thoughtful men, and alone affect the highest welfare of the race, we shall find ourselves frankly inviting attention to these very themes; eliciting from every earnest mind its honest thought, intolerant only of crudeness and ignorance, and heartily welcoming an unreserved treatment of the profoundest and most delicate problems.

PROVINCIALISM IN RELIGION.

To put this same thought into other words, our religion must cease to be provincial, and become, like science, cosmopolitan. Provincialism in religion is like provincialism in social life; has the same effect on mind and manners and heart. It makes us suspicious and ill-bred, braggart and intolerant; convinced of our own spiritual pre-eminence because other spiritual spheres are foreign to us; jealous of the approaches of cultivated thought, because we are ill at ease in its presence.

Before leaving this part of my subject, let me say, if it be necessary, that what I have claimed for the true scientific method and spirit, I would by no means be understood as claiming indiscriminately for individual men of science. That men of science, like all others, are often false to their own ideals, and even fail at times to apprehend the strength or grandeur of their own position, I do not need to be told. I am speaking only of those whose science is real. Let us be just. If we have much to teach, we have also much to learn; and I do not hesitate to say that, for lessons of generosity, of charity, of honesty in statements of belief, of fearless confidence in the leadings of truth, religion must be a learner to-day in the school of science.

OUR DUTY AS PREACHERS.

One thing more and my task is done. I have not forgotten that I am addressing to-day, not a body of professed theologians, but practical workers in the Christian ministry. We are met, not to arrange a course of study, but to consider together the interests of religion. None the less, however, do I believe that the thought which I am trying to present, if important at all, is important for us.

I need not remind you that, however practical our ministry may be, and however solicitous we may ourselves be to avoid technical controversy, we yet cannot, and certainly do not, escape the occasional consideration of theological truth. Though our doctrinal ideas be very few, yet those few involve the whole. As a matter of fact, the minister's knowledge is popularly supposed to cover the whole field of theology, and his utterances are listened to, by that portion of his hearers at least who are most in need of correct instruction, as words of authority. As a matter of fact, too, the preacher seldom shrinks from this responsibility. It would be hard, I suppose, to find any parish minister, whatever his training, who had not a positive opinion, ready at call, upon the origin and authorship of the Scripture books; upon the historic position of Christianity and its exact relations to other religious faiths; upon the miraculous element in religion; upon the destiny of the soul; upon the reality, if not the exact details, of the future life. Yet these are the exact equivalents of points on which, in other sciences, no one is expected to pronounce an opinion, and no honest man wishes to pronounce an opinion, who has not carefully surveyed his ground, and cannot support his opinion with adequate testimony. In other words, these are points in regard to which, from any high point of view, only one alternative is possible,—either absolute silence upon them, or thorough knowledge and command of the entire evidence.

It must not be forgotten that the moment doctrines are touched, the minister becomes a theologian. Moral excellence, purity of character, piety, devoutness, have no more to do with such critical inquiries as those above alluded to, than has muscular strength or mechanical ingenuity. For theological points only theological training would do. Were I a layman, I would as soon ask my butcher these questions as ask my minister, unless my minister were a thoroughly equipped scholar and a trained theologian.

The inference is clear. In the highest sense, it is true, we can hardly any of us be theologians. The limits of our education, the primitive condi-

AN AD: HERE DELIVERED BEFORE THE PITTSBURGH PA., RADICAL SOCIETY, JULY 14, 1872, BY GEO. H. HOLTMAN.

tion hitherto of theological science at our schools, and the fact that we have been fashioned according to another type, make the full theological position unattainable. In another sense, however, this scientific temper of which I have been speaking can help us all in our most practical work. If it cannot lift us to the highest virtues, it can help us at least to avoid the vices to which our profession is peculiarly exposed. Let me occupy what time remains in pointing out, however briefly, two ways in which this may be achieved.

INTELLECTUAL HONESTY.

First, we may all learn from science to recognize the conditions of honest thought. May I put this in another way by saying, we may learn to be honest in our religious thinking? The fine characteristic of science is its conscientiousness. I do not so much praise it for this as point out the characteristic. Advancing always from fact to fact, testing and being tested at each step by rigid demonstration, it learns by stern but beneficent necessity to recognize always the exact limits of its knowledge. To assert what it does not know, to feign certitude where there is none, to claim evidence where evidence is wanting, is so foreign to its methods and so sure of instant exposure, that intellectual honesty becomes part of its very being. Scientific writers, when defending themselves against the assaults of the church, might safely, I think, if they thought it worth while, challenge their opponents to produce treatises from the whole realm of Christian theology which deal with the reader so sincerely, which point out so frankly the limits of the writer's knowledge or the character and extent of the evidence from which he speaks, as do the best scientific treatises of our own generation.

Now, it is precisely this intellectual habit which we as preachers eminently need. Say what we will about the difference between scientific and religious evidence, it is not pleasant to be told, while it is certainly hard to deny, that if we would bear looseness of reasoning, recklessness of statement, audacity of assertion, repetition of facts a thousand times denied and arguments a thousand times refuted, with the cool assumption of absolute knowledge in realms of truth where testimony is lacking and certainty is impossible, we must listen, not alone to the ravings of the revival-halls, where raving is expected, but to the calm utterances of many of our most learned pulpits. I do not deny that the fault is largely unconscious. Its unconsciousness is the very point.

RESPONSIBILITY ATTACHING TO PUBLIC SPEECH.

Has it then come to this? Because religious truth differs in the character of its evidence from other truth, are we therefore to give ourselves unfettered scope for assertion and dogmatism? The less defense our hearers have against our persuasions, the less our responsibility to guard our words? I rather believe the contrary. The farther removed from positive proof is the thought we utter, so much the more cautious are we bound to be in our utterance. The more we call upon our hearers to believe, the graver, I am sure, is the moral responsibility we incur to measure each statement, to weigh each word, to frankly disclose the nature of our information and our testimony. Believe me, science will have done much for us, if it has simply introduced into theology that instinct of honesty, not unknown elsewhere, which reveals to the uninitiated the exact point where facts end and conjecture begins; the point where certainty ceases, and beyond which only hypothesis is possible.

THE HISTORIC SENSE.

There is still one other way in which, as it seems to me, science can greatly aid us as preachers. It can help us to cultivate what I have already designated as the scientific spirit, but what in this connection may be more specifically styled the *historic sense*.

The truths with which we have to deal, while of supreme importance, are yet, as we all know, somewhat vague and undefined. Differing in their nature from the facts of physical science, they differ still more in having been as yet but carelessly observed, inadequately tested, imperfectly classified, and loosely and illogically analyzed. In the nature of the case, too, nowhere is the bias of preconception stronger, or the weight of established opinion greater than in religious belief; nowhere is it easier to see what makes for our own conclusions, or harder to see what makes against them. In no other calling, therefore, is the mind in greater danger of catching a distorted image of the object at which it is looking, of missing the fine line which separates truth from falsehood, of mistaking the creations of its own fancy for the eternal laws of God. In no other calling, in a word, if we are simply anxious to know the truth, do we stand in greater need of that sharp eye for facts and quick discrimination between the apparent and the real which only a scientific training seems able to insure.

Thus far but slight effort has been made to cultivate among us this scientific instinct. While held in high esteem elsewhere, in theology it is viewed in the light of a disqualification rather than an aid. A decided prejudice in favor of recognized belief has always been held in higher

favor than the impartial temper which searches simply for historic truth; while instead of welcoming with gratitude those who bring finely-trained critical faculties to bear upon spiritual things, theology rebukes them rather as importing into holy places the tools of a baser trade.

I trust that I am wrong in my opinion, but nothing, I confess, seems to me rarer, even in our own portion of the theological world, than this historic feeling of which I speak, or than even the desire to possess it. I cannot find that it is even prized, at least in comparison with other and far inferior gifts. I trust that I am mistaken in my interpretation of what I read and hear, yet it seems to me that countless questions are under discussion to-day as matters of personal opinion, of religious sentiment, of intuitive perception, of denominational belief, which a nicer critical sense would assign instantly to the realm of historic evidence, and refuse to treat on other grounds. What I seem always to hear, even when the specific tenets of Christianity or exact points of criticism are under consideration, is, Are these doctrines safe or dangerous, proper or improper? Whither will they lead? How will they affect our faith or the soul's belief? How do they accord with the divine purposes or the divine attributes (known apparently to each denomination)? The one question which I seem never to hear is, *Is it true?*

I am sincere in disclaiming too great positiveness on this point; nor would I go a single step beyond the familiar facts. Yet I cannot tell you how I deplore the singular lack among ourselves of this inestimable quality. I cannot tell you how its absence seems to me to vitiate our most laborious researches and to neutralize our most accomplished scholarship. Nor do I dare to say how fatally it seems to me to harass and embitter our denominational fellowship. It makes those strangers who should be friends; it sends into different paths those who should be walking hand in hand; it breeds mutual misunderstandings in breasts whose sympathies should make them one.

Among all our apparent differences, this has long seemed to me the only one which is worth a moment's thought. Doctrinal distinctions are transient and superficial; but until we can learn to take to our fellowship, and rate at its full worth, that delicacy of feeling which shrinks from any statement to which personal conviction does not fully respond, no perfect unity is possible.

We are wont to make merry over this sensitiveness of the intellectual conscience. It has long been the football of our most boisterous sport. I would view it rather as the finest gift ever bestowed upon theologian or minister; as the one rare trait which no rudeness must insult, and to which, however slightly we may ourselves possess it, we none the less owe our profoundest deference and homage. Certain it is that to the regard which we pay to this quality, and to the successful cultivation among ourselves of a more delicate and keener sense of truth, we are to look, if anywhere, for the realization of that perfect spiritual fellowship which has long been the dream of generous souls.

I will not add to my discourse any qualifications or reservations, but must leave it to explain itself. I know not how aggressive I have seemed. I shall be glad to know that all I have said is among the commonplaces of your daily thought. In any case, I do you the justice to believe that whatever truth there may be in my discourse, however unpalatable it may seem, you will thank me for having spoken. We are not children, but men; and will tolerate from each other anything but unfaithfulness to the high interests of our calling.

OUR RELATIONS TO THE UNIVERSITY.

One word more as I close. Within a few years our much-loved University, catching in its best sense the scientific spirit of our age, has put herself in fresh contact, at almost every point, with the advances of modern inquiry, and shown how even those pursuits with which the temper of the times seems least in sympathy may yet gain new life by the application of stricter methods and a wider search for truth. One department after another has felt the new impulse and taken its higher place. Is ours alone to be left behind in this noble rivalry? I speak without reserve, for I speak not of men but of methods and means. And I speak the more openly because, unlike the others, we have lost ground to recover and shameful disgraces to retrieve. We have a past behind us which we can remember only to be stung by it to a prouder consecration to the cause we have so faithlessly betrayed.

Let us demand, then, for our own department, the same enlargement of facilities, with the same thorough methods and tests, which are elsewhere promising or already bearing such admirable fruits. Let us ask, in justice, that as our University is striving to send out into our sister professions men thoroughly fitted for their work, and ready to meet any competition, so she shall send at last into the field of the ministry men fitted to take their place in the ranks of the best theological scholarship. And, this being done, let us promise that no word of ours, either of timid counsel or of faithless fears, shall deter the young minds that gather here from winning for themselves the broadest culture, and learning to govern themselves by the simple love of truth.

One of the most difficult things we have to do, or rather, I should say, to undo, is the abandonment of words that, owing to the progress of knowledge, have no longer any real meaning in the sense in which they have been previously understood; words that, having been used to express certain ideas, and the ideas themselves having become obsolete, have lost their significance. This difficulty, however, is not without its advantage, as otherwise the man of greatest progress would speak a language comparatively unintelligible to most of his contemporaries.

The term "hereafter," used to express the idea of another life, after what is commonly denominated death, is a misnomer of the class alluded to. Whether or not there remain anything of the mind, or soul, or whatever we may please to call it, when the form that we can now see and feel has crumbled into dust, there can be no other life. The conscious, individual person either passes into oblivion, when his outward structure ceases to perform the functions of intelligent motion, or else lives on—the same, identical, conscious individual—in some other form not palpable to the normal human sense. While conforming for custom's sake to the popular sense of the term "hereafter," in announcing the title of this paper, I shall endeavor to divest my language, as much as possible, of that form of phraseology which makes a distinction between life in the visible body and life separated from it.

I appreciate the difficulty of an effort to demonstrate what is commonly regarded as beyond the reach of direct proof. "Revelation" must be abandoned as evidence, it having positive value as such only to the direct recipient of it. The more ancient claim for this class of testimony is further barred by its remoteness and contradictory character, while that of the present time is yet too new, too marvellously startling to the common matter-of-fact mode of reasoning. Having premised so much, I can only hope to furnish some views sustaining a strong probability that the proposition I would make is well founded.

I submit just here, however, this question. While I will not cavil at the hard conditions imposed by the materialist in such a case, is this positive theory, as to the kind of proof requisite to establish a psychological problem, *always* to be held an unerring one? If so, then all evidence of new discoveries in the realm of the invisible—a realm vaster, to my conception, than material space—is useless. The consequence would seem to be, that all researches in the direction most interesting to the race must arrive in the very beginning at an effectual barrier,—a closed door upon which is inscribed, not by Nature but by the conceit of man himself, "Thus far shall thou go, and no farther."

Without urging the claim (equally positive with the materialist theory) made by many intelligent investigators in the region of psychical science, that they have in various ways penetrated the veil which hides from the common observer positive knowledge on this subject, there are still reasonable grounds for the theory that mind, soul, or spirit is not perishable.

The universal inborn desire of mankind to live continuously furnishes a strong presumption in favor of its probable realization. This desire has always animated the breast of man, so far as we can trace the history of the race; and it has almost invariably borne the fruit of a more or less firm belief that its realization may be confidently expected. This desire pervades all grades of minds, and is not dependent upon nor affected by varying theories as to the *status* of the continuing spirit. It has outlived many theological systems, and has undergone no change amid total revolutions of other mental conceptions. It is of the same quality in the ignorant as in the cultivated man, in the inexperience of youth as in the maturity of advanced age. It needs not to be inculcated, and is complete without culture. I argue, therefore, that it is a gift from Nature, and as such cannot be useless. Its use, I infer, is to teach us that life is inextinguishable.

There are exceptions, certainly, to this rule of desire begetting belief, and perhaps even to the presence of the desire itself in the mind. The latter condition, however, is a class of disease. A low grade of belief, an undefined dread, is the result of this state. I cannot resist the temptation to illustrate this, by introducing that fine type of mental derangement described by Shakespeare in Hamlet's memorable contemplation of suicide:—

"To die—to sleep—No more."

—in a moment, the insincerity of this declaration appears in this reflection:—

"And, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished."

At this pause the coveted oblivion is doubted, and apprehension finds expression thus:—

"To die—to sleep:—"

To sleep! perchance to dream!—ay, there's the rub:
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life;

For who would bear the whips and scorns of time.

But that the dread of something after death—
The nudged country, from whose bourne
No traveller returns—puzzles the will,
And makes us rather bear with the lile we have,
Than fly to others that we know not of."

The materialist, even the rank atheist, will generally acknowledge the desire for continuous life, and, though they have cultivated so severe and material a theory as to any true standard of proof, that the finer elements of mental demonstration are discarded, yet the most they can urge is that to them the thing—even that which seems so harmonious with our highest aspirations—is not yet satisfactorily established.

Another consideration from which I deduce continuity of life is the relation of the visible human form to the invisible mind, and their respective capacities for duration as individuals. At this stage, it is proper to assume that there is a real distinction between the mind and the body; that they are separate individual things, the conjunction of which forms the intelligent, visible being. Boerhaave and many other illustrious writers have furnished valuable dissertations upon this distinction, satisfactorily deducing it upon philosophical grounds. A single simple instance, which I take from one of these writers, is this: "A man *wills* to move a palsied limb; the mind is unaffected by the paralysis, but the muscles refuse to obey the volition. The distinction between the person willing and the instrument to be wielded is unavoidable."

From the structure of both body and mind, so far as we are able to penetrate the mysteries of the latter, we observe that the human form is adapted to the use and growth of the mind during only a very short time. The purpose of the connection and relation between the two seems fulfilled, judging by the analogies of nature, even under the most favorable circumstances, the most economical husbandry of the physical elements, in less than a hundred years. What a speck of time is this, relative to the vast system of the universe with which the mind seems intimately connected and apparently destined to explore, while the body only feebly assists, to the extent of wandering over and digging into the bare surface of one small planet! This splendid physical mechanism, which yet wears out in a hundred years—how inferior in endurance to that mysterious inhabitant whose temporary dwelling-place and servant it is! In its structure it is indeed wonderful; and in the prime of its beauty and strength would seem almost fitted to be a perpetual temple for the monarch within. But, alas! the zenith of its power is momentary; its best days are soon past; the muscles relaxed, the tissues barely cohesive, the senses but faintly responding to desire, and the whole machine, in short, loosening in every part, prior to dissolution.

Meantime, the mind is but developing into greater fullness and power. As the body decays, the soaring mind seems impatient of confinement, and apparently assists in the destruction of its useless tenement.

The mind rebels at the idea that it must perish with the visible organism which has been but its executive. It resists as an injustice that it, the living, shall be entombed along with its decrepit and dying companion; for it is unnatural and repulsive to the mind to contemplate itself as extinguishable. It has a dim consciousness of a yet higher destiny—a vague revelation from itself, so to speak, of unknown powers yet to be developed, of vast capacities yet to be discovered, of superior occupations yet to engage its energies—those energies that have but begun to put on the sinews and muscles of power when the visible human form has exhausted its efficiency. Goethe said, on the occasion of the death of Wieland, "The destruction of such high powers is something which can never, and under no circumstances, even come into question." A writer, who quotes this passage, adds, "Such a dogmatic expression of conviction resting on bare philosophical grounds, from a mind so equipped, so acute, and so free, has great weight."

To pursue still further this distinction between visible matter and the principle which animates it, with special reference to the relative importance of their individual preservation, let us view some of the distinctive properties of each.

All human bodies may be said to be alike. Certain elements may be in larger or less proportion in some bodies than in others, but the elements themselves are identical; and these may in every case be dissected, weighed, measured, and exactly ascertained.

The mind within possesses a similar resemblance to other minds; the differences being occasioned either by an original preponderance or inferiority of certain faculties, or else by more or less culture. These latter elements, however—if they may be so named—elude the grasp of the chemist, and can only be approximately estimated by the mind itself. This is also true of other invisible sources of nature, but it does not preclude the idea that they, as well as the vital principle of man, are of a refined order of matter which we have not yet knowledge enough to analyze and classify.

Another marked distinction between visible matter in human form and mind is, that, while the elements of the former are eventually dis-

tributed, the latter, from its nature, *must remain a whole*, whether living or extinct. For who can conceive of a single component of the mind separated from its associates? Nature seems, at least, to have made no provision for such an anomaly.

It is evident that *mind* is the *real idea* of life—the visible form only the expression of it; mind is the governor—the physical structure the subject of government; mind is the workman—the body but the implement or tool. When the latter becomes incapacitated, we see no necessary diminution of the former. For example, the body loses a member—a leg or an arm; the mind has lost none of its power, though it cannot be quite so effective in all directions with a damaged tool. Yet its resources are wonderful even in such a case. It is well known that the entire loss of a sense—say, that of sight—is compensated for by the endowment of a double power to some other sense, say, of feeling or hearing.

Thus we see the mind—the real individual man, the workman—adapting itself to the exigency of an accident to the machine. These remarkable adaptations are usually cited as phenomena, but I feel justified in offering them as evidences that *life itself* is not liable to the interferences which produced changes in the visible expression of it.

May I not logically reason, then, that "death" is but the last and irreparable accident to the machine—analogue to the final stage of other mechanisms,—when it must be laid aside for not only a newer, but one more fitted to the advanced knowledge and capacity of the user?

It might be objected by some that the occurrence of insanity destroys the force of this reasoning, by showing the mind injured while the body remains sound and vigorous. This, indeed, occurred to me with some force at first; but on reflection I conclude that the objection has no very great force. The injured body, however well repaired, is never so good as when new, while we know that the unbalanced reason is frequently restored, with no part depleted; and may we not reasonably infer that, when we do not witness this restoration, it is because we cannot follow the case far enough? If life be continuous, there is ample opportunity for the mind's recovery. As for the body, we may and do readily see the last of it, so far as its collective individuality is concerned. We acknowledge, too, the propriety of its dissolution. Where this occurs prematurely, as in the case of infants and hale young persons, we know that some violated law has but executed its unerring sentence. And these very cases suggest, as a certain writer says, "a caprice in the dispensation of death indicative of a hidden sequel."

But where is the evidence, not only of the thing as a fact, but even of the probability, the desirability, the propriety, the consistency with nature in other forms, of the dispersion of the elements that make up the conscious life?

Annihilation is not true of anything; and if, as I have assumed, the mind is not dissolvable, its components only apparently separable in order to be adapted to our ability of recognition, its entity only a fact as an individual whole,—how can life composed of these be extinguished, any more than a particle of matter can be annihilated?

If, on the other hand, we suppose the possibility of dealing with the mind as with the physical structure, of disintegrating and dismissing it in separate elements, what a strange difficulty presents itself! Where would be the place in nature of the faculty of thought, the will, the conscience, the affections, and other components of the mind, set free from their association?

If this reasoning be so far true, there seems to be but one refuge for the disbeliever in continuous life: that is, that the mind is *NOTHING*! If this be true, then the body ought to get along as well without the mind as with it, and ought to perform its functions perpetually. But as this is absurd, and contradicted by the commonest experience, we are justified in concluding that mind is *SOMETHING*; that it is conjoined with the visible form for a time, but destined to be separated from it; that this separation is the phenomenon called *death*. As the inanimate body cannot be annihilated, neither can the mind; and further, as the latter, by the laws of its construction, is not dissolvable into elements, it must remain forever—*LIFE*!

The "Development Theory," which has lately attracted the attention of many of the best thinkers of the world, and which seems to be the most rational method of accounting for the various and ascending forms of matter, seems to me a strong attestation of the continuity of life. The visible world having been prepared, by many gradations, for life as we now find it, changes are still going on for adaptation to a more developed type of life. The resources of nature are so illimitable, we may contemplate grade after grade of life, each successive one a refinement of the last preceding. A good illustration of this, by analogy, is the butterfly succeeding the worm. The caterpillar—scarcely more ignorant of its destiny than man—coils itself up to die; when, lo! a new and glorious birth,—a creature of finer texture and superior conditions. The caterpillar's coarser senses probably do not recognize the but-

terfly. May not something, impalpable to the butterfly, emerge likewise from it?

Finally, a consideration of the moral faculties—the evident purpose of their ultimate perfection, and the small progress attained towards their completeness in the present form of life—inclines me, perhaps more strongly than any other consideration, to the belief that continuous life is not only highly probable, but a positive necessity.

While the theory of hereditary guilt is preposterous—at least to me—yet, from the intimate connection between the moral faculties, as part of the life principle, and the physical structure, it arises that more or less imperfection of the moral sense is innocently inherited. Besides this, the propensities, the necessities, the demands of the house of flesh that we live in are of a nature to retard the growth of those faculties. Hence that perpetual struggle between an active conscience and a vacillating will.

Is it not reasonable, then, to look forward to life with more favorable conditions for advancement in knowledge, in power, and in goodness?

Let any should say, "If this form of life is such a hindrance to the mind or soul, where is its utility,—why not skip this period altogether, and enter at once upon the superior state?" I reply, The benefits of a lesson in adversity are not usually discerned during the process of the trial; yet these are the most lasting and valuable. The obstacles which prevent us from rising with impulsive rapidity also conceal from us, at least to some extent, the wisdom of the arrangement. "Now, we see through a glass darkly; then, face to face."

"In the oldest and most venerable of all ecclesiastical divisions, the ancient Samaritan community, who have for centuries, without increase or diminution, gathered round Mount Gerizim as the only place where men ought to worship, there is to be read upon the aged parchment scroll of the Pentateuch this commandment added to the other ten: 'Thou shalt build an altar on Mount Gerizim, and there only shalt thou worship.' Faithfully have they followed that command; excommunicating and excommunicated by all other religious societies, they cling to that eleventh commandment, as equal if not superior to all the rest. This is the true likeness of what all churches and sects, unless purified by a higher spirit, are tempted to add."—Dean Stanley.

Never write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—*Richter*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OXON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

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				\$1,800

NOTICE.

Attention is called to the revised advertisement of the publications of the Free Religious Association in another column. The back Annual Reports of the Association give in the best form the history of the organization, and contain addresses by Emerson, Phillips, Wesson, Welles, Higginson, Johnson, Frothingham, and others who have spoken on its platform. The Report for this year discusses some of the most living questions of the day. The friends of the Association cannot do a better service for it than by circulating these publications.

WM. J. POTTER,

Secretary.

Mr Towne has become editor of the *College Courant*, New Haven, Connecticut, and "hopes to raise it to a position of thoughtful, scholarly and sagacious representation of the higher interests of education and letters in this country." There is no doubt that he will achieve much in this direction, and do all that fine scholarship, high purpose, and indefatigable industry can do. We expect to see the *Courant* soon take its place among the few journals which no man or woman of thorough education can afford to neglect. Price of subscription, four dollars a year.

"This is God that is better than any name," said Hermes Trismegistus. Why, then, wonder that he is called by many names? Men may love in all languages.

The Index.

SEPTEMBER 28, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 33, Toledo, Ohio."

ENLARGEMENT OF THE INDEX.

The necessity of taking definite action beforehand if the contemplated enlargement of THE INDEX is to be properly carried out, and the flattering prospect of soon completing the subscription of the required \$100,000, justify the announcement at this early date that THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, January 1, 1873. The size of the page will not be changed. It is yet too early to announce the various improvements and new features which, it is confidently expected, will characterize the paper after the above date: various plans are on foot which, if successful, cannot fail to command the approval of our subscribers, but it is unwise to discuss uncertainties. That we do not intend to sacrifice quality to quantity in doubling the amount of matter in THE INDEX, our readers may rest assured.

In order to meet the increased expenses involved by the change, it will be necessary to raise the yearly price of subscription from \$2.00 to \$3.00, commencing with the present issue. Those who have already paid their subscriptions will receive the enlarged paper during the full period for which they originally subscribed. All new subscribers, and all old subscribers who have not yet renewed, will receive it at the enhanced rates. But in order to make this increase of price as little burdensome as possible to our friends, we shall credit every one who sends to us \$3.00 at any time between now and New Year with a full year's subscription from the first of January. That is, any subscriber, new or old, who remits \$3.00 by the first of October will be credited with payment for fifteen months; whoever remits \$3.00 by the first of November will be credited with payment for fourteen months; and so on. We thus offer a premium of three months subscription free to all those who will send us \$3.00 at once; but this offer does not apply to those sending less than \$3.00, whose term of subscription will be proportional to the amount remitted.

We trust that all our subscribers will be satisfied to receive one hundred per cent. more matter in THE INDEX for only fifty per cent. more money, and that all of them will take advantage of the liberal offer above explained. It is confidently believed that the enlargement of the paper will prove to be accompanied by a great increase of its general interest, influence, and power for good, and consequently involve a corresponding increase of its circulation at home and abroad. If our friends will but generously second our efforts with their own money and active co-operation, we venture to promise such a paper as shall multiply many times its present efficiency in the cause of Free Religion.

In connection with the above, we take great pleasure in announcing the appointment of Mr. Abram Walter Stevens, of Cambridge, Massachusetts, as associate editor and business agent in the conduct of THE INDEX. Mr. Stevens has already entered upon his new duties, which for the present will be chiefly in the latter capacity. Mr. P. H. Bateson, who has been business agent the past year, will still remain in the employ of the Index Association, and will also continue to print the paper in the same excellent style as heretofore.

We are also happy to announce that arrangements have been made with Mr. Asa K. Butts, of New York city, by which he will devote a large part of his time to acting as advertising and general agent for the Association. He has secured, and has already in the field, a corps of earnest and energetic assistants, such as Mr. Max Pracht, of Cincinnati, Mr. H. L. Green, of Syracuse, Mr. W. P. Wilson, late of Meadville, and others, who will give the greater part of their

time to furthering the business interests of our enterprise. It is a cause for congratulation that the work of increasing the circulation of THE INDEX will henceforth be under the special direction of a gentleman so well qualified by business experience and skill, seconded by co-laborers whose great success in the past is the best guarantee of their future efficiency.

Meantime, to those who have furnished the pecuniary means to carry on our enterprise, and to all who in various ways have made it their own, we extend our most cordial thanks. Reminding them that the work is but just begun, we must add that all other agents and agencies combined will accomplish comparatively little without the continued co-operation of this great unselfish army of volunteers. To us as to them THE INDEX is only a means to an end—an instrumentality to be used in carrying out the great purpose of elevating to higher levels the mind and heart and spirit of our time. In the midst of our outward toil, it concerns us all to keep ever pure and bright the flame of that high inward consecration which alone can illumine the visible work of our hands. If in this spirit we all devote ourselves anew to the cause of "Liberty and Light," there is no danger that the low, sweet voice of truth shall be drowned in the clatter of multiplying machinery.

MR. A. W. STEVENS.

In the preceding article we have mentioned the appointment of Mr. A. W. Stevens as our associate in the work of editing THE INDEX. A few words of introduction seem due not only to him, but also to our readers; and even were it otherwise, we should find it difficult not to let a little of our own great satisfaction in the event leak into our columns.

Mr. Stevens, who is a native of Massachusetts, commenced his active life as editor of the *Ledger*, a radical political journal published in Warren, Pennsylvania, which remained under his charge from 1853 to 1855; and he edited the *North American* in Newark, Ohio, from 1855 to 1858. In both positions he manifested great energy and achieved great success; but, desiring to give himself to the work of the Unitarian ministry, he removed with his family in 1858 to Meadville, Pennsylvania, and was graduated there from the Unitarian Theological School in 1862. In the same year he was settled as minister of the Unitarian Society in Manchester, New Hampshire, remaining there three years, and in 1865 accepted a call from the Lee Street Unitarian Society of Cambridgeport, Massachusetts. His growing radicalism, however, and the fidelity with which he uttered his convictions as they matured, soon aroused the inevitable antagonism, and, although he was greatly beloved and warmly upheld by the majority of his society, he preferred at last, in 1870, to resign his position rather than to continue a contest characterized on the part of the minority by methods degrading to all concerned. During the next year, he was employed as principal proof-reader in the well-known printing establishment of John Wilson and Son, Cambridge, at the same time keeping up regular Sunday meetings of his radical friends in a private parlor. In the summer of 1871, he was appointed librarian of Harvard Law School, resigning this post to accept his present position on THE INDEX.

This is the mere shell of a career which we have watched with great respect and friendship from the time when Mr. Stevens was our fellow-student at Meadville. In most trying situations he has shown the qualities of a true man, and commands in a very rare degree the esteem of all who know him. Moreover, his early editorial experience, his practical knowledge of business, his strong and high-toned radicalism, his earnestness of spirit, weight of character, and well-trained mind, are precisely the qualities most needed for the duties that devolve upon him. It is a good augury for any cause when such men give themselves to it, and in such a spirit.

Next week we shall publish an essay by Mr. Stevens, entitled "The Seen and the Unseen."

"No indulgence of passion," says George MacDonald, "destroys the spiritual nature so much as respectable selfishness."

NECESSARY TRUTHS.

I have been reading Theophilus Parsons' little book called "The Infinite and the Finite,"—a very pleasant and profitable little book to read, the product of a devout and disciplined mind, equally free from timidity and from arrogance; a book written in the Swedenborgian faith, but not in any sectarian interest. It is as remarkable for the sweetness of its temper as for the earnest force of its statements. Mr. Parsons frankly assumes as the basis of his argument, two points—"that God made man, and made him to be immortal;" but back of these I find another assumption to which he thinks it necessary to call attention. He says: "The knowledge of God is the beginning of all knowledge concerning things which belong to man as immortal." Here seems to be the old familiar postulate, common to religious writers of every school, that a knowledge of God is essential to the highest attainment of humanity, the foundation of reason, the corner-stone of character. Starting from this point, the Romanist constructs the mighty fabric of his church, the Protestant develops the articles of his creed, the Transcendentalist unfolds the scheme of his spiritual philosophy. Mr. Parsons makes it the stepping-stone to his doctrines of the spiritual nature of man, the spiritual organism, revelation, immortality.

Such an assumption ought not to pass unchallenged, if only for the reason that it looks so natural and so innocent. The importance of truth is not to be called in question. It is of first moment that we should possess the truth as nearly as possible; that is, that we should understand our actual relations to the material world, our full responsibility to society, and the conditions under which our rational being obtains its complete satisfaction. Such knowledge is actually indispensable, and the pursuit of it is the loftiest duty and the sweetest privilege of an honorable mind. But to say this is very different from saying that any particular article or statement or so-called "first principle" is indispensable. It would seem as if the knowledge of God, as being the final term of knowledge, and implying a multitude of knowledges in different departments, should come at the end of the search rather than at the beginning. Is it really meant that nothing can be known respecting the universe we live in, nothing respecting the rules of noble life, the laws of humanity, the intellectual and moral capacities, the lines and limits of progress, until this one article of knowledge is obtained? Is it really believed that the powerful action of any human faculty is conditioned by the possession of this particular point of faith? Perhaps the implication is that without it men cannot be happy or good, high-minded or pure, strong-hearted or aspiring. But such an opinion does not look reasonable to those who consider the store of inducements and motives, the quite immeasurable supply of lures and goads laid up in the mind and placed within easy reach at every turn of experience. Even the fine qualities that make immortality probable or desirable may be called into being and stimulated to rich growth by the natural discipline of human existence, in persons who regard the knowledge of God as a thing unattainable. Certainly there are examples of good men and women claiming no such knowledge, yet leading noble lives, enough to prove that its presence is not indispensable or its absence fatal to the sweetest graces of character. The value of such a knowledge or of a faith practically equivalent to it need not be doubted; its deep importance to very many people who have but little knowledge of other sorts may be appreciated; but this is not to affirm its indispensableness as a first principle of thought in the employment of the highest reason.

Mr. Parsons' assumption belongs to that theological region which is gradually becoming remote and unsubstantial, like some cloudland rolling away and disclosing green fields for pasture and tillage beneath. So long as the assumption is countenanced, encouragement is given to the bewildering influences that flow from it, to perverse methods of reasoning, and to arbitrary conclusions propounded by dogmatism and enforced by authority. In the short space of one

hundred and eighty-six duodecimo pages, Mr. Parsons, starting gently from this innocent cardinal idea, proceeds great lengths in the theological direction, landing in certain most positive conclusions which minds less gentle than his own erect into hostile forts bristling with cannon. This is the inevitable premise of sectarianism, an evil of such magnitude and acridity as to render suspicious even an angel that pointed a shining finger towards it. In these high speculations, all appearance of assumption had better be discarded. To speak of "knowledge" is immodest. If anything is to be assumed, let it be the supreme importance of all truth, and the ability of the reason to find it, piece by piece, by such means as are put within its reach. To know relations and conditions is something; how much they understand, who have made them a study and felt the vitality that even a slight understanding of them imparts!

O. B. F.

RADICALISM IN ENGLAND.

An American radical is at once struck by the contradiction of English ways in respect to the form and the substance of Christian belief. The form meets him everywhere more conspicuously than here. The distribution of tracts is more abundant: I had them given to me by fellow-passengers on railway trains,—merchants, for instance, and army officers. The display of printed texts of Scripture at railway stations is very noticeable, and I was told that some societies for this purpose were so richly endowed that they could hardly spend their income. At the *table d'hôte* of hotels, I have several times seen the guests called to order by the head waiter, with a loud knock on the table from a knife-handle; after which some gentlemen, not in any case a clergyman, asked a blessing. I hardly ever saw this done at a miscellaneous hotel in America.

On the other hand, it was lately asserted by Lord Shaftesbury, at a meeting of the Christian Evidence Society, that in England, "bishops, deans, men of science, the greatest minds in literature, all avowed infidel principles. It was difficult, in fact, to find a man under the age of forty who would confess to a belief in anything at all." It certainly seemed to me that there was, among the educated men whom I met, a more visible rejection or ignoring of what are commonly classed as Christian doctrines, even in the most general sense, than among a similar class in the United States. I am not now speaking of special students of theology, but of literary men and journalists, as well as men of science. The Christian doctrines seemed to be in a manner ignored and set aside, as having lost their hold upon the educated mind. The clergy themselves, while enjoying more outward dignity than here, seemed to be more separated from the common life of intellectual laborers, and to be mentioned more slightly by such. In short, their position in England seemed to have taken a long step toward that peculiar mingling of outward deference and half-concealed contempt, which one observes in case of the clergy in a Roman Catholic country.

It is to be observed that the very men who lead this body of advanced liberalism are willing to identify themselves distinctly with usages in which they have no faith. At church, I heard the responses devoutly made by highly cultivated men who showed by their whispered remarks in the intervals how little reality it had to them. It seemed to me that my non-responding was more reverential than their responses. Voysey preaches in a surplice. Huxley had his children baptized, and Tyndall mentions the fact as meritorious. In America, I think that these things would hardly be done by persons professing such opinions; nor would society care to ask whether they did such things or not.

I do not know whether it is a consequence of this sort of conformity, but I found among this class in England glimpses of a sort of perplexity about the religious education of children, that we do not find among radicals here. Having come to our position, as most of us have, by a route which the words "Free Religion" indicate, we see no difficulty in bringing up children, as we ourselves were perhaps trained, to recognize the voice of conscience and the spirit of rever-

ence, apart from all special Christian creed. But, in England, I heard men of science frankly recognizing that women and children, at least, needed something in the way of Sunday-school, or technical Christian instruction, were it only to bridge the interval between the church of this generation and the pure science of the next. This seemingly inconsistent solicitude seems to me to proceed partly from the influence of an established church, and partly, also, from the undue development of the scientific side of English thought. Except in Tyndall, who knows Emerson's process by heart and acknowledges him as his greatest teacher, there is a want of development of the ideal and intuitive faculties, it seems to me, among the scientific leaders of England. But they are doing magnificently their special work; and it is hardly fair to claim that Newton should be also Milton, or Huxley Browning.

T. W. H.

THE SUICIDE OF THE CHURCH.

TO THE EDITOR OF THE INDEX:

Sir,—Your readers, no doubt, at times, have their mischievous moods, in which the love of destruction excites their ingenuity. It is possible that when they take a survey of Orthodox churches around them, and observe the many failings which outweigh the benefits of such institutions, a desire to see them swept from the face of the earth may take possession of their heart.

If I may venture to give advice on such a matter, I would say to pugnacious and revolutionary enemies of Churches, "Let them alone. Give them time, and they will work their own dissolution."

The problem—"how to pull down a church"—has been answered lately here in England, in a remarkable and an authoritative manner. We have a prelate amongst us, as you know, who is the apostle of expediency and worldly wisdom; a man who prides himself upon his cunning, and who is admired and rewarded for his *tact*. But like Achitophel of old, Bishop Wilberforce now and then makes a frightful blunder, and by overdoing his part exposes his own hollowness.

One of those very silly young Ritualist clergymen, the other day, kissed his robe in presence of the congregation, whereupon Bishop Wilberforce immediately withdrew the young man's license. Of course, antics of this kind are worthy of reproof; but the punishment inflicted by the Bishop was unduly severe. It was, however, intended as a master-stroke of policy to make-believe how he hated Ritualistic follies. Those who know His Worship's devotion to sacerdotalism are not so easily taken in by such demonstrations.

Episcopal tyranny was again manifested by this shrewd Bishop in a way which most people will consider a mistake in policy. A curate in his diocese performed a marriage *strictly according to the law of the land*, between a man and a divorced woman; whereupon the Bishop inhibits the curate from taking any duty within the limits of his jurisdiction. I should explain to your readers that this is tantamount to being ruined for life, because of the "Trade-Unionism" among the bishops. None of them will ever license a clergyman who has been prohibited from another diocese. Episcopal tyranny over unbeneficed clergymen is in dreadful activity and decidedly on the increase. But the Bishop forgot that it is only an exhibition of cowardice and weakness to visit with the utmost severity the transgressions of a poor curate, while they leave the rector vicars to do as they please. The world is watching their tactics, and the verdict is, "They are undermining the church."

My next illustration is more striking still, as a sign of the times. It is a case not of Episcopal tyranny, but of archiepiscopal arrogance. One is more distressed at it, as coming from such a good-hearted man as Archbishop Tait, than if it had been from the tongue of that arch-bigot, Bishop Wilberforce.

Addressing a meeting of the "Society for the Propagation of the Gospel in Foreign Parts," the Archbishop of Canterbury is reported to have said, after enumerating several classes of "heathens" who congregate in London: "In our me-

tropolis we are brought so near heathenism of the worst class, that, unless we take some steps for the converting of the heathen, the heathen will be converting us." Such words, taken in connection with a specific reference to those gentlemanly and cultured Hindus who are now adorning our learned professions, were little less than an insult to those strangers who are endeavoring to share the highest privileges of our advance in science.

It made me flush with shame to read such words in the *Times*, and to think how they would wound the sensibilities of my honored friend, Babu Chunder Sen, in India, and his cousins who are now in London, and who attend our services at St. George's Hall. Other Hindu gentlemen I have had the pleasure of meeting who deserve and receive the utmost respect from the most cultured class in our country; and they too must have been ashamed of England and simply disgusted with its Christianity, when the Primate was moved on religious grounds to treat them with this unseemly and undignified scorn.

How a fine old Scotch gentleman could be brought down so far below the level of his order,—to say nothing of an Archbishop degrading his office,—is only to be explained by that sweet and humane "gospel" about which Christians vaunt themselves, and which they are so anxious to "propagate" in "foreign parts." We know the tree by its fruits; and the Archbishop's words are only the echo of the spirit of the Athanasian creed and much that is to be found in Apostolic Epistles. He is so far a credit to Christianity; and those of degenerate taste like myself, who do not consider the religion of Christendom to be altogether lovely, are very well content to be called "heathens," lest our religion be confounded with the "Christianity" which teaches to insult the stranger that sojourneth among us.

Already, two stinging replies have been printed in the *Times*, coming from these "heathens of the worst class;" and the wonder is, not that the letters should betray so much literary power, but that they should be so comparatively free from that revengeful temper which we impertinent Europeans designate as "Oriental."

The *Examiner* has a verse on the occasion which I must quote for your amusement:—

"Zeal, without knowledge and over-hot,
Into a bubble his Grace has got.
Better to pander—discreeter too—
And copy the drawing of mild Hindu."

Taking these little stories together, I think my advice at the beginning of this letter is well-grounded. Surely, nothing could be devised for the speedy overthrow of the Church of England more fatal than the bad policy of Bishop Wilberforce, and the "Christian" contempt of upright and cultured foreigners exhibited by Archbishop Tait.

But we must temper our judgment with pity; perhaps, if these prelates had been brought up "heathens," they would have shown more humanity.

I am, sir, very sincerely yours,
CHARLES VOYSEY.

CAMDEN HOUSE, DULWICH,
LONDON, S. E., August 24, 1872.

P. S., August 27.—In yesterday's *Times* appears a letter from the Bishop of Carlisle, endeavoring to exonerate the Archbishop of Canterbury from any intention to wound the feelings of the Hindu and other "heathen" gentlemen by whom we are surrounded. It would have been more satisfactory had the letter proceeded from the Archbishop himself. But it is manifest that the fine gentlemanly soul of His Grace was for the moment eclipsed by his "Christian" sentiment, and no more to blame than we are when we feel a chill at sunset.

"A Buffalo clergyman sent around the contribution boxes for the dear heathen, and collected sixty cents, ten cents of which was in soda-water checks. \$80,000 were offered in purses for the races which took place there last week."

The sixty cents also were contributed to help on a race—the race between Protestant and Catholic Christianity for the empire of the world. It is well that no more money was wasted on this most profitless race of all.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

GRATZ BROWN AND THE CHRISTIAN AMENDMENT.

STATE OF MISSOURI,
EXECUTIVE DEPARTMENT,
CITY OF JEFFERSON, July 9, 1872.
E. R. BROWN, AND OTHERS,
ELMWOOD, ILL.

Gentlemen,—Governor Brown directs me to reply to your favor of the 27th ult., in which you ask whether an attempt to "secure a theological Amendment to the United States Constitution" would meet with his approval, and to state that he is not in favor of anything of the kind.

Very respectfully,
F. N. JUDSON,
Private Secretary.

[Mr. E. R. Brown has kindly complied with our request for a copy of the above letter for publication, and we desire to return him our thanks for it. Many of our readers will be glad to know that Governor Brown no longer gives in his adhesion to the Christian Amendment scheme.—ED.]

"LET US ALL UNITE IN PRAYER."

The writer in the *Contemporary Review* who proposes to believers in prayer to join during three or five years in offering petitions for the diminution of disease or the recovery of patients in a single selected ward of a hospital, to the end that a quantitative measurement may be made of God's accessibility to prayer, has drawn upon himself much severe, and it would seem unmerited, censure.

The *London Spectator*, for instance, after stigmatizing the proposal as one "to be spoken of with reluctance and disgust," proceeds to say:—

"We will justify the line we have taken about this insidious challenge, by stating why the author's proposal seems to us a covert sneer, and not the frank challenge of a cultivated inquirer. What Christians for the most part believe is that God makes a real answer to prayer; whether in the way of pitiful denial, of tender assent, or assent in some deeper sense than that of the request itself, which is manifest to the heart of him who offered it. Suppose you pray for the recovery of a mortally sick friend who dies. What your prayer really consists of is the confession of the blank you fear for yourself and others, the dread of losing moral helps and sympathy, the yearning that this trouble may not come upon those whom it threatens. And the prayer is as much answered by the substitution of other and perhaps more potent influences, as by the recovery of the threatened life itself."

Is this a fair statement? Is it what Christians "for the most part" believe? Perhaps so. But it is not what is read from our Bibles, preached from our pulpits, taught in our Sunday-schools, enjoined at our mother's knee, inculcated in our religious periodicals. Hundreds of Scripture texts and narratives represent prayer as the one all-powerful engine for the procuring of blessings temporal and spiritual. The Fathers of the early church testify to marvellous acts performed by the help of prayer. And in our own day, have we not the heathen woman's school in Syria, which a Christian school in America made one summer a special subject of prayer, with the result—as it would seem—that in that one summer five-sixths of the pupils became converts to the Christian faith? What shall we say of the German Prayer-Cure? What of George Müller and his prayer-fed institution? What of the elegant church in Philadelphia, opened every Thursday morning to a woman preacher, whose audiences number from three to five hundred, and whose especial theme is prayer and its power to sway the hand that sways the universe? What becomes of the Tract Society's stories of pious widows with large families, whose agonizing petitions for help against impending starvation are almost sure to be interrupted by the arrival of men with potatoes?

No; the common theory of prayer is no such transcendental thing as the critic describes. When a man prays for the recovery of his sick child, it is his child's life he wants and asks for. No doubt the higher the spiritual attainment he has made, the more truly he tries to feel submissive to the order of events, call it by what name we will. Yet not the less does he crave and ask for the specific boon of his child's life. When a congregation join in prayer for rain, they mean rain, not "the more potent moral influence" that might come from a drouth. They are told that God sends rain at his pleasure, and shall they not ask for it when their fields are scorching? Let the issue be fairly met.

It is impossible, even with due allowance made

for well-intentioned romancing, not to admit the truth of very many instances of "Remarkable Answers to Prayer." A man who searches for them through history will find them in abundance. Is it necessary then to attribute them to an arbitrary Being who gives or withholds at his own mere will and pleasure? Not at all.

What is more reasonable than to suppose that outside our ken are higher intelligences, perhaps once dwellers upon earth, whose knowledge of the laws which govern cause and effect far surpasses ours, and with whom we may be brought into relations by the outgoing of the strong, fervent, concentrated desire of the heart? Spirits in the form we know are all the time accomplishing things once deemed impossible, even contrary to natural law. And is it so incredible that progress is being made by spirits out of the form also, or that by their larger light they may, when right conditions are granted, assist our ignorance? There is nothing in this to preclude the belief in a Supreme Power who is the author and sustainer of all law.

I believe with Mr. Abbot that the proposal of Mr. Tyndall's friend is one "eminently fit to be made" and tried. I believe that by tests of this character light would be thrown upon certain occult yet perfectly harmonious laws, which are now but dimly guessed at. And I believe that no one is doing half so much to elucidate these laws as the very materialistic philosophers who deny immortality, yet who in studying to find "the mechanical equivalent of consciousness," and in carrying out the refinements of matter to their last extent, are year by year coming nearer to the great secret.

H. L. B. B.

ANSWERS TO PRAYER.

MY DEAR MR. ABBOT:—

Permit me to say that the proposition in regard to answers to prayer, so much debated of late, involves conditions utterly repugnant to the very genius of prayer. True prayer is utterly uncalculating. It is heart-born; it is born of sympathies, of an earnestness, of a faith far underlying volition. A man may say his prayers. Admit that there is a vast amount of formal praying—sincere, trusting, yet in a measure formal, inasmuch as it is not inspired by the highest kind of earnestness. No man can truly pray in the business-like way in which you would ring a gentleman's door-bell, or summon a waiter at a public table. No true Christian could truly pray for one sick man, and utterly neglect another lying right along side. He has never been encouraged to believe any such prayer would be answered. It is precisely here that the back of your proposition breaks.

Again, not only is this "so-called scientific spirit" utterly repugnant to the spirit of prayer, as it is to all spiritual or highly emotional states, but, as you yourself frankly admit, even if the experiment were to be never so successful and the demonstration complete, no such effect would be produced by the same upon the sceptic's mind as the undertaking, if attempted, would contemplate. "Scientists" would simply say, you intimate, "We have discovered a new remedial agent. Henceforth hospitals must be supplied with praying bands." Others doubtless would still carp as now, "If they could by praying raise up fifty per cent. of the sick, why not the whole? Evidently the whole thing is a humbug, and a delusion."

You say that, whatever the evident success of prayer, you scientists must be left to draw your own inferences. This statement certainly has a very fair look; and yet, if I may venture to judge of its animus, its meaning is really this: whatever the answer to our prayers, your mind is made up in advance not, under any circumstances, to be convinced of the supernatural; in other words, that God actually, directly, answers prayer.

Now permit me to say that, whatever becomes of you and me, Christians can never offer such prayers; and, even if they could, God would never honor or answer prayers for the purpose of gratifying any such temper. Jesus never did. None of the wonderful works ascribed to him were wrought to gratify any idle curiosity, to satisfy a purely captious spirit, or merely to make sick people comfortable. They were wrought to honor the faith of the supplicant; wrought in the interest of moral truth; wrought to open up, so to speak, the right of way through dark minds for his spiritual kingdom. Persons who are bound to be captious must take it out in that. Such never did, never will, obtain any satisfaction from Jesus. Their cavils will never command any attention.

And yet may not the physical effects of prayer be calculated? Certainly. How? By considering the effects of one prayer—of prayer offered, not "under the gaze of science" (Nature never waits to operate in that way, for the express purpose of making a public exhibition of herself), but under appropriate and necessary conditions. Well authenticated instances of answers to such prayers abound. Let science tackle them.

R. H. HOWARD.

CURSORY THOUGHTS ON LIFE.

The age is dealing with great problems. It demands upon man and woman are equal. We should be proud that we are destined to labor in it. That we may be worthy of our exalted calling, let us endeavor to place ourselves in sympathy with the intense intellectuality that is throbbing around us, and to realize what an earnest, grand thing it is to live.

Life should consist in the fulfillment of possibilities, in high attainment, and wealth of experience. It should not be looked at in the voluptuous glow of epicureanism or in the gloomy light of monasticism. We should live broadly, be cosmopolitan, recognize the brotherhood of the race, the rights of the individual; allow no creeds, dogmas, class or national prejudice to dwarf us. Be not only thorough in your scholarship, rich in the accumulated wisdom of the centuries, but be, above all, deep searching and fearless in your thoughts, devoted to principles, not persons. Our living should be characterized by dignity, chivalric sense of honor, love for truth and humanity—detestation of shame, superstitious and wrongs—preferring death to the surrender of principle. "Bury your dead joys, and live above them with the living world."

Live in the day. Be concerned about the varied interests of the present. If you do well your part in time, why dread eternity? Do right for right's sake. The work of the hour belongs more to the schools than to the churches. The times demand not fasting and prayer, but greater strength brought into life. More than priests we need statesmen, scientists, philosophers, and men of enterprise. We want those who will utilize the forces about us, and aid us to larger living.

Amidst the materialism of the period, it would be well not to forget that the annals of history are radiant with deeds of splendid daring and lofty endurance, achieved by men and women of courtly elegance, in loyalty to sovereign, country, or love. Then let our living be not only wise, deep, and strong, but also fragrant with enthusiasm for all that is beautiful in nature or art. May our bearing be marked by refinement, grace, and courtesy! Be at ease in legislative assemblies, learned halls, or the brilliant gatherings of palaces. It is said of Sir Philip Sidney that he was the "beau idéal of the courtier, the soldier, the scholar." In your ascent to noble manhood and womanhood, in your struggle to stand a peer among earth's best, remember that—

"The grave flowers that wreath the sword
Make not the blade less strong."

M.

THE POSITION OF WOMEN, AND THEIR FUTURE.

BY A WOMAN.

The sober and temperate character of THE INDEX will give weight to the subject of our sketch as many other papers cannot, whose extravagances of speech are the natural result of extravagant suppositions; and, though not a professed champion of this reform, yet who can doubt that THE INDEX, from the very nature of its position in its own field of labor, sustains all that the true advocates of woman's rights have ever claimed?

The reform in religious beliefs, which mainly consists in supplanting the old theology with a newer and more rational one, takes up, like drift-wood, all other reforms of whatever nature. Involved in this reform known as the woman reform, is the ideal justice, which is God himself. The half-justice that is sought for is only a fragment of the pure, perfect, and all-encompassing justice of God. This heart-throb which all women who have not felt will feel, this awakening and expansion of the world's thought, is a part of the beautiful unfolding of the human race. From Aspasia to our own Margaret Fuller and, a score of years later, the brilliant women advocating the very same idea of the enlargement of the sphere of happiness and usefulness for the sex,—this reform, allied to all reforms by the primal law of truth, slowly grows from ignorance into discovery and knowledge.

The heaven, then, has been working for ages; and the Anna Dickinsons and Mrs. Stantons of to-day, who hold their audiences by the magic spell of eloquence, their feet firmly planted in pulpits and rostrums where Paul once forbade them to stand, are the result of what was fated to come,—of what no amount of Bible legislation or any legislation could repress. The sweet charities of the soul, the love-nature of the woman, the patience of the mother, the gentleness, the fine sensibilities, the physical feebleness and delicacy which make out-door toil alien to her nature, will remain just as they are; for nothing outside can change the self-hood of any creature. Here and there one may turn aside and pervert her nature to beliefs and practices which degrade true womanly feeling and natural delicacy of body and mind; but it is through them that odium comes which retards for a time the purest and truest success of the reform. It is no advantage to the reform when people flock by the thousands to hear Mrs. Woodhull at Steiway Hall; her sacrifice, bordering upon insanity, of every sentiment holiest in woman to the desire for notoriety, and her ambition to be regarded as the social heroine, the leader of a party, the seer and

prophet, totally checked for a time the public opinion that was rapidly developing. It is only surprising that her fatal self-love did not sooner sink her into obscurity.

The opinion here expressed of Mrs. Woodhull comes from no bias of personal prejudice. She is known to the writer only through her public utterances, and the report of some who know her. The good she has done will clear itself from inconsistencies and error in time; and what truth she has spoken will live.

The need that women, as well as men, should become in future identified with the great humanitarian movements of the time is more and more felt; and the new régime in some of our colleges and universities places this beyond a peradventure. Strong, healthy minds in sound bodies, be the latter never so fair, "molded in exquisite grace," are perfectly compatible with patriotism and public spirit. Among the swarm of critics who are "afraid," and from behind their screen of inanities say very softly, "I don't pretend to be strong-minded or to know anything of political affairs," there is not one, perhaps, who would not be proud, were she numbered with the brilliant *coterie* who are at this very hour actively engaged both in speaking and writing! Many women rank respectably with journalists, reporters, writers of fiction, and even orators of the other sex; and all this is the result of a reform which has been opposed at every step by both sexes. But the more positive discouragement came through their own sex. Passion, frenzied appeals, misguided enthusiasm, thrust in their weapons slaying both friends and foes for a time,—dispassionate women looking on saddened but not discouraged.

But this turbid stream seems gradually working itself clear; the unbelieving and ignorant talk less and think more. Impetuosity is not a healthy force; intensity of feeling is baneful when there is not intellect sufficient to force it into beneficent channels. The semi-barbarity of society is, perhaps, largely owing to this class of persons whom feeling unduly sways. There is but one way: intellect must become master; the head must rule, and not the heart.

And will the repression of feeling, or the subordination of sentiment to a larger intellectual life, detract from the loveliness of the woman? Not the ideal woman of a generation or two to come. Mere animal beauty, the "pink and white," the "doll-faced," has been the saint at whose shrine all writers of fiction have bowed and worshipped; but physical beauty fades before the true beauty of mind and soul which has an eternity to unfold in.

C. A. B.

ORTHODOX PRAYER—SHORT FORM.

"O Lord God, I am better than thou art. I have the will to save the world, but not the power. Thou hast the power, but not the will. Let me importune thee to join thy power with my will, and let us save poor, perishing mortals from the pangs of eternal condemnation."

O.

AN INFIDEL VIEW OF CATHOLICISM.

[Correspondence of the Catholic Review.]

The *Westminster Review*, the famous Infidel Quarterly, has a remarkable article in its July number, headed "Dr. Newman and the difficulties of Protestantism." I do not know whether you have among your readers any who are so unhappy as to be infidels, but no doubt many Protestants read your columns, and to them I commend this passage from the article in question. It may come to them with more force as the utterances of one who looks at the question discussed from a wholly independent point of view.

"In a well-known passage of his essays, Lord Macaulay has remarked that it is by no means sure that Roman Catholicism may not be destined to outlive all other ecclesiastical establishments in the world. We think that it is at any rate destined to outlive the system known as Protestantism. . . . Roman Catholicism is a system very logically reasoned out from certain premises. These, it is true, are only assumptions, but they are assumptions in a great degree common to itself and its reforming opponents. Whatever may be thought of its axioms and postulates, its propositions do result from them. Protestantism on the other hand, with far better foundations laid for its edifice, finds itself unable to build in any direction but one, without the risk of seeing the structure crumble into pieces on the heads of the builders. The corner-stone is an admirable one for a temple of free thought, and for nothing else. Granting that God Almighty came upon the earth to found a religious system, we are at a loss to make out where such a system is to be found, if not in the Church of Rome. Granting the right of free judgment as applied to the Bible, we are equally at a loss to understand how any one can be called upon to believe in the inspiration of the Bible; or in the event of his doing so, to what part of it he is to be referred for the distinctive tenets of Protestantism. The great achievement of the Reformation was the

establishment of the right of private judgment, as opposed to the dogma of an infallible church. Nothing, to our way of thinking, can be more alien to reason, than the idea of a divine revelation of essential truths, from which a dozen conflicting systems can be extracted. Nothing would be more bewildering to our minds (if, to be sure, habit had not accustomed us to the notion) than the idea of God, one of the Trinity, appearing on the earth for a few years, and leaving behind him, so to speak, nothing but a bundle of documents, often contradicting each other, nowhere asserting their own infallibility, and from which not even the dogma of his own divinity, much less that of the Trinity, is clearly to be proved. . . . We have spoken of the right of private judgment as the outcome of the Reformation; but of course, as every one knows, a compromise was adopted. The compromise was to this effect, that every one was perfectly free to exercise his judgment in religious matters, subject to the proviso, that in point of fact he was not free to do any thing of the kind. He must believe in the infallibility of certain writings, and, moreover, he must consent to see certain dogmas and no others inculcated in these writings. These dogmas varied slightly in different regions; but there was for a long while a general agreement or undertaking in Protestant countries to burn all those who persisted in seeing the Real Presence in Scripture, or who stumbled in the matter of the Godhead of the Son, or of the Trinity; while persons who denied that paedobaptism is to be found in the New Testament, and minor offenders of that description, were allowed to rot lazily in gaols."

PHILIP GOULD, THE COLORED HERO.—While the leading journals have been giving eager comments on the Stokes matter, the trial of a fast young man for the murder of a reckless speculator in behalf of a wanton woman, there is another story, which they pass by in silence, of a young man who last week did what he could for woman, too, though in a different manner, possessing neither gold nor stocks nor romantic naivete, which seems to us worth telling. A party of excursionists had gone from Philadelphia to Norristown, and just before dark gathered about a station called Spring Mill, in order to return home. The track at this point has a sharp curve with a bank on one side and a declivity on the other. Five of the women were standing on the track when the whistle of the approaching express train was heard coming around the curve not twenty yards from them. They thought it was the train on the other side of the river which was just passing, and did not move. The next instant the express came along. They shrunk back in terror, but a young man standing on the bank fearlessly jumped in front of the engine and thrusts the women, one after another, down the embankment into safety, and then is caught up and dashed at their feet—dead.

We hope the story of this young man who died so manfully will be treasured, because it is an ennobling example to us all. Praise cannot benefit him now, nor give comfort to those he left behind him. We believe, too, that the most cheering circumstance of the story is the fact that such men are common among us. There is not a railroad accident of any kind which does not bring to light deeds of heroism that stir the pulses and bring tears to the eyes. We thank God for such men as this gallant lad. We do not mourn Cour de Lion dead because we know there are hundreds living, as brave and gallant knights as he.—*Milwaukee Evening Wisconsin*.

THE JESUITS FEW BUT STRONG.—According to the "*Catalogus Societatis Jesu pro 1871*," published at Vienna, there are 8,809 Jesuits in the twenty-two provinces of the order. The largest number, 744, were in the province of Castile, Spain; next followed Germany with 738, and Austria and Hungary with 451. It would seem singular that the German Government should take such vigorous steps against so small a body of men. But it should be borne in mind that the Jesuits control the policy of the leading prelates and priests of the Catholic church since 1870.

Now there are in Germany upwards of eighteen thousand Catholic priests, and eleven thousand other persons holding offices under the Church. If to them be added the pupils of the seminaries and the nuns in the convents, it will be found that the Jesuits in Germany are at the head of an army of fifty thousand ecclesiastics. In Westphalia every fortieth person is an ecclesiastic; in Paderborn every tenth, and in Munster every twentieth.

According to the new law of the German empire, all convents and nunneries that have been under the control of the Jesuits are to be closed in six months, and the ecclesiastics will be ordered to leave the country.—*Milwaukee Evening Wisconsin*.

That was a very touching incident—that of the little school girl who refused to define the word clown as "a low, vulgar fellow," and for her stubbornness was punished with the ferule, and detained in play hours, all to no reformatory end. The little child's father proved to be a clown in the circus.

The Index.

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The Index

Accepts every result of science and sound learning, without seeking to harmonise it with the Bible. It recognises no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilised world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussion on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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The Seen and the Unseen.

BY A. W. STEVENS.

Paul was the author of a fine saying when he wrote to the Corinthians, "The things which are seen are temporal, but the things which are unseen are eternal." The sturdy apostle sounded deeper depths of thought with that verbal plummet than perhaps he himself was aware. He hit upon the profoundest question that has exercised and divided into different schools of philosophy the wisest men who have lived.

And who, upon reflection, will not say that a most beautiful though subtle truth is in these words of Paul,—a truth that the many do not think of, and that the few think of none too much. In fact, most men live as though they believe the reverse of this maxim to be true,—that the things which are unseen are temporal, and the things which are seen are eternal. In this they would appear to be practical if not theoretical materialists, declaring by their actions, pursuits, and aims that they assume the permanency and reality only of those things which are apparent,—which are palpable, tangible, and apprehensible to the senses,—dismissing those which are beyond sensible sight, hearing, and touch to the realm of all that is vague, misty, and doubtful.

The materialist, whether practical or theoretical, stands upon the firm earth and solid rock; he sees huge mountains reared aloft, resting upon unmoved foundations; he beholds forests of timber, piles of brick, blocks of granite fashioned into high and massive walls, and forming together the fortified habitations of great towns and cities; he hears the whirl and clank of heavy machinery, the hum and tramp of human industry; he notes the towering masts, the ponderous hulls, the broad sails, and immense merchandise of commerce; he sinks his shaft into deep mines of minerals, and lays open to his view great treasures of coal, iron, silver, and gold; he collects around him his own personal possessions, and marks their quantity and quality;—his senses take cognizance of these and other contents of the material world, and he says, with an air and feeling of confidence if not of positive assurance, "These are the realities of existence; these are permanent and reliable: I believe in these because I can see and feel them, these exist in fact; but all else which my senses cannot discover,—which is impalpable, intangible, imponderable,—how can I believe in it? since to me it does not appear to be, except in speculation and in name." In short, the materialist says, "I cannot but believe in the reality and permanency of things

which are seen; and I cannot but be slow to believe in the reality and permanency of those which are unseen."

I would, therefore, in this essay, seek to bring into prominence, and touch with as much emphasis as I may, the sublime truth hinted at by Paul; and try to illustrate the relative reality and durability of the material and the spiritual, of the concrete and the abstract, of things which are seen and things which are unseen.

We will assume at this point that there are two ultimate realities in the universe,—force and matter. Force is that which produces; matter is that which is produced. Force creates, shapes, alters; matter is created, shaped, altered. In appearance, at least, these are two and also vastly different realities. Whether in the last analysis they are essentially one has not yet been demonstrated, perhaps never will be. Phenomenally they are unlike; and they appear to us as the greater and the less, the master and the subject, the agent and the patient, the doer and the thing done. How can it but be that that which produces is anterior to that which is produced? The cause necessarily precedes the effect. The cause also is more vital than the effect: it antedates, underlies, and outlasts the effect. It comes, passes, and returns, driving the effect before it; saying to it, Appear, change, vanish! But while the effect vanishes, the cause remains, and poses itself for a new result. The effect we can conceive both as existing and non-existing. The cause, whatever it is, is necessarily existent: that we cannot conceive as non-existing.

Now, that which we see and touch—that which our senses recognize—is the effect. The cause is beyond outward detection. It is too deep for the plummet of sense to sound, too high for its feet to climb, too subtle for its apprehension to grasp. "No man hath seen God at any time." What a profound significance is in these words!

The seen, therefore, is the temporal. To-day it exists; yesterday it did not; to-morrow it may not. But the unseen—fleeter than the winds, higher than the heavens, deeper than the earth—is eternal. Force, if we call it force, is everlasting. Or if we call it mind, spirit, God, it is everlasting.

We might assume, then, without departing from the apparent truth, that there is but one ultimate reality in the universe,—Force, or Mind, or God. All else is phenomenal, fleeting, unstable. This alone seems real and durable; and, though incapable of being tracked to its hiding place, it exists from all eternity. From everlasting to everlasting it is. What we call matter would appear to have no identical, durable existence. So far as we can discover, it contains no self-originating power. When we arrive at where it seems to begin, we find something else, something more, which gave it its first push, its first impulse towards existence, towards appearance. And now we see it, and now again we do not, according as this antecedent, vital power causes it to approach or recede, appear or vanish.

This, indeed, is the result of the investigations which science makes. From no quarter have we stronger testimony to the mutability of material things than from the closet, the laboratory of science, where matter is pursued to that point at which it vanishes into breath, and melts into the bosom of the unknown.

Science indicates that the whole outward universe is phenomenal and transient; that it exists as the visible manifestation and form of what is in itself invisible,—the invisible being the cause, the visible the outward product and effect. As the cause wills or motions, the effect appears; as the cause withdraws, the effect vanishes.

For instance, this earth, upon which the materialist treads with so much confidence in its firmness and durability, science says is a something composed of fine, microscopic particles, perfectly helpless and powerless to themselves, being controlled and held together by a subtle and wholly invisible force called gravitation, about which we know nothing more certain than that if it were to withdraw itself for an instant this entire material fabric, on which we so calmly and assuredly repose, would vanish into air. It declares that these lofty mountains resting on their granite beds, these huge rocks so massive as seemingly to be impenetrable to any disturbing power, these mines of metals packed in solid strata in the earth,—all these, and every particle of matter connected

with our globe, were, not countless ages gone, an oozy and a liquid mass, pliant then as even now in the moulding hands of law; and that if, in a few cycles hence, these should be sought for here no trace of them might be found.

The present face of nature, it is plain, is no-wise stable; it moves before us like a diorama view, presenting only the changing and fleeting images of invisible causal forces that make and shift the scenes. In obedience to these, each season of the revolving year puts on an entire new form and vesture, and even no two consecutive rising suns reveal to us the natural world alike. The chemical and magnetic forces—which underlie the material crust of nature—are constantly busy weaving new patterns, sketching new pictures, moulding new shapes from the flexible stuff of matter, and right before our wondering eyes never ceasing to take down the old and put up the new scenery of this earthly stage. No substances are so hard and durable but they will pass off in fine exhalations at the commanding and transmuting touch of these hidden forces. No single form of matter is durable an instant but by their allowance. The entire substantial mass of the globe has no foundation of its own, but floats on a sea of invisible vital forces, to whose least motion it is as submissive as clouds to the air on which they ride, or as ships to the ocean on whose mighty breast they are dalled and tossed. Infinite wisdom and power are the solid abutments on which is spanned the immense arch of the outward universe; these withdrawn, and naught exists at all tangible or visible. Every form of matter represents some imperious gesture of the unseen causal energy. All that is ponderable, says science, is resolvable into ethereal elements; is resolvable, says philosophy, into abstract principles. The seen, which is temporal, melts into the capacious bosom of the unseen, which is eternal!

This is the confession, the instruction, of science. And if we listen to history, that will also confirm it.

Ever since man appeared on the earth, he has been toiling industriously and ingeniously in the workshop of the world, fashioning, forming, and producing new combinations and results from the tangible and palpable materials to his hand. Many, most of these results are stupendous and impressive. Powerful nations and states have been founded; great cities and towns have been erected and filled with magnificent specimens of architecture, sculpture, and painting; immense armies and navies have been collected; a universal commerce on the seas, and an intricate net-work of canal and railway communications on the land have been created; codes of laws and systems of government have been framed; literatures and libraries have sprung into existence; and, in brief, a grand, mighty, external paraphernalia of civilization has been evoked, as by magic, by the hand and brain of man: so vast and strong and complicate is it, that it would seem to be forever enduring and permanent. But, as we turn the pages of history to examine and admire all these material memorials of man, astonished we discover how they have faded and perished! We behold how his nations and states have been rent and scattered by internal throes and diseases; his towns and cities prostrated by the angry elements of nature and the accidents of his own conduct; his armies, navies, commerce and trade routed, dispersed, and ruined; his laws and governments trampled upon and overturned; his literatures and libraries lost, forgotten, and destroyed; the implements and accompaniments of his wealth and magnificence broken and dissipated; and the fabric of his mightiest civilization rolled together like a scroll, eaten and devoured by the corroding tooth of time.

All these, mark, were the material results of man's life and labor; all these the external manifestations of his capacities. And all these, mark again, have perished as often as they were created.

But not so has it been with the ideas, thoughts, principles, which these outward things embodied, symbolized, and reported: these, being imperishable, have not perished, but through all changings and overturnings have got themselves recorded, preserved, and added to the accumulating sum of human knowledge. Man's intellectual, moral, social life, seeking expression in

outward manifestation, has pushed its way through all material environments and circumstances—striding over crumbling States, ruined cities; outstripping ships, out-running locomotives, outdoling laws, outwitting books, outlasting institutions, outliving all but time.

The essential human civilization of man has not perished with his material civilization. His invisible energy has continued when its visible strokes have faded out. He has lodged his vital power in outward manifestation, now here and now there; flashing forth his genius in many strong and admirable lines first on this page of history and then on that. But when the sound of his tread has died away, and the gleam of his presence vanished in one place, it has only been that they might reappear in another, with more astonishing and marvellous effects. The invisible creations of man,—his thoughts, his ideas, his imaginations, his aspirations,—time has availed nothing to destroy these: these have continuously grown into a strong and beautiful monument, whose base has broadened, whose column has lengthened, as the ages have swept hurrying by. Greece has perished, but its visions of beauty survive. The language of Homer and Plato is dead, but the song of the one and the thought of the other sing and breathe on in new accents forever. Israel is dispersed, but its glorious old prophets live and speak again in the young prophets of every generation. The institution decays and passes away, but the idea that made it knows no death, seeking and finding reappearance in many better forms. Temples crumble and altars fall, but Religion itself, whose offspring they are, bears upon her brow the blush of immortal youth, and the altar-fires of the soul burn with purer fervor as time and knowledge grow.

That endures which is real and not phenomenal. Man's invisible thought outlives his visible act. It comes and passes and returns. It touches and retouches, animates and reanimates, creates and resurrects. That which is unseen it suggests to be eternal; that which is seen it suggests to be temporal.

The experience also of every person comes to corroborate science and history. What with our outward vision, in our own daily circle, do we see? The moments of time are not more fugitive than all around us. Our hands clasp nothing securely, our eyes retain no image long: that which we possess to-day to-morrow snatches from us. This week we have stores in our cellar, money in our pockets, notes and bills and certificates of value in our safe; but next week, next month, next year, they have changed, become diminished, perhaps disappeared altogether—gone it may be to be another's property, but no longer ours: to us they were but are not. Nothing that we call property can we keep. It refuses to stay with us beyond a passing hour; it runs a race swifter than we or our children can keep pace with; it stops long enough to give us the idea of possession, and then snaps its finger in our face and vanishes away.

Not even forms of persons, groups of friends, are more steadfast. These too join with everything else to delude and to elude us; these too take part in that great game of "hide-and-go-seek," into which we all seem to be drawn and led on, pursued and pursuing, finding and losing. Friendship and love have no hands so tenacious that they can seize and hold the forms of those nearest and dearest to us. Where is that friend of my heart with whom yesterday I held such sweet counsel, whose hand lay in mine, whose glad eye-beam met mine and made a radiant pathway whereon our two souls walked and communed? Alas! gone, vanished quite, flown on the wings of time and change. Where is that brother, sister, son, daughter, father, mother, wife, husband, who so lately moved in our home to our heart's delight and mind's true peace? Where? The still air of the household breathes to the question an echo made of sighs. These all are hasted away, carrying with them precious links of the family chain, the remaining fragments of which jangle in our hands all out of tune.

Gone are these friends? Yes: all that was material of them is gone, never to return. But friendship, love—invisible essences of these transient forms—are these gone? No: they remain to bless us ever, and to grow brighter only as our hearts grow purer. Memory—ah! what a hand is here to grasp and hold! She still invokes the presences of these lost companions of our hearts. The best of them she restores to us speedily and surely. All the high intercourse we ever had with them we live over again so vividly. The thoughts they gave us we think again. The fire of intellect they kindled in us burns bright once more and leads us in their very company, like a guiding pillar, out on the track of truth. The aspirations they stirred in us still struggle upward and lift our souls and lives in daily endeavors towards the perfect. All of our friends that was invisible while they were visible,—which only our souls felt, our hearts realized,—this lingers with us still, and is linked with our memory and consciousness as with hooks of steel.

And the life that is most individual, most personal—this also adds its powerful confirmation to the transient character of the seen, the permanent character of the unseen.

How superficial, how frivolous and vapid is the

average life of society! Its root is in such thin soil that what fruit it bears has no great ripening qualities in it, and so must speedily drop from the sapless boughs and perish. Whoso would have his life of a different nature, and its results of a different quality, must set it far deeper in underlying principles, and fertilize it with hopes and aims, with aspirations and endeavors much above the common owning. Society makes its time fugitive and profitless, by shredding it into fragments and bestowing them on paltry purposes. So few know its value, but waste it in the pursuit of the transient, the ever-eluding, never-satisfying. It takes well-nigh a lifetime for most of us to learn how to live—so great and high and hard of attainment is the fine art of living. How to discriminate between things that differ, how to discern the true from the false, the substantial from the ephemeral,—this is the great secret worth knowing: could some one impart it to us, he should be accounted our noblest benefactor.

The world of humanity is full of sheen and showy superficialities. A great "Vanity Fair," it invites us to walk through its crowded thoroughfares and make choice of what to us seems most desirable. What more natural than that we should begin by selecting what others select, that we should esteem that valuable which others highly estimate? The result is that we most times pay our money, and that which is far more valuable, for gewgaws and trinkets—for things that break and tarnish and fade and wear out in the using. But little abides and proves permanent of that which we gather and bear off on the back of years.

But those who can learn by experience grow wise as they grow old, or, rather, as they grow into immortal youth—for wisdom cancels age, and the power of true spiritual discernment so bridges time to eternity that the soul becomes elastic in its step and walks on unconscious of years. Experience slowly discovers to us the transiency of the unreal, the permanency of the real. Gradually we come to perceive how poor and cheap are the things we prized, how inferior that we spent our days in cherishing. We wake as from a dream and find all things changed. Worth, the sign of value, has shifted its position, has flown from all we hitherto deemed most valuable, and lights at last to rest on that to which we scarce gave any attention. We find ourselves swimming now in a wide sea of illusion, breasting the waves of the transient to reach the shore of the permanent. Only a few headlands loom out to us through all the fog-bank of deception, and the lights that glimmer along the coast are far between, though they warn us of a great continent of the real awaiting our faithful endeavor. We are astonished to find how different now are the things that attract us from those that formerly drew us on; our loves, our longings, our aspirations have swerved many a degree from the direction in which they formerly pointed. Our aim, our purpose, are new. We have come to ourselves—our real selves—and turn our back with alacrity on all of former self that was unreal and untrue. Clothes no longer allure nor deceive us: the naked fact we discern the just proportions of, while our enlightened and purified fancy robes it anew with the graceful charms of the ideal. Now, time reveals to us its value; past years count not so much in our estimation as present days, for now we live in hours more than we formerly lived in months. Quality, not quantity of life, is our concern; to be allied to imperishable realities, to make immortal truth and virtue a part of our life that now is, is the thought that absorbs us even more than that of any life to come. In our spiritual heavens new stars appear, and we walk in their pure and steady light content and peaceful, though the blazing sun of former joys and successes sinks to rise on us no more. Though the firm ground of life-long beliefs crumbles and vanishes beneath our feet, the firmer earth of faith in the integrity of the universe, in the continuity of principle and of law, comes to stay us, and our foundation is a deeper assurance, a profounder conviction than ever before.

What causes us most real pain in this passage in our experience from the transient to the permanent, is the widening gulf that stretches between us and former companions, between us and the thoughtless many. No longer is there a community of interests, of hopes, of aims, between us and them; but what is foolishness to their understanding is wisdom to ours, while our wisdom is to them a rock of offence and stumbling. They look still at the seen and temporal; we look at the unseen and eternal. Yet even this gulf is not impassable: it, too, belongs to the fleeting and transient. Here and there it shall be bridged by many an experience of the thither kept, and from time to time we shall behold glad feet hastening across to the hither side. And, until then, ours be the fidelity to keep the banner of loyalty to the real-ideal and the ideal-real waving high, to challenge and allure all those who have eyes to behold its brightness.

Carlyle compares the metaphysician to the Irish saint who swam across the channel, carrying his head in his teeth.

THE PICNIC AND THE CHURCH.

[From the N. Y. Union Advocate.]

The picnic excursions given to the poor children of the city of New York are among the memorable events of the summer of 1872. The first suggestion of giving the little waifs and vagabonds a taste of rural felicity was caught up eagerly by the people and drew from them almost without solicitation a fund for the purpose which has amounted to twenty thousand dollars. The delight afforded the little ones is incalculable; to leave their blacking boxes and street crossings, to lay down for a whole day their newspaper bundles and their baskets of cold victuals, to ride on a steamboat with plenty to eat, to be let free in a grove with swings and balls and jumping-ropes and plenty to eat again,—it was too much for words, it could only be expressed by shouts and clappings and summersaults of joy. Two parties immediately divided the gamins of the city,—those who had been and those who were going; it was the staple of the talk by day and the dreams by night. The little wretches were startled into the discovery of two amazing facts: the world had scenes of beauty never suggested by Baxter street, and there were people in it who cared even for them!

It was indeed a beautiful conception, worthy of all the unbounded praise it everywhere received, and worthy the still higher encomium it gained of being imitated in a score of other cities over the land. It was a conception too good ever to be lost, and we may confidently predict that the newsboys' picnics are henceforth an established institution among us.

But whose idea was it? It originated in a newspaper sanctum, among the editors of the New York Times. What a reflection is this upon the Church! In the city of New York there are some two hundred thousand Protestant Christians, comprising the most intelligent, wealthy, and influential of our citizens. How did it happen that they should go on for years jostled at every turn by these forlorn wretches, and yet leave the benevolent thought of a picnic for them to sprout up in a printing office? It is a Christian idea certainly; the Gospels are brimful of it, and yet the Church never heard of the movement till it was reported through the daily press!

What is the Church about? It is building fine sanctuaries on Fifth and Madison avenues, it is erecting brown-stone parsonages along side of them; it is hiring eight-thousand-dollar quartettes; it is sending large sums through denominational channels off here and there to start a rival sect in villages already supplied with the Gospel; it is propping up distant colleges and theological schools which have no reason for existing; and so busy is it with these partisan occupations that it does not notice the little wretches, prematurely care-worn eyes that peer into its doors, and does not know of the child in the tenement house which scarce ever hears the sound of a church bell.

Is this right? Has the Church of New York no mission in New York? Ought it to be disbursing its funds all over the land, and yet leave it for a secular newspaper to care for its own neglected poor?

A FUNERAL ADDRESS.

[From the Boston Investigator.]

MR. EDITOR:—I had the good fortune to bear your address at the funeral of the late Mr. Pinkham; and though I claim to be a Christian, yet I must do you the justice to say that your remarks, with one exception, were exceedingly appropriate and eloquent, and given in a manner so feeling and sympathetic that all who heard you were no doubt impressed, as I was, with your deep sincerity as well as evident ability. The remarks to which I took exception may seem proper enough to you, but under the circumstances they appeared so strange to me that I wrote them down, and in requesting you to print them I would respectfully inquire if the funerals of Infidels are always conducted in a similar manner.

After some general allusions to the nature of death and the attachment to life, and a review of the good character and useful labors of the deceased, you approached towards his coffin, and, as if addressing its inmate, said these words among others:—

"And now, respected friend, esteemed associate, and worthy brother, farewell. It is a hard word to speak even under ordinary circumstances, but, when spoken on an occasion like this, it causes the eyes to fill and the tongue to falter, for human nature will have its way in spite of religion or philosophy either. If we should meet again—and I wish we might—we will renew that pleasant companionship which your friends enjoyed with you for many years. If we meet no more, and this sad interview is to be our last, we shall not forget you. In all our meetings, in all our hours of festivity, and in all our efforts for promotion of the cause of reason and humanity, you will be kindly remembered, and we shall wish that our good friend Pinkham were with us. Once more, farewell, and though no monumental column should ever be reared to honor your name and memory, you will have a nobler monument in the living and beating hearts of those who knew you best."

This was eloquently and feelingly expressed, and I can truly say that I never was at a funeral

where I was more affected or saw so many that were, for you have a peculiar manner of enlisting the attention and sympathy of your hearers. But tell me, my friend, is it possible that a man of your intelligence and sympathetic disposition can doubt of a hereafter? I have an interest in making this inquiry now, and at some other time I would like, if you are willing, to offer you some reasons for publication which may convince you that you are laboring under a strange error.

In friendship, yours very truly,

A LISTENER.

We publish the above because requested, and because we see no impropriety in our doing so, though what may be the particular motive of the writer in reporting some of our remarks on the occasion spoken of, we have no means of ascertaining. But be that as it may, as nearly as we can now remember he gives our words correctly; and while we thank him for his friendly and courteous expressions in our favor, we are bound in candor to declare that we do "doubt of a hereafter," as we see no evidence of it either in Reason or the Laws of Nature, and these are the best teachers that we know of at present. Still, as we are not infallible, we may be in error; and as, if we are, we shall esteem that man as our friend who sets us right, our unknown Christian correspondent ("A Listener") is welcome to the use of our columns for that good purpose.—*Ed. Investigator.*

THE BIBLE IN COMMON SCHOOLS.

(From the New York Globe.)

Notwithstanding the decision of the State Superintendent of Education that the Bible should not be read in schools, the Board of Education of Long Island City, or Hunter's Point, as it is more familiarly known, have decided to convene their schools at 8:45 A.M., for the reading of the Scriptures, not requiring the attendance of children of parents opposed to the service, until 9 A.M. This is apparently a very mild and harmless arrangement, since no one can find fault with the voluntary gathering of children of grown people to read the Scriptures when and where they please, provided they in no way infringe upon the rights or violate the consciences of others. But this arrangement at Hunter's Point is not altogether of this broad and liberal nature. The Board of Education convene the schools and establish the exercise, and thus take official action on what, according to the decision of the State Superintendent, they have nothing whatever to do with. The reading of the Scriptures by this plan is not the voluntary exercise of the children, but is a ceremony established by certain officers of the people, in buildings owned and occupied for a very different purpose, for the benefit of the whole people. If the reading of the Bible is anything but a mere farce, a mummery to be gone through to satisfy the bigotry of certain sectarians, then it must have for its object some sort of religious culture and development. The common school is not established for such purpose any more than the post office is. It is an instrument of the common people for the common purpose of securing those rudiments of education and intellectual culture on which our material and political progress depends, and has nothing to do with things spiritual. The facilities for worship, the days and ceremonies belonging to all shades of religious development are ample and fully recognized and protected by law. The liberty of conscience is absolute in this country, and no man by right of law can step between the heart of any man and his God. It is only where such perfect liberty exists that the truth can live, and it is because of such freedom that the attempt to crowd Bible reading upon common schools should fail. The common school belongs to the people, it is of them and for them. Now of the great commonality one class of people read one kind of Bible, though fearfully divided as to what it means, another class read another form of Bible, a third reject a portion of either translation, and a fourth look upon the whole book as myth and fable. Each individual of each class named may differ, and undoubtedly does differ from every other person in the nature and strength of his religious conviction and his view of the value and purpose of the good book. To lend the use of the common school to the reading and maintaining of the Bible is like the gratuitous use of the post-office for the dissemination of tracts from the American Tract Society, or from the Catholic publication Society.

What right have officers of the people, such as are the Board of Education at Hunter's Point, to say that children shall convene at any hour to read a Protestant Bible, a Douay Bible, the Hebrew Scriptures, or the works of Voltaire? Protestants will rebel in all cases but the first, Catholics in all but the second, Jews in all but the third, and free thinkers in all but the fourth. But the common school belongs to all these, and no Board of Education has the right to do violence to the motives and prejudices of one any more than to those of another. The Protestants are jealous, and justly so, of any influence of the Catholics over our common schools, and the desire of Francis Kernan for Governor, which is as sure to come as the day of election, will be due to this determination of the people that Catholic influence shall not predominate anywhere in the State. The wiser Catholics see this, and refuse

to be a party to any attempt to secure political power. They declare their religion as pertaining to things spiritual, and propose to confine it to its own domain. Zealous Protestants should be capable of an equal degree of liberality. The common school, they admit, is no place for sectarian controversy. Let them go one step further, and determine that it shall be kept free of the slightest religious observance, and thereby prevent any provocation of that controversy which they deprecate.

GARIBALDI'S LAST.

(From the Brooklyn Catholic Review.)

Our correspondent sends us the following translation of the letter which has been addressed by General Garibaldi to the editor of the *Momento*, of Genoa:—

CAPRERA, August 2, 1872.

Democracy, by dividing into a number of separate groups its various shades of opinion, has lost much of its energy in useless disputes; and as disagreement on trifling subjects naturally spoils the work of the apostolate in its bearing on the matter of common and urgent necessity, in the present invitation which I make to all these parties to unite for their mutual good, I only follow the programme which I had traced for myself, whenever I have been asked to act on the arbitration in any contending question.

I perfectly understand that unanimity of conviction is not possible, even in the ranks of the soldiers of the future, and I do not intend that any one should sacrifice his convictions and violate his conscience; but I do insist that all should bow down before those great principles which were all-important for the welfare of our country.

If the Government, helped on by good luck, is retained in its place through cowardice, and persists in the neglect of duties, by the union of our forces we can either force it to accomplish them, or overthrow it.

To all friends of those who are in the foremost ranks, to those who fight the fight in the field of parliament, we propose conciliation, in order that they may work together, and thereby attain the sooner the end for which we have labored for so many years.

I must now indicate to you those matters of the highest importance which demand the vigorous support of the democratic party.

1. That the article of the *Statute* in which the Catholic religion is declared the religion of the State be abolished; for freedom of consciences cannot exist united with such a law. It must be abolished, and with it every privilege of the clergy, privileges granted to the priests, who are sworn enemies of civilization and of their country. To Rome restored to Italy is offered the task of performing this mission of human emancipation. The Government is to be blamed for its servility to foreign diplomacy, and justly accused of breaking the laws of the nation, when it hesitates to apply to the capital of the country the law for suppression of the convents, which has been effected in every part of the State.

We must insist that this law be carried out, and at once, so that the outrageous scandal of monastic institutions being tolerated in our capital shall cease forever.

We ask for the suppression of the religious corporations in Rome, without delay or any restrictions. And since the chain of prejudice cannot be broken save by education, we insist that henceforth education shall be obligatory, gratuitous, and lay. (No priest shall teach our little ones, and pervert their tender minds to the doctrines of the clericals.) The State, by tolerating priestly education, commits a crime, for it permits the insinuation, at an early age, of blind belief in the doctrines of Christianity, and thus enslave the minds and souls of our children.

Therefore, education must be obligatory, gratuitous, and lay. The restoration of the human intellect must be rendered complete, and even the working-man must have his share of material enjoyment and of the wealth which he earns for another who often permits him to die of want.

Taxation must be done away with, and especially those taxes which have been imposed on bread, on salt—and all those that fall heaviest on the poor. The reduction of the taxation will have to depend greatly on the diminution of the expenses. Therefore, financial embarrassments call for decentralization, and must be based upon the Commune, as was the case in the glorious traditions in Italy, and at the present time in America.

We must demand the full application of inherent and recognized liberties, so that the right of reunion and of the liberty of the press may cease to be a lie.

We ought to give our warm support to Universal Suffrage. It raises the disinherited to the dignity of citizens, restores to them their fundamental rights of citizenship, and only excludes those who are unable to read and write. The importance of this measure is well understood, for I have seen it encouraged by the vote of public meetings, the applause of numerous associations, and by petitions to the Parliament. This proves to me that the democracy feels that it ought to rally its forces, to obtain the triumph of the principles which lie at the root of the questions I have pointed out; nay, has almost been beforehand with me in its appeal for concord, which will bring about most desirable results.

Let us seek the best and not reject the good, when we can get it quickly by merely wishing for it.

G. GARIBALDI.

A little boy in Greenfield attended the Episcopal service on a recent Sabbath for the first time. When the rector appeared with his white robe, the youngster's curiosity was excited, and, watching the minister with open-mouthed wonder until the close, he asked his mother, as they came out of church, "Does he put that on to look like the Holy Ghost?"

CLERGYMAN.—How many essential elements are there in baptism?

Boy.—Three.

CLERGYMAN.—Three! Don't you know that there are only two—the Word of God and water?

Boy.—Why, there must be a baby, and isn't it an essential element?—*New Covenant.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OGDON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending September 25.—Klotter Sons, \$2; H. D. Peck, \$2; A. H. Naamye, \$2; Hauck & Windesh, \$10; Duham & Co., 50 cts.; J. D. Zimmerman, \$2; Wm. Hartung, \$2; A. B. Woodcock, \$1; D. H. Griswold, \$2; Julius K. Rode, \$4; Dr. B. Howe, \$3.50; Geo. Maerer, \$3.00; F. Frey, \$1; J. D. Zimmerman, \$10; Phoebe Ann Zimmerman, \$10; Godfrey Gundrum, \$10; Mrs. M. A. Wright, \$10; O. W. Cook, 5 cts.; C. W. Weeks, 10 cts.; Augustus Towne, 60 cts.; John Gordon, \$2; Wm. Elzey, 50 cts.; E. S. Dunham, \$1; Maggie Devore, \$1; V. H. Severance, \$2; E. Reichbach, \$2; H. P. Colton, \$1; C. D. Martin, \$1; Chas. W. Stercy, \$2; M. H. Derham, 50 cts.; T. A. Kliney, \$1.50; H. S. Stebbins, \$3.98; Werner Becklin, \$10; Joseph Giger, \$10; Jacob Sprinkel, \$10; Parker Pillsbury, \$1; Joseph Wood \$1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand with 10¢ small amount, be liberal & filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

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N. B.—Please remit by post-office money-order, by registered letter, or by draft on New York. Cheques on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

RECEIVED.

PRINCIPLES OF GEOLOGY: or, The Modern Changes of the Earth and its Inhabitants Considered as Illustrative of Geology. By Sir CHARLES LYELL, Bart., M. A., F. R. S. Eleventh and Entirely Revised Edition. In Two Volumes.—Vol. II. Illustrated with Maps, Plates, and Woodcuts. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1872. 8vo. pp. 884.

INTRODUCTION TO THE STUDY OF BIOLOGY. By H. ALLSTON NICHOLSON, M. D., etc., Professor of Natural History and Botany in University College, Toronto, etc. New York: D. APPLETON & Co. 1872.

A WAITING RACE. A Novel. By EDMUND YATES, Author of "Black Sheep," "Broken to Harness," etc. (Library of Choice Novels.) New York: D. APPLETON & Co. 1872.

PICTURE AT THE FAIR, AND OTHER POEMS. By ROBERT BROWNING. Boston: JAMES R. OSGOOD & Co. 1872.

SEPTIMIUS FELTON; or, The Ethic of Life. By NATHANIEL HAWTHORNE. Boston: JAMES R. OSGOOD & Co. 1872.

THE CHEST AT SOURCE OF DANGER TO THE AMERICAN REPUBLIC. By W. F. JAMISON, Chicago: Published by W. F. JAMISON, 125 & 141 Monroe Street. 1872. pp. 381.

THE CAUSES OF SOCIAL REVOLTS. A Lecture delivered in London, Portsmouth, Bradford, Nottingham, Derby, and Greenwich. Revised, with Notes. By Captain MAJOR, R. N. London: LONGMANS, GREEN, READERS, & DYES, PATERNOSTER ROW. 1872.

THE MYTHICAL ELEMENT IN CHRISTIANITY. By ED. VANHART NEALE, M. R. I.—THOUGHTS ON THE EXISTENCE OF EVIL. By Professor F. W. NEWMAN.—RATIONAL THEOLOGY. A Lecture delivered in the Freemasons' Hall, Edinburgh, on Sunday 3d March, 1872. By F. REGINALD STANHAM.—All published by THOMAS SCOTT, Esq., No. 11, The Terrace, Parkgate Road, Upper Norwood, London, S. E.

THE ORIGIN OF ALL RELIGIOUS WORSHIP. Translated from the French of DUPUIS, Member of the Academy of Inscriptions and of the National Institute of France during the First French Republic. Containing also a Description of the Zodiac of Denderah. New Orleans: 1872. pp. 428. (Not in print: copyrighted by C. C. W. MULLER.)

DREAM OF A FREE TRADE PARADISE, AND OTHER SKETCHES. By CYRUS RIGGS. With 12 Illustrations of HENRY L. STEPHENS. Philadelphia: Published for the Industrial League, by HENRY CARST BAIER, Industrial Publisher, 408 Walnut St. 1872.

THE ALDINE, October, 1872. New York: JAMES T. BUTTON & Co., 23 Liberty St. \$5.00 a year.

LIPPINCOTT'S MAGAZINE, October, 1872. Philadelphia: J. B. Lippincott & Co. \$4.00 a year.

OLD AND NEW, October 1872. Boston: BOSTON BROTHERS, 143 Washington St. \$4.00 a year.

WOOD'S HOUSEHOLD MAGAZINE, October, 1872, Newburg, N. Y.: S. S. Wood & Co. \$1.00 a year.

THE CHICAGO RAILROAD MONTHLY, September, 1872. Chicago: STREET & CAMP, 409 W. Randolph St. \$1.00 a year.

THE MANCHESTER FRIEND, September, 1872. London: F. BOWEN KITTO, 3 Bishopsgate Street Without. \$1.00 a year; address T. H. Speakman, 14 North Seventh St., Philadelphia.

PRICED AND DISPOSITIONS OF VALUABLE AND INTERESTING BOOKS. New York: DAVID G. FRANCIS, 17 Astor Place.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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ACKNOWLEDGED elsewhere, Seven Hundred and Fifty				\$75,000
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CONDITIONAL STOCK LIST.

We, the undersigned, subscribers to the capital stock of the Index Association, agree to double our previous subscriptions to said stock on the same terms as before, taking respectively the additional number of shares set opposite to our names in the list below:

Provided, That the full sum of One Hundred Thousand Dollars (\$100,000) shall have been subscribed in good faith by the twenty-sixth day of October, 1872,—that is, within one year from the date when this INDEX passed into the hands of the Index Association.

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NOTICE.

Attention is called to the revised advertisement of the publications of the Free Religious Association in another column. The back Annual Reports of the Association give in the best form the history of the organization, and contain addresses by Emerson, Phillips, Wesson, Wells, Higginson, Johnson, Frothingham, and others who have spoken on its platform. The Report for this year discusses some of the most living questions of the day. The friends of the Association cannot do a better service for it than by circulating these publications.

WM. J. POTTER,

Secretary.

In early childhood we used to see every Sunday a church music-book entitled "The Christian Lyre." This title sorely perplexed our infant mind, as we had been taught that Christians always told the truth. If we were to renew our childhood without losing the wisdom gained by the diligent perusal of religious journals, we should now take "The Christian Lyre" quite as a matter of course.

"The naturalist," says Mr. Weiss [*American Religion*, page 23], "sees everywhere through the continuity of law a God who says to him, 'I Am.' The supernaturalist jumps in with his god from time to time, and, like the clown in the circus, cheerily announces, 'Here we are!'"

The Index.

OCTOBER 5, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 38, Toledo, Ohio."

SPECIAL NOTICE.—THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, Jan. 1, 1873. After Sept. 28, 1872, the price of subscription will be \$3.00 a year, in advance. But every subscriber, new or old, who remits \$3.00 at once will be credited with a year's subscription from Jan. 1, and will meantime receive the paper free, if not already paid for.

"CHRISTIANITY AND FREEDOM."

Under the above caption we publish in an INDEX SUPPLEMENT this week an able and extended communication from Rev. Francis T. Washburn, of Milton, Massachusetts, a Unitarian clergyman well known in his own denomination by his frequent contributions to Unitarian periodicals. It is a continuation of correspondence published in THE INDEX, No. 114, and would have been printed several months ago, if we could have compiled earlier with the writer's wish that we should make a detailed reply. For convenience of reference we have numbered the paragraphs in his article, and propose to consider them in order.

1. The original question concerned "authority" in religion and science.—Mr. Washburn maintaining that Jesus possesses an "authority" in religion entirely different from that of Galileo in science. It was our opinion that "authority" in any special sense could not be predicated of Jesus. Mr. Washburn then defined the "authority" he claimed for Jesus as "the inward power and influence justly exercised over our spirits by his spirit, by virtue of its intrinsic excellence;" and he explicitly disclaimed for him any "absolute infallibility or absolute moral perfection."

Is it not an "admission" of a very marked kind to surrender what is regarded by all Christian theologians of high eminence as the chief characteristics of the "authority of Jesus;" namely, infallibility and sinlessness? In their view, it is these two attributes which constitute the special features of his "authority;" and to give them up will most certainly be considered as an "admission" fatal to Mr. Washburn's own position. The sort of "authority" he now claims for Jesus is not at all different in kind, but only in application, from that of Galileo. And we are quite ready to admit that Mr. Washburn's view is so far "scientific" because it has ceased to be "Christian."

2. We do not regard freedom even as a "method," much less as "contents." It is simply a condition of that scientific method which alone should furnish the contents of religious belief.

3. It is pleasant to agree with Mr. Washburn so completely as we do in the opinion that "an infallible and sinless man is inconceivable." He will permit us to wonder, however, that from such a premise he can proceed to infer a special "authority" in Jesus different from that of other men.

4. The discussion would be greatly shortened, if Mr. Washburn would only say "influence" when he means influence, and not uselessly complicate matters by saying "authority" instead. Nobody disputes the fact of influence; we certainly do not. But in all Christian writings the word "authority," as applied to Jesus, has acquired a meaning which includes infallibility and sinlessness. We object on principle to the attempt to rationalize the technical words of Christian theology. Let them go; the English language is rich enough to dispense with them. Their only use now is as "survivals" of barbarism,—fossils that belong to a past epoch.

5. We have no interest whatever in the inquiry how great or how little is the personal influence exercised by Jesus over individuals. If it helps any to be virtuous, we are glad of it. A great many illusions of imagination tend for a while to purify the mind, as Professor Newman so finely showed with regard to the Christian "Vision of Heaven." But the personal Jesus must ultimately lose power over the world in

proportion as the belief in his infallibility and sinlessness dies out. Mr. Washburn is very sanguine in expecting that humanitarianism will be eventually Christian; experience teaches the contrary. We are quite willing to leave him to the instruction of further thought and wider observation; for we cordially admire the sincere and truth-loving spirit he exhibits.

6. It is a mistake to suppose that the favorable influence of humanitarianism on character has anything to do with Jesus. Its influence is beneficial because it sets men free from him and his claims to mastership. What we reverence in men like Dr. Furness and Dr. Bartol is due to themselves,—to their free obedience to the law of their own natures as part of the Universal Law. So far as any man is warped into imitation, we pity, but do not admire him. The "Western mind" has a better destiny than that of reflecting a confessedly fallible and imperfect character.

7. With all deference we must confess that we have sought in vain to get light from Mr. Washburn's seventh paragraph upon the distinction he tries to explain. It appears, on the contrary, that the distinction vanishes altogether, and that "authority" without infallibility and sinlessness means nothing but simple influence.

8. Taking the New Testament itself as a witness, and waiving all doubts of its authenticity, the evidence that Jesus stands at the head of humanity is feeble indeed. In our estimation, the character of Socrates is in many respects a far grander study. If intellect has any place at all in religion, the intellectual superiority of Socrates over Jesus makes him in that respect his religious superior also. Furthermore, some of the most fundamental virtues of a fine character, such as the spirit of justice and veneration for natural rights, are far more marked in the Greek than in the Jew. What right, for instance, had Jesus to send a legion of devils into a great herd of swine, drowning the poor animals and impoverishing their luckless owners? Mr. Washburn needs to read the New Testament with a freer mind.

9. The great virtues and special merits of Jesus are not hidden from our eyes; but it certainly is to us a "random assertion" to say of him or any other that he is the "supreme man" of the race. It would be as safe to assert that a particular blade of grass is the finest on a great western prairie. Who knows or can know the fact?

10. The question—"Who is the holiest man?" still seems to us a perfectly idle one. It is by no means synonymous with the question—"Who is our greatest helper in religion?" In the endeavor to attain our highest ideal excellence, a single noble friend may often exert more helpful influence than all the sages of the past combined. Even the Bible declares that "a living dog is better than a dead lion." So far as we are from "wiping persons out of Nature," that we regard persons as Nature's finest product; and those persons are the finest whose personal life is least vine-like or dependent. The best helper is he who shames us out of a mistletoe existence, and compels us to strike root into the common soil. Of this we are assured, that he whose teaching directly tends to keep men in personal dependence on himself cannot possibly be the "supreme man." Whoever, like Emerson, teaches men the gospel of self-help and self-reliance is, in at least one vital point, his manifest superior.

11. We have already answered the question here propounded, so far as we can. There is no absolutely "supreme man" in all respects, as Mr. Washburn admits; and he therefore limits his phrase thus—"supreme man in religion." But there is no absolutely "supreme man" in religion itself. Admitting for the sake of argument that in some respects Jesus excels all other men religiously, we must still say that he is himself excelled religiously by every man who is imbued with the modern spirit of freedom and equal rights. These are an essential part of the religion now most wanted by the world.

12. It is impossible for us to follow all Mr. Washburn's speculations about "centres." What man should be confessed as the "centre" of his race, or the "central spiritual force of humanity," is a question in which we have lost all interest.

Which is the biggest drop in the ocean? Which drop causes the tides? It appears quite as important to discuss these questions as the other; but we see no prospect of an answer in either case. That such problems have any direct bearing on the "oneness or solidarity" of man, is at least questionable. The unity of man rests on a common nature, not on a common relationship to some individual. Each man attracts his fellows, and is attracted by them, in proportion to spiritual mass or weight; and it is this mutual gravitation which makes them one, not the supposed overpowering attraction of a single person.

13. We have no objection to urge against the principle of religious association. But it does not follow that we must accept a Pope—"the best man at the head." Is there no such thing as democracy in religion? True, every chief executive officer is an individual; but he must be a live individual. How is it possible for a dead man like Jesus to be the actual head of an institution like the Church? It is the merest metaphor to call him such. The words really mean nothing. The "head of the Church" is the man who governs it, not the man whose name it has inherited. Catholics have such a head; Protestants please their fancy by calling Jesus their head, and doing as they themselves please; radicals do as they please without going through the farce of electing King Log.

The "practical question," in our judgment, is simply this: "How am I to make myself the best and most useful man?" This depends, not on solving the irrelevant problem of the "supreme man" or "greatest brother," but simply on cultivating and properly using the natural faculties of humanity. It is time to "interpret God" for ourselves.

What Sir Charles Lyell writes of Werner in reference to geology is true of Jesus in reference to religion; and it shows that science suffers as much as religion from this inveterate proneness to invent a "supreme man." The passage, as contained in the last edition of the *Principles of Geology*, is this: "Although the natural modesty of his [Werner's] disposition was excessive, approaching even to timidity, he indulged in the most bold and sweeping generalizations; and he inspired all his scholars with a most implicit faith in his doctrines. Their admiration of his genius, and the feelings of gratitude and friendship which they all felt for him, were not undeserved; but the supreme authority usurped by him over the opinions of his contemporaries was eventually prejudicial to the progress of the science; so much so as greatly to counterbalance the advantages which it derived from his exertions." Such, with all respect for Mr. Washburn's ability and excellent spirit, must be the result of the excessive deference he pays to the "authority" of Jesus; and his article reminds us of the *Nation's* allusion to the Broad Church party in England, which it characterizes very aptly as "that earnest but not altogether intelligible body of men within the confines of the Establishment who succeed to their own satisfaction in blending faith, the authority of reason, the authority of history, and the authority of the personal perception of the true, the beautiful, and the good, into a mixture rejected alike by the rationalist and the great body of believers."

In reporting the public banquet given in Boston on the second of August to the Japanese embassy, the *New York Tribune* states that "the bill of fare was printed in Japanese and American, and due deference to heathenism was shown in the omission of the customary invocation." Was the invocation part of the bill of fare? If anything is absurd, it is the practice of public prayer over a steaming table of roast goose. A frightful suspicion of cannibalism must flash across the mind of every participant who remembers the anserine nature of the whole proceeding.

There is matter for thought in the above incident. Courtesy, it seems, required the omission of the Christian "grace" at a banquet shared alike by Christians and pagans; does it not also require the abolition of chaplains and all other ecclesiastical features from the administration of a government supported by people of all religious beliefs? If courtesy does not, equality does.

SIGNS OF DECADENCE.

From a map of the city of New York, prepared for sanitary purposes by the Council of Hygiene and Public Health in 1885, seven years ago, it appears that the churches of all denominations have been steadily following the march of fashion up town. At that date, and the figures would be much more startling now, the first inspection district—comprising the extreme end of the city, now largely given up to business, indeed, but still containing multitudes of wretched attic and cellar folk—had eleven churches; the second seventeen; the third twenty-eight; the fifth seventy-two; the eighth ninety-six; the tenth one hundred and twelve; the twelfth one hundred and thirty-eight; the sixteenth one hundred and ninety-two; the eighteenth two hundred and twenty-two; the twentieth two hundred and forty-one; the twenty-second two hundred and seventy-eight; and so on. The difference in the quality of the churches is more marked than the difference in the number of them. The temples become costlier as they move away from the abodes of the humble people. The down town meeting-houses are small chapels, dingy, cheaply furnished and unattractive, placed in narrow streets and inconspicuous in external appearance. The up-town sanctuaries are imposing temples of marble or free-stone, with towers, pinnacles, statues, stained windows, and ornaments of many-colored stones. They stand conspicuous on the great avenues, costly without, and within gorgeous with carvings, mouldings, panels, canopies, screens all ablaze with azure and gold; they are churches where people have at least the satisfaction of knowing themselves guiltless of offering to the Lord that which "had cost them nothing." The gold, frankincense, and myrrh are lavishly brought. None are permitted to enter the spiritual festival chamber without the wedding garment; the walling and gnashing of teeth are never to be heard within these richly painted walls; the prayer for mercy on miserable offenders is offered with other associations of short coming than those of sin. It is reported that in the marriage service the word "love" is now and then substituted for "goods" in the bridegroom's vow—the "goods" being hypothetical, and the "worldly" quality of the "love" being indisputable. The next change may be the omission of the word "us" from the first petition of the litany, the "miserable sinners" so earnestly supplicated for being understood to be the wretched outsiders who do nothing to support the lordly worship. Within the space of a few squares in the fashionable quarter of New York, the gaudy sanctuaries are clustered so thickly together that the singing of the choirs might in some instances disturb the neighboring congregations. In close proximity to the spot where Mr. Hepworth's new "church for the people" is, perhaps, to be erected, stand the new church of St. Bartholomew, an ecclesiastical edifice "of the extremest description," the "New England Church," Mr. Tyng's, Dr. Chapin's which we class as "Orthodox," Dr. Hastings', the "Church of the Heavenly Rest" (surmounted by four gilt angels judiciously kept in place, for their dumb show of trumpet-blowing to the four corners of the earth, by iron braces), St. Alban's Chapel, the great Temple Immanuel, St. Thomas' superb pile, and a mighty edifice of stone with painted arches, flying buttresses, carved mullions, and other useless imitations of the great architectural ages. Not far off, the white marble cathedral is springing up above the neighboring houses. This is at present the select quarter of the town. We may be sure that no impecunious Christian will find accommodations in any of these temples except the Romish cathedral. There will be no distinction of persons within those walls. The church of Rome is democratic. Her edifices, however stately and expensive, are built by the people and used for the people. Worldliness has the monopoly of nothing.

These signs indicate that Christianity is becoming aristocratic. The church of Rome still cares for the common people, after its lamentable and hurtful fashion, but the wealthy Protestant sects let them alone, bid for popularity, pamper

the spirit of worldliness, compete with theatres and concert rooms in the matter of display and luxury, and seek aggrandizement by the usual commercial artifices. To the careless passer-by, this luxury of church architecture is a witness to the increasing power and influence of the Christian religion; to the thoughtful observer it is a confession of its decline. The live church is the church of the people. The increasing church is that in which the people take an increasing interest; in which the poor have a place; in which the simple, unpretending, unworldly, and humble feel concern. At present these are found, to their serious detriment, we believe, only in the "Catholic" church, which is on that account the prevailing church in modern society. But the great multitude are not there either. They have lost their sympathy and broken their connection with the organized forms of the Christian faith. Many meet nowhere for worship or meditation. Those who meet assemble in public or semi-public halls, for discussion of social and political questions. The Spiritualists collect in multitudes; the Postivists gather in small groups; "infidelity" in various guises has its devotees; the workmenmen conspire instead of communing; the popular mind, so far as it is intelligent, ferments in vessels of its own, and allows the smallest admixture of Christian ideas. Christianity has become the fashionable religion, and in becoming fashionable has ceased to be vigorous. The substance of a faith is never proportionate with its show. The more majestic it seems to be, the more hollow it is; for the life of it is interior. It is not a sign of its opulence that it can move up town and make the Lord's house as handsome as the millionaire's. It would exhibit its power to more advantage by making the millionaire go down to the temple to pray. It becomes a lackey when it tags after him.

O. B. F.

THE WILLIAMS FUND.

Perhaps enough has already been said in these columns on the "Williams Fund." Only a few readers of *THE INDEX* can be interested in it except for the general principle involved in the case. But this general principle is of sufficient importance, as it seems to me, to warrant some additional remarks; especially as the editor of *THE INDEX* has given his strong endorsement to the action of the Trustees. I am not willing that the Trustees, in the rule of restrictions which they have adopted, should have the benefit of such able endorsement, and from one in the van of religious progress, without some further protest. Let me say, then, referring for the facts of the matter to my previous article of August 24, that, after thoughtfully considering the whole question in the light of the editor's article of September 7, I remain in my old opinion. In withholding aid from a student recommended by the Faculty of Harvard Divinity School as every way worthy, for the sole reason that he declined to sign a paper declaring his intention to enter the "Christian ministry" because the word "Christian" he thought involved a test of doctrinal belief, the Trustees, in my judgment, have violated both the letter and the spirit of the bequest which put the funds into their hands.

That the Trustees have acted conscientiously is not questioned. They are honorable and true men. The only question is, Have they given a rational and just interpretation to the Williams Will under which they act? That Will established a fund for the aid of indigent and meritorious students "preparing for the ministry," with the proviso that "no such student shall be debarred of this charity by reason of entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." Mr. Abbot defends the action of the Trustees on the ground of this latter clause which limits aid to Protestants, since the word "Protestant," as he says, according to proper and familiar usage, means a "Protestant Christian." But I do not think that it is on the ground of this clause that the Trustees have prepared their test-declaration for the students to sign. The phraseology of that declaration implies that they draw authority for it from Mr. Williams' expression of purpose to aid those who are "preparing to enter the ministry;" they argue that he meant the Christian ministry.

and therefore in the test-statement of purpose which they now require that applicants for aid shall sign they add the word "Christian" to his phrase. But in either case, whether they claim authority for their action in the one or the other clause, they have certainly added to the letter of the Williams Will. In their interpretation of his intention, they use a word which he did not use; and it is just that word which raises the question of conscience in some students' minds in respect to doctrinal beliefs.

The inquiry, therefore, arises, Does the spirit or intention of the Will require this word to be used in interpreting it? In seeking the answer to this question what we have really to discover is, not what would have been in Mr. Williams' mind if this or that had been suggested to him as he was writing his Will, but what actually was in his mind. Very likely if any bystander had said to him at that time, "You mean by 'ministry' the 'Christian ministry' of course, and by 'Protestant' a 'Protestant Christian,'" he might have answered, "Yes, certainly." So other things might have been suggested which would have modified and essentially changed his intention and induced him to write an utterly different Will from the one he did write. But these suppositions do not lead us to, but only away from his own real intention. That we must discover from the words he actually used and from the general purport of the bequest. And the central thought that was in Mr. Williams' mind when he wrote this bequest seems to me very plain. It was to help worthy students for the ministry irrespective of theological and sectarian opinion. That was his primary purpose. And he added the clause limiting the bequest to Protestants more, as it seems to me, to emphasize this purpose than for any other reason. The Roman Catholic church did not believe in the right of free inquiry and of private judgment; it assumed to determine the faith of its adherents; and therefore he would not give his money for training its theological students for the priesthood. Catholicism was excluded from his bequest because he believed it to deny that freedom in respect to "modes of faith" upon which he had just insisted in the preceding clause. In other words, taking the two clauses of the sentence together and letting them interpret each other, it seems to me clear that Mr. Williams used the word "Protestant," not in its positive sense as a general term for all Christian sects except the Catholic church, but in its primary and historical and still quite as familiar meaning in which the main idea is assertion of the right of private judgment in opposition to the claims of Catholicism. He meant to close the door in the rear, so that his money should not flow back in any retrograde movement in behalf of Rome, but he left the door wide open in front in behalf of Protestant advance and free reason. And therefore I think that his Trustees, in establishing a test of belief for beneficiaries through the use of the word "Christian," have departed from the spirit and intent of his bequest.

But some persons may say that he did not foresee that the Protestant free reason would ever lead any students of a professedly Christian theological school to deny or to doubt the special authority of Christianity itself; that, if he had done so, he would most certainly have closed the door in front at that point also. But this objection rests on two assumptions neither of which is admissible; first, that the issue which is now presented to the theological student, as to the meaning of the word "Christian" and as to his right to the name, could have been presented in Mr. Williams' time and been made clear to his mind; second, that, if he had understood it, he would have insisted on the "Christian" name. As to the first, it would not have been possible at that day to have stated the question as it is now developed, What is it to be a Christian? To have asked Mr. Williams if he did not mean by "Protestant" a "Protestant Christian," would not have touched the question which is now at issue at all; and if the question at issue could not have been presented, nothing could have been learned with regard to his intention concerning it. As to the second, I argue from the tenor of Mr. Williams' Will that, if he could have understood the question now at issue concerning the word

"Christian," he would have been quite as likely to side with those who do not insist upon its appropriation as with those who do. Even in his own day I think he would probably have said to any one asking if his beneficiary theological students should be "Christian," "Yes, if you mean by Christianity love to God and man,"—for that was the customary synonyme which the more liberal Unitarianism adopted a generation or two ago, and to that the language of the Williams Will points. At any rate, he committed his legacy to the advancing tide of the Protestant principle of the right of private judgment, and evidently with his eyes open; and we have no right to assume that he would now complain that the tide is carrying the benefits of his gifts where he did not expect them to go, or that it will do so unless his Trustees shall at a certain place build a dyke to stop their free passage. And since I believe (in this, I think, agreeing with my friend Abbot) that Free Religion is the legitimate result of the Protestant Reformation, or, to adopt his own words, that "the history of Protestantism is the history of the growth of Free Religion," so I hold that any gifts which have been committed freely and in faith to the Protestant tide may be rightfully shared by believers in Free Religion.

The *Christian Register* thinks that this is not a question for newspapers but for the courts. But unfortunately courts, like newspapers and trustees, are human and not always free from theological bias. No one of the three is above enlightenment; so let us have free discussion.

W. J. P.

A DILEMMA.

The *Christian Statesman* of September 14 says:—

"Touching Mr. Greeley's private morality we are not carefully informed. It has been repeatedly and publicly stated, long before his nomination for the Presidency, that in moments of excitement he does not fear an oath." But concerning his political principles there can be no question. They are simply atheistic. In the *Tribune* of March 7th, 1865, he wrote: 'This is not a Christian country. France, Spain, Austria, Mexico, are Christian countries, no matter how many of their inhabitants may be non-Christians. This country is not Christian, though the majority of its inhabitants probably are. Almighty God is not the source of all power and authority in the American government. The American people are such source.'

These sentences Mr. Greeley afterwards defended in a private interview, and refused to admit the teachings of the Bible as authoritative on the subject. Similar extracts from his writings might be made at great length. No Christian can consistently vote for a man who holds and teaches such principles."

Will the *Statesman* please explain in what sense it holds that this is a "Christian country"? If, as it claims, our present form of government is not Christian, and cannot be made such without a special constitutional amendment, then it is at present as "atheistic" as Mr. Greeley. But if the government is Christian as it is, then it needs no amendment to rescue it from "atheistic principles." In the former case, Mr. Greeley does but record a wicked fact which the *Statesman* admits and deplores; in the latter case, the *Statesman* is working for an amendment which is confessedly needless. Certainly God cannot be regarded even by the *Statesman* as the "source of all power and authority" in a confessedly atheistic government. If he is, he must be held to approve atheism himself; in which case the *Statesman* is now fighting against him!

We expect our contemporary, therefore, whose candor we respect as sincerely as we appreciate its courtesy, to concede frankly that Mr. Greeley's statement is correct in point of fact; that in its own opinion the country and its government are now "atheistic;" and that the adoption of the proposed amendment is necessary in order to elect God as the "source of all power and authority" in the American government. For if the adoption of this amendment by the people converts the government from atheism to Christianity, then it cannot be denied that God is to become the "source of all power and authority" by popular election alone. This is a point quite overlooked by our Christian-Amendment friends.

In appealing to the people to declare God the source of all political power, they quite forget that they thus recognize the people itself as the source of all such power. They are playing with edged tools. No government is Christian which thus raises God to the throne by a popular vote, and makes him a mere deputy of the popular will. The Christianizers have got hold of the Romish theory without knowing how to manage it. Every Christian government seizes and retains its power "by the grace of God," without consulting the people at all; as has been done by the Papacy. Whoever for an instant considers the absurdity of trying to make this a Christian government by Congressional and State legislation, will perceive that the present Christianizers are but the forerunners of the Jesuits, who, if the people ever surrender their autonomy, will soon step in to reap the fruits of their folly.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A WORD ON THEINE.

TIPPECANOE CITY, Ohio, Sept. 7, 1872.

MR. ABBOT:

Permit me to say through your paper that, as there is quite a controversy in it between Theists, Atheists, and the Orthodox as to their notions about God, I can see but little or no difference in their opinions. The Theists and Orthodox believe in a God of infinite perfections—power, wisdom, justice, etc. Do not such attributes bind the actions of such a being in as definite a course as eternal necessity—which is the God of the Atheist, although he says he has no God, or there is no God. I think the Orthodox ascribe to their God actions inconsistent with the attributes they give him.

I will simply add that, as it appears to me, there must be, or must have been, in the eternal nature of things, a God,—as much wisdom, design, as ever crops out in their or his actions and reactions on each other, whether such design is seen in the doings of the vegetable, mineral, or animal kingdom; on the principle that the stream never runs higher than its fountain.

E. L. CHANE.

"ORTHODOXY AND SELFISHNESS."

BY REV. E. C. TOWNE.

The *Independent* has criticised, in a recent editorial, my charge against the popular faith of the day in the churches calling themselves Christian, that it is selfish, and protests that the impeachment is unjust. The gist of its argument is that in seeking the salvation of self, the saint seeks salvation from this very selfishness which I charge him with, and puts the seeking of that first.

To this I reply with a question. Does the average popular believer thus keep uppermost his own purity, not his own safety? I have not passed judgment on the radical idealist in Orthodoxy. I know very well that the popular faith is mere old clothes to the best minds in the Orthodox sects, worn only outwardly, and that only from the power of sacred association. I am ready even to admit, and indeed to assert where it is not admitted, that plenty of nominally Orthodox people have quietly slipped out of the old garb of faith, consciously or unconsciously, and are not liable to my charge that a selfish motive is at the heart of their religion—not of their manhood or womanhood perhaps, but of their specially religious thinking and feeling. But all this does not alter the fact that the popular Christianity, that of average people now and of the average past, has been and still is distinctly selfish.

The *Independent* sadly fails to take due note of two conspicuous warnings which apply to this question—one that which refers to the impossibility of finding one's life in religion except by losing it, and the other that which points out the deceitfulness of the human heart. Our firm conviction is that, if God be what Orthodoxy has portrayed him, and the Devil be another, as Orthodoxy has it, nearly the entire Christian church from the beginning to this day will be found in hell, for want of heeding these two beacon warnings of their own original faith. It is easy for a reasoner to claim that he seeks his own salvation purely from love of holiness, and not from love of self, but our Calvinism at least denies that. If there be one thing more sure than another to us, it is that the power to do that does not belong to man. To think that it does is deceit and delusion. If God's wrath against sin be what the current dogmas have represented it, not one of those who have clung to the redeeming cross

can be saved, but only those who, for love of holiness, and of God, and of God's creatures, have entirely given up their own chance, and been willing to be cut off and shut out without hope or help. Assuming that atonement is as the Orthodox system makes it, not one of those who seek its benefits can be saved, but only those whom atonement has impressed to go wholly out of self, away even from atoning favor, to offer the pure sacrifices of holiness in service without suspicion of reward. This is sound teaching from all the great points of view—Hebrew, Christian, and rational. Either divine grace is without reference to our failures, or only those will be saved who submit to be lost. There is no nice balancing of the human heart on a line of pure love exactly parallel to the line of self-love. The former cuts straight across the latter. On high Calvinistic-transcendental grounds we unhesitatingly warn our brethren of the Independent that, if Orthodoxy is true, their steps take hold on hell, and that it will not help them a particle to be able to say, "Why, Good Lord, we distinctly and particularly cast out the devil of selfishness in thy redeeming name." The Eternal Reason replies to all such claims, "I never knew you." Selfishness is not cast out in that way. A man does not become broken and contrite with a spiritual life-preserver on. It is the bag of wind that does the business in all this Orthodox swimming. Judgment will so prove it as to find it wanting.

And it is even more true of historical faith than of individual. The mass are at a low level, and the mass of Christians have been at a lower level than that of some other religions—Buddhism for example. It seems to us beyond question that no great religion has been so offensive to an "Angry God" as Christianity has been,—because none has so presumed upon a plan for getting round him, and into safety. I know if I were an "Angry God," I should put Christians on the coals first, Mohammedans on them, and Buddhists on top, and garnish with the small fry of savagery. Of all the great faiths, there has been more "pure cussedness" of conceit and pretension in the Christian than in all others put together. Selfish! The average Christianity of history has been one of the worst forms of sin.

SCIENCE AND SPIRITS ONCE MORE.

If Mr. Abbot will allow me a little space, I wish to say a few words upon the much-vexed topic of Spiritualism, before its further discussion in THE INDEX shall be tabooed; as I fear it may be, in consideration of the limited capacity of that highly-charged little "medium."

Is there really any occasion for mourning or quarrelling over the fact that men of science as a rule (not without honorable exceptions) stand aloof from the so-called spiritual phenomena? In experimenting for tests, the qualities most in demand are power of close observation, cool and accurate judgment, patience, and a fair amount of courage, moral and physical. Just so far as scientific men surpass their neighbors in these qualifications, it would appear that their opinion is of superior value—and no farther.

Suppose Professor Huxley were to take next month a vacation-voyage to America, and that in passing through the country, say from Boston to Toledo, he should stop at Moravia, N. Y., for the purpose of investigating "psychic force." It appears to him in the form of his grandmother, who advances toward him from behind a black screen, her look and dress precisely corresponding with his boyish recollections. There is the antiquated cap of dotted muslin, the string of gold beads about her neck, the black silk work-pocket that stirred his youthful heart with hopes of hidden "goodies," slung upon her arm. He approaches the apparition, and it vanishes. He pursues it into the cabinet, but there is no one there save the medium, who is totally unlike an apparition. He questions the soundness of his optic nerve; but the phantom again appears, and this time addresses him in a voice that could belong to no other than his grandmother. She recalls to his memory long-forgotten incidents, and relates others of which he has no knowledge, but which are afterwards verified.

What can science do in the case? Suggest to the Professor that he has been all along unconsciously cherishing a mental image of his venerable relative, which now, assisted by some phosphoric aura emanating from the medium, is projected into space and made to look and speak like a living person? Very possibly; or it may suggest the "organic thought-germ theory" (whatever that may be), or the "unconscious cerebration theory." But, sitting close beside him in the circle there is a shrewd, clear-headed, well-balanced young farmer, who is cogitating precisely the same things. He does not know the *abc* of science, but he is saying to himself, "After all, isn't it just possible that all this, somehow or other, comes out of my own head?"

The bereaved and consoled mother who gave her testimony in a late INDEX (No. 133) had been an unbeliever; had a questioning, analytical mind; was afraid of being imposed upon. Would any man detect hallucination or imposture quicker than she? Or could she have de-

tected it sooner for knowing intimately the nature and properties of—

"All the gases
That have power to raise the masses!"

That scientists do not always possess all the qualifications required by the "genuine scientific spirit," I lately had proof in the confessions of a young English gentleman of rising repute at home as a student of science, whom I met a few weeks since in Washington. Conversation turning upon the Cox and Crookes controversy, I inquired why the vexed question was not subjected to some crucial trial, which should make final decision upon its claims. His answer was: "We have tried to test it, but it evades all our tests." Subsequently, however, he owned that the "psychic club" of which he had been a member, after experimenting prosperously for some time with the raps, weighing tables, *et cetera*, were suddenly dispersed by an astonishing communication! It was rapped out for them at a daylight sitting; and was so inscrutable in its origin and startling in its purport, that the club with one consent dissolved its sitting, agreed to say nothing about it, and never met again! It is easy to see where the evasion was in this instance. If Mr. — sees this, he will remember that he told the story in a large company as a good joke, adding that, "seriously, he didn't know what to make of it!" Yet this man waxes eloquent over the aesthetics of the spectroscope, and the wonderful properties of sound.

If it is true that "scientific men cannot give heed to any phenomena to which they cannot apply the usual scientific methods," let them wait quietly until new conditions are given, under which they can apply the old methods, or discover new ones. It is possible that now and then one may say like Galileo, when a friend suggested to him that Scheiner's eyes must be failing, as he complained of seeing spots on the sun: "Scheiner's eyes are good enough; I have myself watched those spots for some time past." Watched them, but said nothing; because he could not bring the proof that would save him from the jeers of his fellow-astronomers. No doubt science will have enough to do by and by in classifying the new phenomena, in ascertaining their relations to established laws, in furnishing the needed terminology, and so forth.

"There is nothing in the universe except matter and force," says the materialist. "For force read spirit," says the Spiritualist. May it not be that in the nomenclature of the future a word is waiting which shall unite the inner significance of both terms, while yet the truth it stands for shall prove itself something a little different from what is now anticipated by either Spiritualist or materialist? With this safe prophecy I will close.

H. L. B. B.

A STORY OF "INVESTIGATIONS."

EDITOR OF THE INDEX:

Dear Sir,—Some weeks since letters from me were published in your paper which have caused several persons to write to me requesting explanations of certain manifestations and other matters. It will give me pleasure to comply, if you can spare room.

"If these manifestations were not produced by spirits, how will you account for them?" It is often easier to ask than to answer a question. To examine a lump of ore and ascertain that it is not iron, by no means proves it to be gold. A hundredth part of what I have seen of the manifestations would render it impossible for me to doubt their reality; yet invariably there has been something wanting to connect them with the "spirit-land," while just as invariably there has been an earthly coloring. This must generally have been the experience of fair and cool investigators; for an undoubting Spiritualist of twenty years standing is something I have never seen.

The novelty of the manifestations, with their seeming proof of a life beyond the grave, causes many to accept at first what cooler examination renders doubtful. Some sixteen years ago, an article was published in the Worcester *Transcript*, signed T. W. H. The writer seemed hurt that the public should doubt the manifestations. As a proof that the public erred, he stated that, at a recent *seance*, "a little tune learned at Fayal, and of course unknown to the others composing the circle, was played, &c." About ten years ago, another article with the same initials was going the rounds, in which the writer asserted that the manifestations produced by the Davenport and others were tricks. I do not agree with the writer, but quote him to show that candid investigation will not produce conviction of the spiritual origin of alleged communications. If of such origin, why do we not, when communications are so common, learn something previously unknown?

It is said that Dr. Kane married one of the Fox sisters; consequently he should understand the *modus operandi*. He was anxious to reach the North Pole, and, according to the spiritualistic theory, there was nothing to prevent his doing so; why does he not inform Captain Hall of the proper route to the open polar sea? Where do the spirits of sailors go to unlearn their former knowledge? Mrs. Conant substantially admit-

ted, when asked whether the needle of the mariner's compass pointed to the South Pole on being carried south of the equator, that such was the case. If you write to a spirit friend with every circumstance defined, and the answer fixed in your mind, J. V. Mansfield returns answer according to pattern; but if you write mechanically, as it were, or (what is better) simply ask your friend to give you a test without having any particular test in your mind, the answer invariably comes something like this: "Dear S., I was glad to learn that you still think of me, but I am very weak, and cannot control the medium so as to give you the required test; but if you will write again, perhaps I can do better." Ask Foster to show you the red letters on his arm; in return he will ask you to think of some strong-minded spirit, then to touch the first initial on a card alphabet. Upon doing so, very likely the correct initials will appear; but if you happen to forget a middle initial, as I did, the spirit seems to forget it also. At any rate it fails to appear.

A few years since, while witnessing the manifestations produced by the Eddys, a face appeared at the aperture of the cabinet, remained there perhaps twenty seconds, bowed very calmly, then retired. To me the face seemed to belong to a man of about sixty years of age, and was very peculiar in appearance, and one that I should have readily recognized anywhere. My wife, sitting at my right, insisted that it was the face of one of the "Brothers;" while an enthusiastic individual at my left sprang to his feet, exclaiming, "That was my Uncle Bill!" naming a person well known to the rest of the company, none of whom, however, recognized him. I would call Mrs. Andrews' attention to this last phase. The sceptic will perhaps pronounce the whole a trick of the dark circle; but to such I would say that I have taken an accordion in my left hand, the noonday sun shining full upon it, have seen it stretch out to the full length of the bellows horizontally, and play tunes in a very lively manner without visible fingers being nearer the keys than my own, at the valve end of the bellows. In my opinion, there is no other subject so deserving of thorough investigation as these manifestations; but, to investigate fairly, reliable mediums must be found who are willing to submit to reasonable requirements. This is not often the case.

Yours truly,
JAMES EMERSON.

HOLYOKE, Mass., Sept. 1, 1872.

SCIENTIFIC MEN AND OLD LADIES.

EVANSTON, Ill., Aug. 18, 1872.

EDITOR OF THE INDEX:—

Dear Sir,—I don't want to be always talking in meeting, but I do want to say a word about scientific men and prayer. I have had my eye pretty closely on scientific men for twenty-five or thirty years. I had my faith in them early shaken, and in this way.

My mother, my grandmother, and my great-grandmother—all excellent and venerable women—taught me that the moon had great influence upon the weather. They were weatherwise, and, as I found by actual observation, could predict the changes from foul to fine, from rain to shine, with very tolerable accuracy. One day, I learned with profound astonishment that scientific men utterly scorned the notion that the moon affected the weather. I was not ten years old; but I doubted the scientific men from that moment. It was not long since that I saw the report of a very learned paper, written by a French academican, I think, setting forth that the moon in some of its phases and changes does undoubtedly affect the wind currents and the cloud formations. Of course, it was evident that the three old ladies were from fifty to seventy-five years ahead of the scientific men.

Again, these three old ladies all taught their girls that the character of children was lastingly influenced by the condition of the mother during pregnancy. Soon after I was married, I mentioned this theory to a learned medical professor, and he laughed me to scorn. But last autumn a medical convention which met in Chicago spent much time in propounding this same thing as among the latest of medical discoveries, and finally urged it upon the attention of married women as a matter of the greatest importance to the welfare of future generations. You see the old ladies were ahead again.

Now, all these three old ladies were devout believers in the efficacy of prayer, and could all tell very wonderful things which had happened in their lives as the results of it. So, when the scientific men scoff at prayer, I only smile and say: "Twenty-five years from now, gentlemen, you will get up just about abreast of the old ladies; and then you will begin to learn what prayer can do!"

I do not deny that scientific men know a good many things about matters which have come under their notice, and which they have really cared to investigate; but I shall never trust them about the matter of prayer till I see some evidence that they know more about it experimentally than at present they appear to.

Yours for the love of truth,
CAROLINE F. CORBIN.

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The Index

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CHRISTIANITY AND FREEDOM.

TO THE EDITOR OF THE INDEX:

Dear Sir,—In your answer to my letter, I understand you to advance three points:

That the authority of Jesus, if he be regarded as simply human, necessarily amounts to very little.

That the question—"Who is the supreme man in religion?"—it is neither possible for us to answer, nor would it be of much consequence if we could answer it.

That "humanity has no centre;" that the "distinction between the individual centre and the human centre is a pure illusion."

1. One word before considering these points. You speak of my "admissions," but I have made no admissions; I have simply stated my view and defined my terms. I do not hold this view because I am a Unitarian Christian, but I am a Unitarian Christian because I hold this view. And I profess to speak not as an advocate, but (according to my ability) as a scientific theologian. I distinctly claim my view to be scientific, the recognition by my mind of the facts of the case within my range of vision. What is science but the recognition by the mind of the truth within its range, or, objectively, the expression (or systematic expression) of such recognition?

2. And one word more upon our views of freedom. My freedom is a method, as I defined it in my last letter. I cannot see how freedom can be anything more, or where it can get any positive contents except from the truth of things, the reality of Nature. My religion is free in its method, and Christian in its contents. Yours is free in its method, and its contents, I suppose, are the views you advance; but you seem to me sometimes to speak of freedom as though it were both method and contents, and there I am unable to fit your thought with the reality. Perhaps you can enlighten me here.

3. As to your first point, let me be explicit for my part. I regard Jesus as a man, liable to error and sin, and in his actual life not without error and sin; for it is simply inconceivable to me that any one subject to human conditions should be free from error or sin. In the New Testament, there are some things recorded of Jesus which perplex me, and some whose rightfulness my conscience questions. How far this is due to my own shortsightedness, how far to the men through whom we know Jesus, and how far to Jesus himself, I find it hard to judge. The final reason which convinces me that he was not without error and sin is that error and sin seem to me among the necessary conditions of our human nature. An absolutely infallible and sinless man is inconceivable to me.

4. With regard to the general thought that none but an infallible authority can amount to much, consider the case of Calvin, for instance. No one ever claimed that Calvin was infallible or sinless; yet his authority in Western Christendom has been so great as to affect and color its religious life very deeply for more than two centuries, and we meet his thought to this day at every turn. I can hardly read a page of THE INDEX, even, without finding him there in the

mind of some contributor struggling with his thought. You may say that it is not Calvin, but his ideas come from except from his and others' minds? Calvin's ideas are a part of Calvin; they are the mind of Calvin working on the themes of religion. Other men held similar ideas, but Calvin gathered up, strengthened, knit together, enlarged, fulfilled, and impelled that body of ideas with a power which, except for him, would have been wanting. Calvin added himself to his associates in the faith, his thought to theirs; and from his powerful mind those ideas came newly forged and welded to a strength which without him would have been wanting to them. That power which his thought added to theirs is his authority. With such an instance in view of the influence of a religious thinker whom no one ever claimed to be infallible, I think we ought to pause before we regard such authority as necessarily of slight importance.

5. With regard to the special thought, which Mr. Potter also expressed in his "New Protestantism" (*Radical*, Sept. 1871), that the authority of Jesus regarded as a man is a mere shadow of the authority once recognized in him, I appeal to the fact,—to the philosophy of the matter, to the personal experience of humanitarian Christians, and to the public experience of those communities where the humanitarian faith in Jesus, or an approach to it, most largely prevails. At first sight, there seems indeed a great superiority in the authority of an absolute and infallible master over the authority of any man, how holy soever. The infallible authority in itself considered, apart from its adaptation to our human nature, is vastly greater than any human authority can be. But when we consider it in its relations with our human nature, the case changes. An absolute authority overruling my reason and conscience has indeed power over what is left of me, these being extinguished; but freely recognized authority, once rooted in my reason and conscience, hence rules the rest of me. If the absolute authority be also freely recognized and penetrate the mind and conscience, then it is the strongest possible authority; but if it overrule and do not penetrate, then, whatever name we give it, its real power is less than a fallible authority which does so penetrate. That is to say, there are two great questions here: first, what is the power of the authority considered in itself—second, what is its power considered in its relations with human nature, what its power to penetrate the human heart? The faith in Jesus as Absolute Master formally ascribes to him greater authority; but the humanitarian faith seems to me to give him freer and deeper access to the heart and conscience, for there is more truth of nature in it. Where it loses in the one respect, it gains in the other. The faith in Jesus as Absolute Master bars his entrance to the human heart, while the humanitarian faith in him brings us into more intimate, direct, and fruitful relations with him.

When I was a boy, I regarded Jesus as Absolute Master on the authority of others; i. e., I really had faith in my elders, and through them in Jesus. I now regard him as a man, the head of my church and my humanity, my holiest brother and most precious helper, and that on personal knowledge and with direct faith; yet his authority over me now, though formally less absolute, is in reality much greater than before, because it has penetrated my mind and conscience and possesses me there. I believe that a process not wholly unlike this has been going on in Christendom, and that the faith of men in Jesus—originally free and direct and then most powerful, but afterwards lessened in reality though formally heightened—has since Luther's day been growing in freedom, directness, and power; and I venture to prophesy that, when the process of thought shall be fairly worked out, and Jesus shall stand in his true place in human history and in the human heart, we shall see (or the future will see) an age of Christian faith never seen before. I think that our humanitarian faith, however it may compare with any other faith, has certainly now enough in it for a Christian character, and a Christian church, and a Christian humanity, such as have never yet been seen under any other phase of faith. If we degenerate from the Fathers, the fault will be our own, not that of the faith we profess.

6. From my own experience and observation, I believe the humanitarian faith in Jesus to be a powerful and operative faith very deeply affecting the character and life; and I appeal to a comparison between it and the most Orthodox faith in him. Take, for instance, Dr. Furness and Dr. Bartol on the one side, and Father Hecker and Archbishop Manning on the other. As everybody knows, the two former are humanitarians, the two latter among the stiffest of Romanists. I appeal to the writings of these four men, and ask whether the authority of Jesus, the actual influence and power of his spirit over theirs, be any less with the former than with the latter? I think it to be more. I doubt if you, or Mr. Potter, can think it less. And even if you should think it to be less, you must recognize that it is not a slight or shadowy influence, but apparently the most powerful of all earthly interests with them. What is true of Dr. Furness and Dr. Bartol in a marked degree is true of multitudes of believers in a less degree. Hence I cannot think with you and Mr. Potter that the authority of Jesus, regarded as a man, is necessarily a slight thing. It seems to me among the greatest spiritual influences—perhaps the greatest influence—now at work upon the Western mind. This authority I believe to be helped by free criticism, for by such criticism it is received into the public mind and rooted in it. The competency of the best of witnesses is not above criticism, but established by criticism.

7. The distinction I drew between the authority of Galileo and Jesus was one of contents rather than of kind, except so far as the kind is affected by the contents. An authority in making knives, for instance, is one thing; an authority in astronomy another thing; an authority in religion another thing. There is a scale in the departments of life corresponding to the different parts and faculties of our human nature. Religion having to do with our highest part, our inmost souls, and relating us with eternity, humanity, and God, is our highest interest. The to us greatest religious man is therefore necessarily the chief man of our humanity, because he is our greatest human helper in religion, our greatest interest.

8. Secondly, you hold that we cannot know "the supreme man in religion;" and also that, if we could know him, it would matter little. As to our inability to know absolutely the supreme religious man of humanity, I agree with you, and in my letter I made the proviso, "as far as known to me," or "to us," or the like, some six times, and in my first letter twice. If cross-examined on my exact words, I will put it—"as far as known to me." What is not known to me I can affirm nothing positive about. I can speak only of what I know and think, and not of what is beyond my vision. The proof that Jesus is the holiest man known to me I find, apart from the general tradition of Christendom, in the New Testament, of which he is substantially the author; that is to say, he is the chief man behind it, the chief original and inspiring source of it. I recognize the New Testament as the holiest book I know, containing the holiest thought and manifesting the holiest life of any book, word, action, or other expression of the human spirit, present or past, of men living or dead, that I have ever met with, including of course my own consciousness of myself; and my range of observation and study, however narrow, has not been limited by dogmatic lines. This assertion about Jesus and the New Testament is not a "random assertion," but the result of all my observation, study, and thought, such as they have been. Nor is it "dogmatic," for dogmatism is setting up a human dictum in the place of the truth, not a simple statement of one's thought with an appeal to the truth to support it. To state plainly what we see and think, appealing to the truth to support us, is not dogmatic but scientific.

9. Again, I cannot agree with you that we know very little of Jesus. We do not know very much about the incidents of his life, about the particulars of his movements, the chronology, geography, and so on, of his life; but I think we know a great deal about him, and that the most essential part. I feel inclined to say that we know more of him than we do of any other man whatsoever, because there is more of him to be known. From one drama of Shakespeare, for instance, I could learn more of him than I could

[From the Cincinnati Enquirer.]

of even so good a man as Goldsmith from a thousand of his dramas, if he had written so many, because there is so much more of Shakespeare to be known. So through the New Testament we learn a vast deal of Jesus, enough to affect the personal heart most deeply, as it has in fact affected it, and through the personal heart the public heart, as the fact also proves; enough to deepen, purify, and uplift human nature itself, and all humanity, to a height almost divine.

10. And the question who is the holiest man is by no means so unimportant as the question who is the first man. The latter is merely a question of precedence of time, and can have no moral meaning; but the question who is the holiest man is full of moral meaning. It means, Who is my greatest human helper in my dearest interest? For since humanity is one, the human heart one, and the truth of religion one, I may through faith in him and sympathy with him share his excellence. Your religion concerns "ideas, not persons," you say; mine concerns both ideas and persons. By what right do you wipe persons out of nature? Are not human persons, and is not human history and humanity a part of nature? How do ideas come to us except through the human personality,—our own personalities, or others? Some come to us originally through our own minds, most indirectly through others' minds. In every department of thought and life we use the help of other persons. You, for instance, are helped by the person Darwin to certain ideas, and by others also whom you regard as "superior" persons. It is so with all of us, except with those eccentric characters who insist upon being "fools in their own right;" and it is so in every department of life, with an importance increasing as we rise in the scale. Do you deny this importance of persons in religion? Is Theodore Parker nothing to you? Has he never been anything to you? In religion, it seems to me, this help is not only most precious in degree, but peculiarly personal in kind; for religion, as I have said, is not only the vision of God, man, and eternity, but the disposition of our souls toward God, man, and eternity,—something personal in us, which can only be attained by us through our own innate personal holiness, or through faith in and sympathy with men holier than we are, and most of all with the holiest man known to us. My faith in Jesus is but the extension to its widest and highest reach of that faith in our neighbors and fellow-men which we all practise daily in all parts of our lives—which you yourself, for instance, practise with the persons associated with you for the advance of "liberty and light." Yet it is a very real and operative faith, and it is based upon my recognizing Jesus as the head of my church, of my humanity; that is, of all beings present to my conscience, he stands next to God.

11. Hence I must regard it as a very pertinent question when I ask you to show me, if you can, one who by the grace of God and his own holiness stands in the same relation to Jesus that Jesus stands in to me; that is, one superior to Jesus, if that be possible. I still ask the question of you and of all other men in good faith and decided earnest. I think the question who is the holiest man known to be one of the supreme religious questions; for our holiest brother is not only our greatest earthly helper in our greatest interest, but, since we know God best through the human soul, he is also the best interpreter of God to us.

12. Thirdly, you deny humanity to have a centre, and affirm that there is no human centre except the individual centre. My figure of the centres laid me open, I suppose, to your extension of it to Christians revolving like satellites about Jesus. But the relation between two human souls is not thus mechanical; it is an inward relation of faith and sympathy, and so your astronomical figure is inapplicable. You seem in doubt of what I mean by "human centre," or "centre of humanity." I do not know that the figure is a happy one. I mean that, since there is a unity in humanity, in the human heart, and in the Truth, the greatest person or the greatest heart of all humanity must necessarily be the greatest centre of influence on all kindred, all human hearts; or actually the greatest soul known to humanity must be the centre, the central influence, the central spiritual force of humanity. This seems to me to follow necessarily from the oneness or solidarity of mankind, the "brotherhood" of man. I had always supposed that you recognized this oneness of mankind as a fact, and do not feel sure that you deny it, though that was my first impression from your language. If humanity be merely an aggregation of unrelated individuals, then there can be only individual centres; but if these individuals be related, then to the unity resulting from their relations there must be a centre, or centres. If human nature itself be one, and mankind one, then it seems to me there must be a centre of humanity. Ideas relate men, you may say, and centre them; but persons also, I think. Men are religiously related with each other, with a resulting unity and order of association, according to their inward vision and holiness. Why would you go to hear Mr. Emerson on Immortality rather than Mr. Smith or Mr. Brown? Because you have more faith in his inward vision than in theirs. That power of his makes Mr. Emerson the greatest living centre

of influence and spiritual thought to a number of souls. His soul is better than theirs in some directions; and, since they are of kindred nature with him, they turn toward him with sympathy and faith, and are made better by him. So any man of deep, pure, or large nature is a centre of influence to others. Where shall we draw the limit to such possible influence? Is there any necessary limit of time? As soon as a man dies, does he belong to the "dead past"? Is Theodore Parker one of the dead past? We can draw no limit of time to spiritual influence. What is passed into oblivion is indeed passed from our conscious recognition; but all that is within our reach is living for us. Can we draw any limit of number? Number has nothing to do with it. Kinship of nature is the one condition. "One touch of nature makes the whole world kin;" and the man whose heart is fullest, deepest, holiest of all mankind is by that very fact necessarily the whole world's helper, the helper of all mankind, if only he be brought within their reach.

13. From the fact that men are one in nature and in interest, and that the truth is one, spring all the associated institutions of mankind. The just ordering of each of these institutions is evidently the best man at the head of it, and the rest related according to their worth, that thus each and all, giving and receiving, may grow up together in thought and action to the greatest perfection possible. All actual institutions are imperfect embodiments of this idea. And at the head of these institutions is the religious association of mankind, the church,—using that word in its largest sense, to include every religious organization, Christian and otherwise. The just order of such an association is obviously the best men at the head of it, that all may receive of their fullness. So far Mr. O. B. Frothingham will go with me, and Mr. Higginson, and Mr. Weiss, and perhaps you yourself. I go one step farther, and say the best man at the head of it. Since the human heart is one and the truth of religion one, I think there must be such a best or holiest man in the nature of things, whether we are able to recognize him or not. The actual question is, Who is the holiest man known to us, the head of our church, of our humanity? The same spiritual judgment which discerns the holiest men, Buddha and the rest, seeks after the holiest man. The same discrimination which, in each country and race, has sought out the holiest man known there will, I am convinced, when the whole world is open to our vision, seek out in the whole world the holiest man known. Why stop when we have found the five or ten holiest men within our view? We must go farther and seek out the holiest one. Nor is the search unfruitful, for the comparison will reveal them and him to us more perfectly. I do not profess to know these foreign saints as I know those nearer home. I chiefly know them indirectly. I rejoice in them and their excellence. Such acquaintance as I have with them, however, has served to brighten to my mind the personality of Jesus. It has heightened the power of his character over me to see it beside the mighty characters of the other religious leaders of mankind. The religious association of Christendom, the Christian church, has hitherto had for its basis chiefly the Western world. The advance of international intercourse, now so great and growing, is rapidly bringing us into intimate and almost neighborly relations with the entire globe. The question has hitherto been rather who of our Western hemisphere is the head of the church and of humanity, though I imagine the former times knew more of the Eastern religions than we give them credit for. But the question is now put to us more distinctly than ever before, Who of all this globe is the holiest man known? The Eastern saints are now knocking at our hearts. If by the grace of God any of them should be superior to Jesus, supposing that to be possible; if the faith of any reaches deeper into the human heart, or rises nearer to God and heaven—then would he be, by God's ordaining and his own worth, the head of the church, and Jesus his younger brother. To refuse to recognize him as such would be fighting against God, and to my mind against Jesus. It is evidently our pious and our Christian duty to give these brethren from the East a hospitable and reverent welcome; and the general judgment of mankind, when it shall have become familiarly acquainted with them, will accord them their just and natural order in the church of humanity, their rightful seat in the kingdom of God upon earth. The general judgment of scholars in this department is, I believe, that Jesus transcends all the rest, and that his religion is the divinest of all, with which judgment my own comparatively slight acquaintance with the subject agrees. Upon fuller acquaintance, which I trust we shall all make, our judgment will have more basis, and hence more weight. But the practical question for each one is, Who is to me the holiest of mankind, my greatest brother in my greatest interest, the deepest interpreter to me of my own heart and of the heart of man, the divinest interpreter of God to me? For me, that one is Jesus Christ.

I am truly yours,

FRANCIS T. WASHEURN.

MILTON, Mass., March 22, 1872.

Most of you are probably familiar, to some extent, at least, with the controversy which has recently sprung up concerning the efficacy of prayer. I am impelled to take part in it, not because I feel that there can be any serious doubt or uncertainty in your minds as to my views on the general subject of prayer. I have discussed it too often and too elaborately, already, to make any new treatment of it necessary for the elucidation either of my opinions or my practice. I take up the question again, now, for the reason that I think in the discussion thus far it has been singularly misapprehended and perverted. And I am bound to say that I think this is true of both parties in the controversy.

Let me explain this before we go any further. In the July number of the *Contemporary Review*, an anonymous letter was published, with an introduction by Prof. Tyndall, proposing a plan for "determining the value of prayer to the Deity." The author of the letter, after classifying the various objects for which supplication is made, suggests that a fair test of the value of the whole would be to take the case of "prayers for the sick," and by actual experiment, applied to a large number of instances, and extending over a considerable length of time, determine whether there is any appreciable influence upon the quickness of recovery and rate of mortality among a given class of patients, that can be unquestionably attributed to the interference of prayer. The specific proposition was this: "That one single ward or hospital, under the care of first-rate physicians and surgeons—containing certain numbers of patients afflicted with those diseases which have been best studied, and of which the mortality rates are best known, whether the diseases are those which are treated by medical or surgical remedies—should be, during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that, at the end of that time, the mortality rates should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period."

As was probably expected, this proposition was received by the professedly religious world with demonstrations of horror and disgust. It at once gave rise to a many-voiced theological tirade against the reckless impiety of modern scientific men, and their inherent stupidity in matters of religion. The excitement was still further augmented by the publication, in the *Fortnightly Review* for August, of an article by Francis Galton, entitled, "Statistical Inquiry into the Efficacy of Prayer."

Mr. Galton goes much further than Mr. Tyndall's anonymous friend. He says: "I had the prayers for the sick any notable effect, it is incredible but that the doctors who are always on the watch for such things should have observed it, and added their influence to that of the priests toward obtaining them for every sick man." He regards "the universal habit of the scientific world to ignore the agency of prayer" as "a very important fact," and seems to think it not worth while, on the whole, to institute new experiments for the purpose of settling the question. Indeed, he is of the opinion that it has been already settled by a test similar to that which is now proposed. He instances numerous classes of persons who are regularly prayed for in the churches, persons for whom health, length of life, wisdom, and the like, are asked of the Deity, and who, nevertheless, are shown by statistics to be no better off in these respects than other men.

There can be no doubt that Mr. Galton expresses, in the general drift of his reasoning, the conclusions of scientific men on this matter. When Mr. Tyndall says that "if such be attainable, it is certainly desirable to have clearer notions than we now possess of the action of 'Providence' in physical affairs," no reader of his works will for a moment imagine that Tyndall himself feels any great necessity for clearing up his notions on the point in question. For, eleven years ago, he had already recorded his "thoughts on prayer and natural law." "One by one natural phenomena," he said, "have been associated with their proximate causes; and the idea of direct personal volition mixing itself in the economy of nature is retreating more and more." * * * * * Nature asserts that, without a disturbance of natural law, quite as serious as the stoppage of an eclipse, or the rolling of the St. Lawrence up the Falls of Niagara, no act of humiliation, individual or national, could call one shower from heaven, or deflect toward us a single beam of the sun. Those, therefore, who believe that the miraculous is still active in nature may, with perfect consistency, join in our periodic prayers for fair weather, and for rain; while those who hold that the age of miracles is past will refuse to join in such petitions. * * * * * Assuming the efficacy of free prayer to produce changes in external nature, it necessarily follows that natural laws are more or less at the mercy of man's volition, and no conclusion founded on the assumed permanence of those laws would be worthy of confidence." It will be seen at once that this reasoning applies to health and disease, as well as to all other physical affairs which are supposed to be more or less dependent upon the special action of Providence. I cannot, therefore, regard it as unjustifiable inference that Professor Tyndall did not expect to gain any new light by the proposed experiment, and that it was not suggested with the idea that the religious world would seriously enter into it.

Nevertheless, the plan is not open, in one view of it at least, to the main objection which has been

urged against it. It has been said that prayer grows out of the paternal and filial relations between God and man; that man petitions for and God grants benefits, as a child would ask and a father give; and that to propose to test the power of prayer by actual experiment, the results of which are to be carefully noted and tabulated, is as absurd as the proposition would be to test the efficacy of filial affection by a given number of children asking their parents for certain specific favors, and the effect of this asking having been duly observed and registered, comparing the subsequent condition of these children with that of those who had not importuned their parents for such favors, but had trusted to parental affection for conferring all that was needful. This is certainly a very striking and taking way of exhibiting what is conceived to be the absurdity of the proposition. But plausible as it is, it is superficial and not to the point. It may be valid against the plan of procedure. For it is hardly conceivable that any parent, if he were aware of it, would like to be made the subject of such an experiment, or that he would regard the undertaking of any such as evidence of much filial affection on the part of his child, or that he would be likely to grant the requests made for such a purpose; all of which applies with even greater force to God, who cannot be supposed to be ignorant of any collateral object which those who pray to him may have. But while this objection shows the inappropriateness of the method of the proposed experiment, it does not show that the end sought to be obtained thereby is illegitimate. It is asserted that physical results proceed from the special providences contemplated by the orthodox theory of supplicatory prayer. This assertion is in itself tantamount to saying that the efficacy of prayer is properly the subject of external observation; it produces effects in the physical world which may be registered, computed, classified, and made the basis of calculation. The man of science may not be able to produce these effects at will and directly, any more than he can produce, by his interference, any of the comical phenomena; but, when they are produced, they certainly fall within the province of scientific investigation. There can, as it seems to me, be no rational objection to a scientific estimate of the value and correctness of the orthodox theory of prayer.

Another objection (immediately connected with the foregoing) to the proposed test, is, that it presupposes a certain constraint exercised upon God. The *Spectator*, in reply to Mr. Tyndall, says: "We should be much surprised to learn that any man who had really given up his mind to thoughts of this kind at all had ever regarded his prayer as a sort of petty dictation to God, the effect of which might be measured like a constituent's pressure on his representative in Parliament, by the influence it exerted on the issue." If the writer of this language had been in the habit of carefully reading his Bible, he would certainly not be surprised to learn of instances of this kind. There are plenty of them to be found, especially in the Old Testament. The most notable, perhaps, is that of Elijah, who expressly proposes to Ahab to test whether Jehovah, or the god of the prophets of Baal, be the true one, by an answer to prayer. If the false prophets could make their god kindle a fire upon the altar, he would admit him to be the true one; if they failed, and he, Elijah, succeeded in making Jehovah kindle a fire, Ahab must admit him to be the true God. So if the writer had been tolerably familiar with history, he would not have had far to seek for instances of like character. One of the most famous is the prayer of Luther for the recovery of his friend Melancthon. The reformer went so far in his dictation in the case, as to say that if God did not hear him and restore his friend, he would have nothing more to do with him. Luther had a faith in the efficacy of prayer which it would be somewhat rare to find in these days. He did not hesitate even to declare that it required only that he should sincerely ask for the destruction of the world, to precipitate the advent of the last day. If this be true, we may be thankful that he did not feel himself moved to ask. But, whether true or not, it is sufficient to show that the writer in the *Spectator* might have been better informed.

The misapprehension of which I complained in the beginning, and which, as it seems to me, has vitiated the whole discussion, so far as I have been able to show it, has arisen from the fact that prayer has been limited to *supplication*, to the petition for special benefits, whether physical or spiritual.

As regards the solicitation of special physical good from God, of whatever sort it may be—whether it relate to health, length of life, recovery from disease, to the weather, the fertility of the soil, to success in war or in peace, to individuals or nations, or what not—I believe it cannot be shown that God ever has done, in consequence of prayer, what he would not have done had the prayer been omitted. So far as the prayer, in any instance, has been accompanied or followed by greater or different activity on the part of man—that is to say by a kind or degree of activity which he would not have exercised had he not prayed—the result may have been different from what it would have been had no prayer been offered. But the difference in the activity cannot be proved to be the work of God, specially intervening for the benefit of the suppliant, or of those for whom he interceded. The strong desire which culminates in the burst of supplication may, and doubtless often does, produce increase of effort, or a modification of the means toward the attainment of the wished-for end; but this is a result which is explainable without resorting to the hypothesis of special Divine interference.

So far as physical events are concerned, we may

confidently say that there can be no special *superhuman* interference with their orderly succession. The order of nature is nothing more nor less than the expression of God's perfect wisdom. Its obedience to immutable law is nothing but the harmony of God's will with his work. Whatever changes man is able to effect in nature, he produces them only in accordance with law. He increases his dominion over the outward world only by increasing his knowledge of the laws that govern it. It is mere declamation to say, as a noted Unitarian preacher does, that "every genuine prayer is a positive force in the universe of things," unless he means to say that such prayer is naturally and inevitably transmuted into action on the part of him who offers it. But even in this case, how can it be asserted that "every prayer, in proportion to the force that is in it," tends to produce the "outward, visible result which it contemplates"? The fall of rain, for instance, is undoubtedly attributable to the action of physical forces; but what physical action of man tends to produce rain? So the destruction of crops by hail, or of a vessel by a storm at sea, is the effect of purely physical agents; but what can man do, physically, to resist the hail-storm or the force of the ocean tornado? His physical strength is as weak as the breath of his supplication; both, in the face of such catastrophes, are equally impotent. All history and all experience teach us that Nature knows no difference between praying and cursing. She is as impassive to the one as to the other. She is not more favorable to the pious man than to the impious. Her sun shines upon the one with the same benignity as upon the other, and her earthquakes engulf the one just as readily as the other. In other words, she puts no premium upon piety. It has no advantage with her, except that which comes from obedience to her laws; and impiety no disadvantage, except that which follows upon disobedience.

And so if we turn to petitions for spiritual gifts and blessings, so far as they are to be considered free gifts, and not the result of labor and effort, we shall find the case not different. And yet the common impression is, even among enlightened people, that whatever may be said against prayer for merely physical good, no valid objection can be raised against petitioning for good that is spiritual. No mistake could be greater. The attainment of spiritual good is not less subject to unvarying law than the acquisition of that which is physical. I might just as well ask God to come in and adorn these naked walls with glorious pictures, such as no Raphael or Angelo ever conceived, as to ask him to come and adorn your soul or mine with any transcendent virtue of which we are bare. God cannot make me kind or generous, forgiving, loving, or truthful, if I am none of these, unless I seek day by day and hour by hour, with all the power that is in me, to become so. Outside of me no one can do this. Omnipotence is unequal to the task. Increasing in virtue is personal growth; greening from within outwards, not by addition from without; the flush upon the cheek of beauty, which comes from healthy blood, and not from the application of cosmetics. As with physical effects, the intense and burning desire for spiritual perfection, which cannot contain itself in silence, but pours itself forth in words addressed to God, may, and does undoubtedly, in many cases, contribute toward the consummation; but it does this by bringing the aim more clearly to view, enabling the mind to grasp it more definitely; by deepening and vivifying the inward life through contemplation of ideal holiness, and thus quickening and strengthening the natural energies to the attainment thereof. But in all this it would be vain to seek for miraculous interposition of the Deity. There is no special providence in it, no variation from the law which governs mind as surely as gravity governs matter.

In the sense, then, in which God is supposed to answer prayer by interference, miraculous interposition, or special providences of any sort, whether the good solicited be physical or spiritual, I declare now, as I have done repeatedly before, that I do not believe that He does answer prayer at all. I believe, further, that in so far as prayer is limited to supplication, petition, solicitation, to asking for something, to importuning God to do that which he otherwise would not do, it is essentially irrational, and will fall more into disuse the more enlightened and the more truly religious men become. Long ago Milton saw the futility of prayer of this sort, when he said—

"If by prayer

Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries;
But prayer against His absolute decree
No more avails than breath against the wind
Blown eddying back on him that breathes it forth;
Therefore to His great bidding I submit."

But, with the doing away of this lowest form of prayer, we are far from abolishing prayer itself. All the higher forms are left and will forever remain. They are inseparable from pure religion. Wherever the living and perfect God is conceived and felt as the author of all that is; wherever men recognize that, however they may conceive it, there is a Divine Life in the Universe that is not exhausted or expressed by the things which can be seen and felt; wherever the conviction becomes settled within them that they are participants in a bounty that did not come by chance, and enfolded in a providence that is as pervasive as light and as universal; that they are heirs of a life of the ages which has not flowed without a purpose; that for them is all the glory and beauty of external nature, so far as they can grasp and take it in; that all the dearest affections of private life, and all the beneficence that flows from public good-will, are but the expression of an immeasurable, infinite goodness that pulses throughout the

world,—there the prayerful soul will burst forth in thanksgiving and adoration to Him in whom all men and all things "live and move and have their being." And wherever men are conscious of moral weakness, of sinful desires and degrading appetites, of a wrong disposition, of wickedness in deed, and are oppressed with a sense of their own unworthiness, they will humble themselves before the ideal holiness of God and seek relief in prayerful confession of their sins. And so, when the ideal virtue, truth, beauty, reveals itself to men's enchanted vision, they will aspire toward it, and mounting upon the wings of prayer vow themselves in solemn consecration to its service. But, more than all, with growth in true religion, the prayerful spirit will enter into men's lives, into their daily work, and into their constant thought; not the spirit of begging and imploration, but of aspiration and endeavor after whatever is wholly fair and true. This is prayer that finds its answer without a miracle, and which yet works wonders continually. When men practise it they pray with their hearts and hands continually. They are workers together with God, and are truthful and reverent always. What boots it that such a man is not wont to pray with moving lips or bended knees! May he not, when he lays himself to rest at night, compose his spirit, and—

"In humble trust his eyelids close
With reverential resignation,
No wish conceived, no thought expressed,
Without a sense of supplication—
A feeling on his soul impressed
That he is weak, yet not unbelieved,
Since in him, round him, everywhere,
Eternal strength and wisdom are!"

IN BELIEVING PRAYER CERTAINLY EFFECTUAL?

[From the New York Daily Witness.]

In the July number of the *Contemporary Review* there was suggested a method of scientifically determining whether prayers for the recovery of the sick would accomplish or hasten their recovery. The proposition was that, in addition to such general petitions for the sick as are used in the service of the Church of England, special prayer should be made for a course of years for the patients in some one hospital, or in some one ward of a hospital. The statistics of that ward, or of that hospital, continued through a series of years, would clearly show whether the recovery of its patients was more speedy or more thorough than that of sick people elsewhere.

Several editors of religious papers have expressed their indignation at this proposition, and at him who made it; and Rev. Dr. James McCosh, President of Princeton College, has published in the *Daily Witness* of August 17 a "Reply" to the suggestion above mentioned.

Preferring to pass without comment the misrepresentations contained in this "Reply," and the needless and groundless imputation of ill motives to its author, and to Prof. Tyndall who wrote a note of introduction for him, I pass at once to the substance of the "Reply." Dr. McCosh declares that "the proposal is not consistent with the method and the laws of God's spiritual kingdom."

This objection implies that its author conceives himself clearly to understand what are, and what are not, "the laws of God's spiritual kingdom." Before receiving his dictum, however, before even examining the matter on its own merits, let us see if the Rev. Doctor's position is consistent with itself, and with the well known doctrine of Orthodoxy, of which he is the champion, concerning prayer.

Dr. McCosh, in his "Reply," repeatedly makes mention of the "Word of God," obviously referring to the Bible. The infallible inspiration of that book, and the absolute certainty with which believers may rely on its "promises," are fixed points in the "Princeton Theology," and may rightfully be assumed as parts of the belief of its representative. If the book thus inspired by God for the very purpose of directing our faith and practice really promises that whatever is asked by a concert of believers shall be granted, does not this warrant the use of such prayer for the recovery of particular sick persons, and the expectation of their recovery in consequence of it? Let us look at the precise terms of these infallibly inspired promises.

In Mark xi. 22-24 Jesus—describing the efficacy of faith, and the manner of exercising it, and the appropriate subjects for its exercise—says to his disciples: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Moreover, Jesus fortified this all-comprehending statement by the specification of a particular case of the intensest improbability—

"Verily, I say unto you, that whosoever shall say unto this mountain (pointing to one which stood in their sight near Bethany), Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

The parallel passage in Matthew xxi. 23, says the same thing: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Furthermore, John (xiv. 13) represents Jesus as saying, "Whatsoever ye shall ask in my name, that will I do."

If these declarations are really made to us, as well as to the particular persons then addressed by Jesus, they authorize the confident belief that any believer may have any desire accomplished for him. But the same promise is repeated (Matt. xviii. 19) to a concert of believers—

"Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall

ask, it shall be done for them of my Father which is in heaven."

Does Dr. McCosh mean to say that "the laws of God's spiritual kingdom" forbid the expectation that believing prayer, single or in concert, will now receive that which it asks?

If so, what are those laws? and why, accepting them, does he teach a theory of Scriptural infallibility which they disprove?

If he does not mean that, what does he mean?

The subject of prayer in the case proposed—the recovery of the sick—is not only unexceptionable in itself, but it has the warrant of Scripture, and of the practice of all branches of the Church in all ages.

The only peculiarity in the method suggested in the *Contemporary Review* is to apply the force of concerted faith, a union of believing prayers, in a case where its success in the cure of disease will be manifest and unquestionable; where the superiority of this method over mere medical and surgical treatment, appearing in the statistics which every hospital keeps for the instruction of its managers, will show the first year a probability, the second year a strong presumption, and the fifth year unquestionable proof, that believing prayer is the effective and practically operative force which the Bible and the Young Men's Christian Associations maintain it to be. How is the effort to show the truth upon this point inconsistent with "the method and the laws of God's spiritual kingdom"? Will Dr. McCosh tell us?

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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The Ascent of Man:

OR THE EVOLUTION THEORY AS APPLIED TO THE HUMAN SPECIES.

A LECTURE BEFORE THE SOCIETY OF NATURAL SCIENCES, TOLEDO, DEC. 21, 1871. AND THE RADICAL CLUB, BOSTON, FEB. 12, 1872.

BY FRANCIS E. ABBOT.

LADIES AND GENTLEMEN:—

From a scientific point of view, the most important book given to the American public within the year 1871 has been Mr. Darwin's work in two volumes on the "Descent of Man." It is the companion and completion of his "Origin of Species," which first appeared in 1859 and has been justly designated as "an epoch-making work." It not only directly applies to the human race the same general theory concerning the origin of species which was advanced in the earlier volume, but it also adds to this theory itself an elaborate exposition of the principle of Sexual Selection,—a principle which had been briefly stated in the former work, but by no means adequately developed. Taken in connection with the author's two volumes on "Animals and Plants under Domestication," in which the phenomena of inheritance are accounted for by the hypothesis of Pangenesis, the public are now in possession of five volumes by Mr. Darwin on the latest and unquestionably ablest form which the "Development Theory" has yet assumed. Although the distinguished author will undoubtedly make new additions to his theory if his life continues (and the scientific world never had greater cause to desire longevity for any of its members), it can hardly be expected that these additions will be more than simple outworks to a fortress that appears to be already impregnable. No one at all acquainted with the history of scientific discoveries can doubt, it is true, that the Development Theory will undergo future changes in some respects; but that its great leading principles have been determined and finally established by Mr. Darwin is to-day the conviction of the great majority of the ablest scientific men. The high significance, therefore, of his most recent work lies in the fact that it directly includes the human race under the operation of biological laws which are seen to be operative throughout the rest of the animated world,—thus effectually and permanently breaking down the barriers of ignorance, prejudice, and pride, by which man has hitherto ungratefully sought to keep at a distance the great Mother-Nature whose child he is. He will henceforth be

ashamed to do such dishonor to her who bore him.

In entitling his book the "Descent of Man," Mr. Darwin took the word *descent* in its purely genealogical sense, and intended to express by it the main thesis he was to advocate; namely, that Man is the *descendant* of earlier and lower species of organized beings, and not, as commonly claimed, a species miraculously created without any earthly parentage. In other words, Man has descended lineally from non-human ancestors, and has acquired his present pre-eminence in the animal kingdom by a long series of slow and gradual changes, wrought in the plastic organization of earlier forms. For the expression of this fundamental idea, no more appropriate title could have been selected. But the moment I first saw the words, it occurred to me that for a book designed for popular reading the title "Ascent of Man" would have been even more appropriate. Considering that a common, though very stupid, objection to the Development Theory is that it "degrades" Man to make him the "descendant" of lower species, I thought that the title chosen might possibly suggest to some minds the idea of "degradation," of "descent" from a higher to a lower place in the scale of being, and thus arouse disagreeable associations that might perhaps tend to increase prejudice or intensify the popular repugnance to embrace a theory not in harmony with popular misconceptions. Whether this has been the case, I do not know. But since it is the very essence of the Development Theory that under changing conditions all species either gradually improve or else gradually perish, and since it teaches that Man has slowly climbed from a lower to a higher place in Nature, I have preferred for this lecture the title "Ascent of Man," as better expressing the real spirit of the Darwinian doctrine and the real influence it must exert on the future of science.

To enter into the details of the subject would not only be wearisome but profitless; there is no way to master these details but the way of hard, long-continued and patient work. Even were I competent to attempt it, I could not in an hour give even a glimpse of the vast array of observations, the intricate and perplexing reasonings, the utter labyrinth of facts, inferences, objections, answers, arguments and counter-arguments, errors and corrections, which he must wander through who really means to comprehend the subject in all its bearings. In fact, the Development Theory has created already a vast literature of its own in many languages; and all the leisure I have been able to devote to it for several years past has only shown me how much there is that I should be glad to read. To-night, therefore, I shall only undertake to give a general view of the subject in one or two of its most important aspects, trusting that some of you, at least, may be prompted to test my conclusions by your own independent investigations. I shall not scruple to express my own convictions with entire plainness, though I hope also with entire courtesy towards those who do not share them. Since you have kindly invited me to discuss this subject, I should be wanting in respect both to you and to myself, were I to discuss it otherwise than frankly.

To begin, then, with a proposition which no one will dispute: *The Universe has had a History.* Reaching backwards into the regions of a by-gone eternity, where even the keen eye of speculation can discern nothing save mist and darkness, stretches an interminable series of events—an endless procession of phenomena which constitute what is called the course of Nature. The word history is usually limited to the career of nations; to the rise and fall of kingdoms, empires, and republics; to the doings of men or communities of men. But the few thousand years of human history are as nothing compared with the duration of the Universe we inhabit. It too has had a history, of which the annals of mankind are but an utterly insignificant fraction. Millions and millions of years before any being trod the earth that could be dignified with the name of man,—nay, millions and millions of years before this earth was in a condition to be trod by any living foot,—events transpired, and had been transpiring for periods of limitless duration, which were fit themes for more than mortal historian. But no historian was there, unless the Universe was its own histo-

rian, and wrote the diary of an eternal career in the very facts of Nature as they now exist. No contemporaneous witnesses of these vast events survive. Seeing eye, and hearing ear, and recording hand, were absent. What has been must be learned from what is, or not at all.

Now two attempts have been made by man to recover this lost History of the Universe. Filled with awe at the magnitude and sublimity of the existing monuments of an immeasurable past, and baffled in all endeavors to decipher the hieroglyphics of their inscriptions, human IMAGINATION seized the historian's pen, and wrote down in poetic fervor the great myths of the creation which are extant in the sacred books of all religions. It essayed to see where there was no light; and, grand as were many of its guesses, they were but guesses still. To solve the enigma of Nature's creation, it created for itself the Supernatural. It pictured the inscrutable Power which had reared these majestic monuments of sun, moon, and stars,—of earth, sea, and sky, and the vast armies of organic forms that filled them with life,—as a Being in kindred form, sitting above Nature, and creating it by a word. This picture of a Being in the guise of man, but vaster, moulding alien matter as a man moulds clay, and giving it such forms as pleased him best,—this conception of a God external to Nature and superior to it, looking down upon matter as dead substance into which life could come solely by the inbreathing of his own breath,—has been in all ages the popular object of worship; and in the popular belief every event in Nature has been the fiat of his will. Such is the history of the universe, as guessed and written by human Imagination in the sacred name of Religion.

But since those early dreams of poetic fancy became crystallized into the great historical religions of the world, human REASON has seized anew the historian's pen, and essays to interpret Nature in a worthier way. It finds Nature infinite in space; its duration infinite in time; its Cause infinite, immanent, and omnipresent. "Outside of Nature," or "above Nature," or "superior to Nature,"—these are phrases which are mere empty sound, signifying nothing. Nature is the All. What room is there for more than that—for the Supernatural? All events in Nature take place by purely natural causes, in accordance with purely natural laws. What is commonly called "teleology," that is, the assumption of the direction of natural forces to accomplish the ends of a supernatural or extraneous will, is a remnant of the effete conception that a will exists "outside of" or "above" Nature. Nature is all-sufficient, all-comprehensive, all-sustaining, and self-sustaining. All events in the past and the present and the future are bound together indissolubly by the uniformity of changeless law. Throughout their entire course they have been, so far as human Reason can discover, the steps of an endless process which is an endless evolution of the universe. The unity of Nature working by natural laws and natural causes in the direction of gradual development,—that is the history of the universe as written by human Reason in the name of Science.

These two histories, one supernatural, one natural—one written by Imagination, one by Reason—cannot both be true. If it were not that there is a higher Religion than that which thus contradicts modern Science, no resource would be left for a rational mind but to abjure Religion forever. But this is not the case. Although I cannot now pause to consider this point, I must in justice to myself say at least as much as this—that the God of Science is an infinitely nobler object of worship than the Gods of the world's historical religions.

—God of the granite and the rose!
—Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord, from thee:
It leaps to life in grass and flowers,
Through every grade of being runs,
While from creation's radiant fountains
Its glory flames in stars and suns."

There are thus two widely unlike ways of looking at the Universe and of interpreting its history—the one natural, the other supernatural. All the great battles between Science and what is called Religion have been, are, and will be fought in the interest of these two conflicting views of Nature. In every such battle Science has always won and will always win: her triumph is only a question of time. But even in science itself the influence

of the supernatural view has made itself felt, and still survives in the obscurer field of investigation. In fact, the progress of science can be measured by the degree of thoroughness with which the natural has superseded the supernatural view in the opinions of scientific men. So fixed a rule has this become that even the conservatives of science more or less plainly admit it; as, for instance, the Duke of Argyll, one of the ablest opponents of the Darwinian doctrine, who says: "It is the Natural which has been casting out the Supernatural—the idea of Natural Law, the universal reign of a fixed Order of things." [Beign of Law, p. 3.]

Looked at in a large way, the whole theory of Mr. Darwin concerning the origin of species, and the still more comprehensive theory of a gradual evolution of the universe (of which Mr. Darwin's theory is only a part) are attempts to "cast out the Supernatural" from those regions of science in which it is still lingering, like a ghost surprised by the first faint rays of dawn. In the apt language of Fritz Müller: "As in Christian lands there is a catechism morality which everybody quotes, but nobody feels himself bound to follow or expects to be followed by others, so also zoology has her dogmas, which are just as universally acknowledged as they are practically denied." With quiet humor Dr. Hooker remarks somewhere that naturalists who believe new species to be miraculously created always believe this creation to take place in some region remote from human observation. All postulates of supernatural intervention in the order of Nature are an embarrassment to free investigation of natural causes, since they are a denial of natural causes; they are dead dogmas of the past, the putrescent and unburied superstitions of science, which, as a mere matter of sanitary protection of the human mind, should be interred with as much haste as is consistent with decency. Let us, then, distinctly recognize the fact that the largest and profoundest importance of Mr. Darwin's theory must be found in its substitution of natural causes for supernatural volitions, in the explanation of the origin of species. It has the dogma of the origin of species by miraculous creation in the "tomb of the Capulets" by the side of similar extinct superstitions, shuts the door, locks it, and then flings away the key. The demonstration that man, like every other species of living forms, is the descendant of still earlier species, cuts off the last refuge of the supernatural idea in the region of biology; and henceforth the universality of natural causation in the production of new species will be regarded as one of the commonest truths of science.

Let me say here that it is enough to make one somewhat impatient to observe the air of judicial doubt with which many English and American men of science affect to receive Mr. Darwin's theory "provisionally." This affectation of caution is an act of deference to popular prejudice which verges on sycophancy. No man, scientific or otherwise, who is thoroughly imbued with the idea of the universality of natural causation can hesitate for one moment to reject absolutely the theory of creation of new species by supernatural volition. No more can he hesitate to accept absolutely the main thesis of Mr. Darwin's theory, that the origin of new species must be accounted for by natural causes alone. And no more can he hesitate to accept absolutely the leading principles of this theory, as revealing at least some of these natural causes. Mr. Darwin himself does not claim to have discovered *all* of them. Especially he confesses his ignorance of the causes of "spontaneous variations" in organic forms; and he has only an avowedly "provisional hypothesis" to offer in explanation of the fact of transmission of these forms by inheritance. But the great features of his theory are not *speculations*, but *facts*—not *hypotheses*, but *discoveries*; and it is somewhat ludicrous to a logical mind to notice the gravity with which some modern wiseacres shake their heads and oracularly pronounce sentence: "There is much to be said on both sides of the question!" So there is, if you concede to mere imagination and superstition and ignorance the same right to speak on it that you accord to reason and scientific knowledge. Otherwise not. That the Darwinian theory is the *complete* explanation of the origin of species, nobody claims; nor do I believe this. But that the theory is true so far as it goes, I venture to affirm that no man of ordinary intelligence and education who fairly examines it can possibly deny. The coyness and timidity with which so many American and English savans have been wont to approach the subject does no honor to their insight or their courage, and contrasts very unfavorably with the reception given to Darwinism in Germany by such men as Prof. Haeckel of Jena, whose *Natürliche Schöpfungsgeschichte* is the best and most systematic work on the subject with which I am acquainted. It needs only sufficient information, strength of intellect, and moral fearlessness, to ensure acceptance of Mr. Darwin's theory in all its essential features. One might as wisely doubt the law of gravitation.

It is plain, on reflection, that the Development Theory of the origin of species, including man, is the only scientific theory on the subject really before us. It is so represented by Prof. Huxley: "There is but one hypothesis regarding the ori-

gin of species of animals in general which has any scientific existence—that propounded by Mr. Darwin." [Man's Place in Nature, p. 125.] The other quasi-scientific theory of special creation is really no theory at all, since it cuts off all inquiry into the origin of species with the bald assertion that they were independently created. How, when, or where, is a question which it does not even pretend to answer. The story of Genesis is seldom appealed to now in scientific circles; and no one who defends the notion of miraculous creation ventures to give any definite description of what he means. I propose, therefore, briefly to sketch the outlines of Mr. Darwin's theory, as the only one in the field; and to state its application to mankind.

First of all, what is a species? Animals and plants, the two great divisions of organic life, are each divided and subdivided into groups, which become smaller and smaller as the process of division goes on. A kingdom is divided into sub-kingdoms; a sub-kingdom into provinces; a province into classes; a class into orders; an order into families; a family into genera; and a genus into species. A species, then, is the smallest of these groups; and it consists of all those individual animals (I pass by the plants now) which are distinguished from all other animals by constantly recurring characteristics, however trivial, and which at the same time, when paired, will produce fertile offspring. The differences, then, between species of animals, are partly structural and partly physiological. Almost every species may be subdivided into varieties which are each distinguished from each other by constant structural peculiarities; but the male of one variety, paired with the female of another variety, will breed fertile offspring, that is, offspring which will reproduce their kind in turn. But if you pair a male of one species with a female of another species, they may have offspring called hybrids, and yet these hybrids cannot reproduce their kind. Mules, for instance, the offspring of the horse and ass, which are distinct species, are sterile; they cannot reproduce their kind. [Huxley, *Origin of Species*, pp. 104–106.]

Let us now take a familiar instance and see what the true question of the origin of species is. You are aware that there is a class of animals commonly called the cat tribe, or, in scientific language, the genus *Felis*. This genus *Felis* comprises several distinct species: for instance, *Felis domestica*, the house-cat; *Felis catus*, the wild-cat; *Felis pardus*, the panther; *Felis onca*, the jaguar; *Felis tigris*, the tiger; *Felis leo*, the lion, and so forth. The tiger and the lion thus belong to the same genus, but to different species; they have common characteristics which mark the genus, and peculiar characteristics which mark the species; and they cannot produce fertile offspring together. The question is, whence did these unlike species come?

The answers to this question, in the nature of things, can be only two.

The first answer is that the tiger and lion have always been just as they are, and were created just as they are by a supernatural act of power, independently of all parents or ancestors: this is the theory of special creation. It maintains the immutability of all species, and the independent origination of each by a special and miraculous exertion of divine power. The mode of this creation it does not venture to state; but it cuts off all further inquiry into the origin of species.

The second answer is that the lion and tiger have not always been what they now are, but have each acquired their specific characters in the course of time by gradual modifications of their structure. They, as well as the other members of the cat-tribe, are divergent lines of offspring from the common ancestors of the whole genus *Felis*. These common ancestors were exactly like neither the tiger nor the lion, but resembled both; and they were themselves the descendants of still earlier species that had gone before. This answer maintains the variability of all species, and the origination of each species by descent with modification from earlier species. If you inquire for the proofs of these assertions, I must refer you to Mr. Darwin and his coadjutors; I am only stating, not proving, the theory. But I must present briefly the leading points of the theory, which are in themselves arguments, and, when taken altogether, very weighty arguments.

All organisms tend to multiply in geometrical ratio. What this means will be made clear by an illustration I borrow from Prof. Huxley [*Origin of Species*, pp. 117–119]. Suppose that the whole surface of the earth (about 51,000,000 square miles) had the same climate and the same soil; that only one organic being, a plant, was in existence; that the plant produced fifty seeds a year; that each one of these seeds produced fifty more each year, and so on; and that each plant thus produced occupied one square foot of ground. In nine years every foot of ground on the earth would be occupied by a plant! That is, the single plant supposed at first would in nine years have stocked the whole available surface of the earth. This illustration shows that organisms tend to multiply with inconceivable rapidity; for what is true of this hypothetical plant is more or less true of all other organisms. It is plain, therefore, that there must be some check to this rapid increase. As a matter of fact, Mr. Darwin

has shown that the number of deaths and births of any species are about equal on the average, and that the number of individuals of any species is nearly stationary.

This result is due to a Struggle for Existence, which must necessarily prevail where a vast number of organisms are every year crowded out of being. Any advantage, however slight, enjoyed by any one of these competing organisms, might turn the scale in its favor, and give it victory over its less favored competitors. Professor Wyman, for instance, noticed in Florida that all the pigs were black. On inquiry, he was informed that in the Florida woods there grew a root called the Paint Root, which, if eaten by white pigs, had the effect of making their skin crack, and they died; while, if eaten by black pigs, no such result followed. This case illustrates the famous principle of Natural Selection, by which the best chance of life is given to organisms in which any favorable variation (in this case the black color) should be developed; and while at the same time a worse chance of life is given to organisms which are thus placed at a disadvantage. It also illustrates the appearance of variations in members of the same species; and as variations tend to be transmitted like other characters to offspring, we see how inheritance, combined with variation, will tend to create a new variety of the species, if the variation is favorable to life, or to prevent its creation, if the variation is unfavorable.

Thus Inheritance, Variation, and Natural Selection are shown to be laws which, operating in a general Struggle for Existence, must necessarily tend to make those organisms survive which are best adapted to their condition. This is what is called the Survival of the Fittest—that is, the victory in the race for life which is won by those organisms which happen to be best adapted by birth or circumstance to enter the lists under favorable auspices. Those organisms which are destitute of the favorable variation will die out by degrees; and those which have it will alone survive. Thus a new variety will become established, which may, by accumulation of such variations, finally appear as a new species. For the conditions of existence (climate, soil, food, and so forth), as geology shows, change in the course of ages; and the change in the conditions of existence, being seconded by a gradual adaptation on the part of organisms, must and does tend gradually to evolve new species out of old ones, without the need of any miraculous creation.

This, in a very condensed form, is the Development Theory as advocated by Mr. Darwin. It accounts for the gradual evolution of new species out of old ones by natural causes now in existence. It thus renders unnecessary any assumption of supernatural volitions to account for it; and whatever is found to be unnecessary soon perishes from science. The question which Mr. Darwin has fairly brought before the general public by his latest work is the question whether man is an exception to the laws which have determined the appearance of all other species, and is to claim an origin which is denied to them; or whether, like all the other species, man must look for ancestors to more ancient and lower forms of being. In a word, what was the origin of man?

This question must be answered from two different points of view—the biological and the historical. His origin must be investigated as a question of biology and as a question of history. Prof. Huxley, in his *Man's Place in Nature*, declares that "Man is a member of the same order (for which the Linnean term *Primates* ought to be retained) as the Ape and Lemur. This order is now divisible into seven families, of about equal systematic value; the first, the *Anthropini*, contains man alone; the second, the *Catarrhini*, embraces the old world apes; the third, the *Platyrrhini*, all new world apes except the marmosets, etc., etc." [p. 124.] In another and later work he makes man constitute one of three sub-orders into which he divides the Order of *Primates*, namely, the *Anthropidae* with man alone, the *Simiidae* including monkeys of all kinds, and the *Lemuridae* with the diversified genera of lemurs. On this determination of Man's place in Nature, Mr. Darwin remarks:—"As far as differences in certain important points of structure are concerned, man may no doubt rightly claim the rank of a sub-order; and this rank is too low, if we look chiefly to his mental faculties. Nevertheless, under a genealogical point of view, it appears that this rank is too high, and that man ought to form merely a family, or possibly only a sub-family." [*Descent of Man*, Vol. I, p. 187.]

This, then, is the fact with regard to man's actual position in the scale of organic life. He is a member of the same order, at least, as the gorilla and the chimpanzee, the orang and the gibbon; and while there seems to be some doubt whether he should be ranked by himself as a sub-order, a family, or only a sub-family, I suppose that he will henceforth be undoubtedly classified in the same order of *Primates* with the apes and monkeys. Prof. Huxley states explicitly (and his rank as a comparative anatomist is among the highest): "Whatever system of organs be studied, the comparison of their modifications in the ape series leads to one and the same result—that the structural differences

which separate man from the gorilla and the chimpanzee are not so great as those which separate the gorilla from the lower apes." [Man's Place in Nature, p. 123.] The fact, therefore, of man's close relationship to the animal kingdom, as shown by his existing organization, is in perfect harmony with the theory that he is the direct descendant of lower forms of animal life.

So far, indeed, have these investigations been carried, that an approximate pedigree has been made out for us, tracing back our ancestry so far that it loses itself in the mists of the remotest antiquity. Mr. Darwin himself holds that man in both hemispheres is descended from the same stock whence the present Catyrrhine or Old World monkeys have been derived,—these being one great branch of the *Simiadae*, which were themselves descended from the *Lemuridae*; and so on back to the most ancient ancestors of all the *Vertebrata*—"marine animals resembling the larvae of existing Ascidians." [Descent of Man, Vol. I, p. 204; Vol. II, p. 372.] Prof. Haeckel goes even into greater detail. He gives an elaborate genealogy of the human species, which consists of twenty-two steps or degrees, tracing the present race of men back to men devoid of language (*sprachlose Menschen*), these to men-apes, or tailless Catyrrhines, these to tailed Catyrrhines, these to half-apes (*Prosimia*), these to marsupials, and so on, back to the *Monera* or "organisms without organs," not even possessing the cell form, but identical with simple *Cytods*, and having their origin in spontaneous generation out of inorganic matter. [Natürliche Schöpfungsgeschichte, pp. 578-592.]

This is only carrying out with rigorous logic the principles of the Development Theory. They involve ultimately this assumption of spontaneous generation, that is, the insensible gradation between unorganized and organized matter. If Prof. Haeckel shocks anybody by thus tracing the ancestry of mankind back to the inorganic elements of the earth, I see no reason for such shock, since the Bible does the very same thing. It creates Adam out of the "dust of the ground," and Prof. Haeckel does no more.

Thus biology gives her answer in favor of the Development Theory. History, so far as it speaks at all, speaks to the same effect. Primitive man has left no written records, it is true; but flints and rude tools become volumes under the eyes of scientific genius. The famous Engis and Neanderthal skulls tell their own stories, albeit thousands of years have elapsed since living tongue moved in the now decaying jaws. By the labors of such men as Aimé Boué, Buckland, Tournal, de Christol, Schermerling, Boucher de Perthes, Lund, Lubbock, Prestwich, Falconer, Evans, Lartet, Garrigou, and hosts of others, the high antiquity of man, extending far beyond the little limits of Biblical chronology, has been established beyond all reasonable doubt. So much has been done in the way of investigation, that myriads of precious relics have been accumulated in museums, public and private, proving by ocular demonstration the fact of man's existence in a low and degraded condition, scarcely above that of the brutes, long ages before he was formerly known to have existed. The Epoch of the Great Bear and Mammoth, and the Epoch of the Reindeer, animals long since extinct in Southern Europe, beheld savage man living on fruits and roots or raw flesh, clad in skins, sleeping under trees or in caves, and destitute of everything that now makes human life beautiful or even endurable.

Louis Figuier, however, whose work on "Primitive Man" is full of valuable information on the subject, makes his illustrations in singular contrast with his text. He describes man at this early period as I have stated; yet he depicts him in his illustrations as an Apollo, noble, intellectual in face, refined and even poetic in air and attitude. The incongruity is ludicrous. The man of the illustrations ought to live in Paris, go to the opera, libraries, and art museums, and live in the world of fashion or of letters; while the man of the text ought to be an ugly and brutal fellow, rough, fierce, and unkempt. Figuier has transported Fenimore Cooper's idealized Indian to the Stone Age, and with his pencil, at least, made him out to be the "noble savage" that excites the pity or animosity of all who profess to know the savage as he is. The reason of this laughable incongruity is plain. Figuier denies and despises the Development Theory as "degrading," so he is determined that the confessed savage of the Stone Age shall have the intellectual head and fine physique of the civilized man. Into a similar absurdity is every theorist plunged who maintains that man always was what he is now. If he had been, his condition would always have been what it is now. The very fact of a progress from barbarism to civilization is itself a proof to some extent of the Development Theory of the human species, for it proves a gradual improvement of the human organization, without which man would have been barbarous still.

Thus biology and history concur in affirming the essential truth of the Development Theory. No also does the spirit of the age. Man is today conscious as never before of his splendid future, and he rejoices in the slow but sure demonstration by science of a theory which is strong confirmation of his hopes. For this theory

means the continued "Ascent of Man" in the future, as in the past. And when I hear croakers dismally bewailing its evil influences on society or morals or religion, I would fain ask what influence but evil, "and that continually," can proceed from the other theory that we have fallen from a high estate, and now lie grovelling helpless in the mire till some one shall come and pull us out? If anything could quench hope and freeze purpose, will not that do it? No, the Development Theory is the most cheerful and hopeful that could be devised; and, for one, I rejoice on moral, poetical, social, and religious grounds, that Science is to-day making its truth so plain, that none but the prejudiced and ignorant can long withhold assent.

FREE RELIGION AND SCIENCE.

[From the New York Union Advocate, Sept. 26, 1872.]

The advocates of free religion, as it is called, have a great deal to say about science as the main ground of their hope of success. In this they show their folly. The great pioneers of science, including Bacon and Newton, have as a whole been anything but free religionists in their sense. They were firm believers in the religion of the Bible, to which they bowed in reverence, and recognized as the great stimulator of their minds the study of the Word of God. They found the great facts of science to be so many manifestations of the nature and attributes of the Jehovah of prophets and apostles. But the opposite should have been the case, if the position of modern free thinkers be correct. The majority of the leading scientists of the present age are believers in the Bible. The institutions where science is most successfully cultivated owe their origin and fostering support mainly or entirely to Christianity.

It is noticeable how ready free religionists are to seize for their comfort and support any baseless theory or seeming scientific truth that may be broached. Some years ago, when certain scientists advanced the theory of a plurality of origins of the human race, they swallowed that as a sweet morsel; they set it down as solid truth, and therefore the Bible could not be true. When Darwin advances the theory that man had one origin from an extinct species of monkeys in South Africa, they seize that voraciously as the only true theory; and, therefore, the Bible cannot be true. They seem to think and act on the principle—anything to overthrow the Christian religion. Consistency and logical reasoning they seem to have not the slightest regard for. Mr. Abbot of the *Index* writes to Mr. Darwin, and expresses great pleasure and hope in his monkey theory, as sustaining him in his crusade against the Christian religion in America. Darwin replies to him, and says in regard to his atheistic creed: "I have now read 'Truths for the Times,' and I admire them from my inmost soul; and I agree to almost every word."

Free religionists accept as established truth Darwinism, while the majority of leading scientists reject it as contrary to science. The leading scientific society in France a short time since rejected the name of Darwin for membership, when proposed, because his theory was so contrary to the facts of science. Truly, Mr. Abbot and his associates must be in a sad predicament, and exceedingly short of timber to build up their system. True science is against them.

[Passing by the *Union Advocate's* account of our private correspondence, which, as we have never informed the public what we wrote to Mr. Darwin, the writer of the above is obliged to invent freely in order to suit his own purposes, we desire to call especial attention to two of his statements which manifest an even greater tenderness of conscience with regard to the moral obligation of accuracy. "The majority of the leading scientists of the present age are believers in the Bible." "The majority of leading scientists reject it [Darwinism] as contrary to science." Probably some question may arise as to who are the "leading scientists of the present day." We see no way to save the reputation of the *Union Advocate* except by attributing that high honor to Father Hecker, Rev. J. D. Fulton, Elder Miles Grant, Dr. McCosh, the Pope of Rome, and the writer of the article above quoted, who will doubtless endorse the whole list in consideration of the closing name.—Ed.]

OF NO PERMANENT BENEFIT.—Dr. Döllinger says that of all the Jesuit missions to Japan, Paragana, the North American Indians, Greece, Persia, China, and Egypt, scarcely the recollection survives, while Spain, upon which they impressed their spirit so completely that they made it one grand monastery, produces nothing in literature, and, excepting Turkey, is the most retrograde country in Europe.—*Union Advocate*.

A minister not long ago preached from the text—"Be ye, therefore, steadfast!" but the printer made him expound from "Be ye there to breakfast."

Voices from the People.

"Your *INDEX* came to me through the P. O. some three months since. I have from that time obtained it through my agent, and I read the same with increased interest. I have long entertained the same sentiments. I think they accord with many of our celebrated English authors—namely, Butler, Pope, and many others; but you have made the subject more plain to ordinary minds. I have lent out all my numbers of *THE INDEX* to my friends, and am now at a loss for a reperusal of the same. I see you advertise a bound volume; please send the same to me and any other numbers for distribution, especially Rev. C. Voysey's Lectures, if you have them separate."

"For more than fifty years I have been seeking for truth, and have long since ceased to expect to find it within the bounds of sectarianism. Your publication appears to come nearer it than any other I have met with. I would gladly do more for you than I have been able to do, but I live in a Presbyterian community and am comparatively poor. I hope yet to be able to take a share in your enterprise, but cannot until some debts are paid. In the meantime I wish all success to the enterprise."

"We all wish you success, and hope soon to send something more substantial than wishes, as we could not well do without it now, and hope that whatever improvements are made, the size of the paper may remain, as it is the most convenient size for reading."

"Please accept my subscription for one share of *THE INDEX* fund, \$100. When rationalists from a nobler motive do for humanity what religionists do as a duty to God, there will be no scarcity of funds to advance such enterprises as the one which is so worthily engaging your attention."

"I am much delighted with your paper, and hope it will continue to flourish and prosper. I hate priestcraft, and would like to see all exercise freedom of thought. A religion which will not bear the strictest investigation is but a rotten prop to trust in; far less can it be called the revealed religion of God."

"I congratulate you on the success of the *Index* Association. Some of us Radicals here feel the deepest interest in the continuance of the paper."

"Though not agreeing with all of your statements I certainly appreciate the glorious little *INDEX*. It is the enlightener of this superstitious world."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at ODEON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending October 5.—John S. Baldwin, \$3.50; N. S. Townsend, 50 cts.; T. A. Heywood, 85 cts.; Jonathan Watson, \$10; Morris Einstein, \$10; Jno. Mc Lanchlin, 10 cts.; George H. Holliman, \$2.50; A. Fullerton, 50 cts.; H. L. Hall, \$10; C. Robinson, \$12; Mrs. H. B. Bostwick, \$10; P. Rousevelt Johnson, 25 cts.; Rev. Arthur M. Knapp, 10 cts.; American Unitarian Ass'n, 10 cts.; Cecile Skean, 25 cts.; Charles Collins, 40 cts.; Jno. C. Rooney, \$20; Joe. H. Wilbur, 25 cts.; Mary Shannon, \$5; Mary C. Shannon, \$10; J. C. March, 10 cts.; Jno. Shackleton, \$2; Albert B. Brown, \$4; Mrs. A. G. Cook, \$2; Alfred J. Wolf, \$3; A. High, \$3; Rev. J. C. Levrard, \$5; George Lewis, \$1; Mrs. H. L. B. Bostwick, \$1.50; William Underwood, \$10; LaRoy Sunderland, \$3; William Chase, \$5; William Tucker, \$3; Dr. J. B. Stevens, 50 cts.; Jno. H. Johnson, \$3; Cecile Skean, 75 cts.; Marion Martin, 50 cts.; T. L. Harris, \$3; Geo. T. Moffatt, \$3; Nathan Tabor, \$1; A. W. Hodskins, \$2; E. G. Burnett, \$3; Walter F. Austin, \$2.50; Asner Tyler, \$3.50; F. W. Cook, \$30.00; Mrs. J. J. Pillsbury, \$10.00; James P. Veatch, \$1; Dr. H. W. Cloud, \$2; Rev. T. B. Forbush, \$2; Lyman Little, \$2; George Rose, \$1; Stephen Baber, \$3; Geo. B. Hicks, \$2; William A. Butler, \$3; N. H. Webster, \$2; Joseph Berlin, 50 cts.; Mrs. C. B. Groot, \$3; B. G. Sweet, \$3.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of *THE INDEX* which are not on hand will, if of small amount, be purchased at the same amount without further notice.

N. B.—*THE INDEX* is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tag. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

N. B.—Please examine the ADDRESS and DATE on your *INDEX* mail-tag, and report at once any error in either.

N. B.—If your *INDEX* mail-tag is not changed within three weeks after renewing your subscription, please notify us immediately. But do not write before the expiration of that time.

N. B.—Postage on *THE INDEX* is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—In case of any error in your mail tag, always state the post-office at which the paper is received, and also the name just as it is now printed. Then state any desired correction.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on New York. Cheques on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1873. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED elsewhere. Seven Hundred and Fifty Shares.				\$75,000
JOHN J. STEVENS, Oswego, N. Y.,	One	Share	100	
C. D. B. MILLS, Syracuse, "	"	"	100	
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A. FOLGOM, (in trust), "	Three	"	300	
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THE INDEX ASSOCIATION:

CONDITIONAL STOCK LIST.

We, the undersigned, subscribers to the capital stock of the Index Association, agree to double our previous subscriptions to said stock on the same terms as before, taking respectively the additional number of shares set opposite to our names in the list below:

PROVIDED, That the full sum of One Hundred Thousand Dollars (\$100,000) shall have been subscribed in good faith by the twenty-sixth day of October, 1873—that is, within one year from the date when this Index passed into the hands of the Index Association.

By the Index Association.			
ALEX. COCHRAN,	Franklin, Pa.	Five	Shares. \$500
CHAS. A. GURLEY,	Pulaski, N. Y.	Two	" 200
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JAS. R. STONE,	Cincinnati, Ohio,	One	" 100
A. M. HOWLAND,	Boston, Mass.,	Five	" 500
\$1,800			

SPECIAL NOTICE.—THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, Jan. 1, 1873. After Sept. 30, 1873, the price of subscription will be \$3.00 a year, in advance. But every subscriber, new or old, who remits \$3.00 at once will be credited with a year's subscription from Jan. 1, and will meantime receive the paper free, if not already paid for.

The lecture published in our issue of this week was written and delivered nearly a year ago. We have withheld it from publication in the hope that we could find time to expand it into a series of six lectures, for which abundant material had been collected. The pressure of other work has rendered this impossible hitherto; and, seeing no immediate prospect of being able to carry out our plan, we print the paper now, regretting that it is so fragmentary a treatment of a subject of such vast proportions, and hoping even yet to execute our original purpose at some future time.

We are glad that Mr. Potter adds in another column a needed word to our recent article on "The Cost of an Idea." He guards against some misconceptions which, as we now see, might easily have sprung from what we said; and we unreservedly agree to this complementary statement.

The Index.

OCTOBER 12, 1873.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

N. B.—All letters, business or otherwise, should be addressed to "THE INDEX, Drawer 32, Toledo, Ohio."

WANTED—A NATIONAL TEMPLE TO GOD AND CHRIST.

The *Republic and Courier*, published in New Berne, North Carolina, and advertising itself as the "official paper of the city and county," calls special attention to the following article which was originally printed in the *Friend of Temperance*. Although the *Republic and Courier* makes no comment itself, yet we think the proposal to build a national temple to God and Christ, to be sustained by a tax upon the people, deserves particular notice as one more indication of that deep counter-current of fanaticism now developing simultaneously with the onward movement of free thought. A more outrageous proposition could not be made than to compel the whole American people to pay a poll-tax for such a purpose. It would be met as sternly as the ancient tax on tea which precipitated the Revolution. Of course the proposition is as preposterous as it is outrageous; the temple is little likely to be built. But the spirit out of which the proposal grows is as surely on the increase in a large part of our population as is the spirit of liberalism in another part of it. Again we warn the liberals of the land not to despise such signs of the times as this. There is the greatest need to-day of the multiplication of liberalizing influences, that the people may be fortified beforehand against the perils of reviving bigotry.

"THE TEMPLE OF THE LORD"

"I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."—Psalm cxxvii.

To all the People of these United States, Greeting:

We have no National Temple dedicated to the worship of Almighty God.

Foreigners landing upon our shores see no indication that we as a nation acknowledge the supremacy of God, and our entire dependence upon the Lord of all the universe.

Many heathen and unbelievers are pouring into our midst, and they behold no grand object that tells of the honor in which we hold our God.

Therefore, I propose to all the people of the United States of America, that they do earnestly and seriously consider the matter, and decide within themselves whether it is not meet and proper for the Nation to erect a Temple to the worship and honor of Almighty God, and of His Son JESUS CHRIST, who has so greatly blessed us and preserved us in times of great national peril.

Be it remembered that America was the haven of safety to our forefathers in the days of religious persecution, and it is peculiarly fitting that we should in this manner perpetuate the memory of the early martyrs, and evince our gratitude to God for the cause in which they suffered, that of *Religious Liberty*.

I propose that this temple be built by the free will offerings of the people of all classes, colors, sects, ages, and conditions.

That it be perpetually sustained by a poll-tax of one cent (1 cent) annually, and by donations and free will offerings.

That it be situated in the most accessible part of the country attainable.

That its doors stand open by day and by night, with priests officiating.

That it contain within its walls sufficient to accommodate a priest and congregation of all the known and recognized sects who acknowledge the Lord Jesus at one and the same time.

That the gospel be preached from its pulpits in every known tongue, so that strangers, foreigners, and heathen may hear the gospel truths spoken to them in their own language.

That it be built in the form of a cross, extending wings to the four points of the compass, with portals facing thereto.

That its appearance be massive, majestic, and beautiful, and its dimensions in accord with the extent of territory and number of population with which God has blessed us.

The Chief Magistrate of the United States, Members of Congress, Governors of States, and Ministers of the Gospel are desired to take an especial interest in the matter above mentioned.

Very truly yours in Christ Jesus,
REBECCA BLEDSOE BUXTON.
FAYETTEVILLE, N. C., Aug. 24, 1872.

We have received some very curious communications since THE INDEX was first started, but the following carries off the palm. Although anonymous, and therefore not entitled to consideration, the gravity of its contents demands a suspension of all ordinary rules. Here it is:—

"GENTS:—I have seen several numbers of your INDEX, and have read them with pleasure. They exhibit decided ability and learning. The only fault I have to find is this. I am unable to see in what material respect you differ from Hume, Gibbon, Voltaire, Thomas Paine, Abner Kneeland, and other 'Infidels' or 'free thinkers,' so-called. Now is it not hypocrisy on your part to call yourselves *Christians*? Or is it fear—fear that you will lose caste in respectable society?"

Our readers must have noticed our extreme anxiety to prove that we are the only true Christians in this universe, and that everybody else is an "infidel." It is distressing to have this comfortable assurance so rudely disturbed; but we will meet the emergency with philosophic calmness. Our friend who is ashamed of his own name desires, like the tailless fox in the fable, to make us ashamed of ours. Well, he may have it. He needs it more than we, as he has no name at all, while we are blessed with more than we know what to do with. For instance, here is the Rev. Prof. J. R. W. Sloane, D.D., one of the chief champions of the Christian Amendment, who, in the *Christian Statesman* of July 15, offers a captivating substitute for the name so ruthlessly torn from us by our anonymous correspondent:—

"This is the season of College Commencements, and a fitting time to talk a little about them in connection with the 'National Reform.' The hold which it has taken upon these institutions is one of the most gratifying features of our work. The ablest writers and speakers enlisted have been College Presidents and Professors: Lewis, McIlvaine, Edwards, Stoddard, Seelye, Hays, Blanchard, etc. There is a natural and sufficient reason for this: the movement rests on a thoroughly scientific basis; it therefore commends itself to thoroughly educated minds. No one can fail to have observed that the opposition has come from such empirics in political philosophy as Spear, Beecher, and Greeley; athletes like Abbot, who, in denying a personal God, deny the possibility of science; charlatans like those who swear by the 'sorceress' Woodhull, and men who do not know what they believe on this or any other question."

There is no danger that we shall be sent to the Dead-Letter Office for lack of a "handle" to our name by which to be identified. The high official in the nether regions to whose care we are consigned will doubtless receive the package in due season, if there is any virtue in a full direction.

Much as we regret the failure of our Machiavellian policy in palming ourself off upon the public as a "Christian," we shall put the best face possible on the affair; and, seeing the fullness of our little game, we hereby heroically resolve to yield no longer to the "hypocrisy" and "fear" which have hitherto governed our course.

In his opening sermon before the Presbyterian General Assembly, at Detroit, the Rev. Dr. Humphrey said: "We live in an age when mechanics and trade threaten to eclipse the Cross." Not only mechanics and trade, but the spread of knowledge, the increase of intelligence, and the general tendencies of civilization, are contributing to that "eclipse." The Cross and the Crescent are no longer banners under which humanity can march. Not "faith in Christ," but "faith in Man," is the watchword of the future.

Mrs. Lois Waisbrooker, of Battle Creek, Michigan, sends us a circular addressed to "The Spiritualists of Michigan and elsewhere," announcing that she intends soon to issue a weekly paper to supply the place of the *Present Age*, deceased. As we cannot make room for such matter in these columns, we advise all persons interested to send to Mrs. Waisbrooker for the circular.

"The religious idea," said Mazzini, "is the very breath of Humanity; its life, soul, conscience, and manifestation. Humanity only exists in the consciousness of its origin and the presentiment of its destiny."

"SYMPATHY OF RELIGIONS."

Mr. Frothingham, in his opening address as President at the last annual meeting of the Free Religious Association, spoke of the rapidity with which the idea contained in this phrase, "the Sympathy of Religions," had been made familiar to the public mind, and of the agency of the Free Religious Association in domesticating the idea in religious thought. The idea, he said, is now taken up by scholarly theologians generally, and the Association hardly needed to undertake the special advocacy of it any longer. There has certainly been great advance in this direction within the last few years, and a most encouraging advance it is. But though the idea may have become familiarized among scholarly theologians, especially of the more liberal grades, we suspect it has as yet got little foothold in the popular ranks of the sects: much less the spirit of the idea.

Not a few persons seem, indeed, to be in doubt what the phrase means. Some have imagined that those who used it were intending to take the common elements of all the specific religions and mix them mechanically together into a new compound which would be the universal religion; or that they were anticipating and trying to hasten the time when all the specific religions, though still keeping their special boundaries and claims, would yet "shake hands across the bloody chasms" that had separated them and agree to live together in fraternal unity. But every such interpretation is an evident misconception of the idea. The editor of THE INDEX has recently pointed out in one of his vigorous and clarion-toned articles, entitled "The Cost of an Idea," how impossible it is, so long as the religions keep up their boundary walls and maintain their exclusive claims, that they should come into any real fellowship; how impossible that there should be any true religious sympathy until there be "sympathy of souls." It is apparent that, to this idea of the "Sympathy of Religions," there is need, in order to set forth the full truth, of a companion-picture, which might be called the "Antagonisms of Religions." It may be said, moreover, that what makes the special religions is not so much the things in which they agree as the things in which they differ,—that is, the claims which are peculiar to each religion and which are necessarily antagonistic to the peculiar claims of all other religions. In reality, when these claims should no longer be made, the specific religions would cease to be. There would then be no religions to clasp hands, but only souls.

But it is as an argument *against* these special and mutually excluding claims of the religions, and *towards* this sympathy of souls, that the phrase "Sympathy of Religions" has its real significance and value. And it is to this end, evidently, that it has been used by those who have thought it an expressive phrase for one important feature of the free religious movement. The phrase, so far as I am aware, was first used by Mr. Higginson as the title of his lecture in the Horticultural-Hall course in Boston in 1870 (which lecture was printed in the *Radical* and reprinted in pamphlet by the Free Religious Association). It was afterwards made the subject of discussion at the annual meeting of the Association, an essay being presented upon it at the request of the committee by Mr. Samuel Johnson. Mr. S. Longfellow and others had before treated the same theme under the title of Unity or Universality of Religious Ideas. All these writers simply meant by the phrase and kindred phrases that underneath all the specific religions was a common ground-work of ethical and spiritual intelligence,—that in all the great historical religions were to be found essentially the same moral precepts, the same fundamental religious ideas, and a striking resemblance and kinship even in respect to details of doctrine and ceremony. This natural resemblance and relationship, indicating a common origin, was what they meant by the "Sympathy of Religions." And the concluding question was, always easily inferred, if not stated, "What need to suppose a special and miraculous revelation in Judea for disclosing truths which appear to be the common property of all intelligent races?" Or, if the audience were imagined to be Christian, "Why as-

sume that the Almighty has specially visited your nation to put truths into your exclusive possession, when we find these truths quite as much at home in Europe and America?"

And in this sense the idea contained in the phrase "Sympathy of Religions" has done and is doing great service. It is introducing the religions to each other. It is proving them to be of the same parentage, of the same family. It is a great thing for liberal scholarship to have shown and published the fact that the Golden Rule has been taught in almost the same words in three distinct religions. It goes to prove that the elements of the Golden Rule are in human nature. And when people generally shall come to see that the spiritual and moral truth which they have been accustomed to regard as the exclusive possession of their own religion is to be found in other religions also, and that every great religion has taught some phase of truth, it will be very difficult for them to persist in the claim, from which all other exclusive, narrow, and antagonistic claims arise, that the Almighty is peculiarly their God and has made an exceptional revelation in their religion. Seeing that they believe, think, feel essentially alike, why, they must inevitably ask, keep up the walls of separation? The walls, in fact, must crumble away; the arrogant claims that have built and sustained them must vanish. The separate organizations and institutions, rooted as they are into many centuries, will not, indeed, disappear in a day nor in many days; but they must in some way coalesce into new shape to express the new and larger and freer faith. Then will there be not only a clasping of hands, but an embrace of souls.

W. J. P.

PRAYER AND SCIENCE.

A great deal has been written and said in regard to the proposition connected with Mr. Tyndall's name, to test the efficacy of prayer for the sick by scientific means. Yet it does not seem to me the matter has been fully cleared up, for two or three quite distinct things are mixed up by the writers. The proposition, as I understand it, has regard to the belief of those persons who profess to organize prayer into a means for the support of asylums, hospitals, or other institutions, or for the cure of patients suffering from bodily illness.

Such institutions exist even in Boston, and are often very much lauded even by people who do not profess to believe in or to act themselves on the theory on which they are founded.

Such institutions profess to gain everything by prayer; yet they make known their wants through the newspapers and other channels, and ascribe as an answer to prayer the gifts which come in to them from all sources. So dearly does human nature love the spiritual and the marvellous, that it is the surest means to touch the heart and the pocket to appeal to these feelings. But the response is from human nature.

Some years ago in a hospital a poor woman gave birth to triplets. She was of course appalled at the idea of having three children to provide for at once. The case was simply stated in the *Boston Transcript*, and help asked for her. It flowed in freely, though she was an ignorant, and, as afterwards appeared, vicious Catholic; and her friends at the hospital only asked for help in the name of common humanity.

One of the most curious instances of alleged special answer to prayer is in the autobiography of Stilling, a German physician. It is a book worth reading as a psychological study. He maintains that his whole life was a series of special providences in answer to prayer, and that his three wives lived and died at the will of the Sovereign Ruler of the Universe to facilitate his worldly prosperity. He seems simple and sincere, but it may be observed that, when he went into his closet to pray for money, he also wrote a note to Goethe or some other good worldly friend telling of his need.

Now this kind of organized prayer opens such an admirable door for humbug, hypocrisy, and imposture that I think we ought to feel grateful to the English friend who proposes to let scientific daylight in upon it. It is not at all the same

thing with the pure, spontaneous aspiration of the human heart towards the Divine Spirit.

That one human being can powerfully stimulate another by mental influence, so as to call upon the reserved vital forces and restore health, seems to me a very reasonable and a very well authenticated fact. That the form of this action should be an intense petition to the Almighty to give the blessing so ardently desired, is perfectly natural, and that the desired effect often follows I fully believe.

But the same effect is also sometimes wrought by intense mental action which does not seem at all devout. When Benvenuto Cellini was casting one of his great statues, he was himself very ill of a fever. The careless workmen had let the casting go wrong, and he perceived it from his bed in the next room. With oaths and imprecations on them he sprang into the casting room, and, ordering them right and left, he saved the statue. His fever was gone, and he had no return of it.

Dr. James Jackson, the wise old man, in his *Letters to a Young Physician*, describing one of the worst infant maladies and detailing all the dangerous symptoms, adds: "But even then, with a mother who will not give up her child, you need not despair." This is Science recognizing the power of love and an earnest spirit as one of the means by which human life is saved. And we who believe that the Divine Spirit is immanent in every human being, and that the higher the power and the more open to it is the human channel, the more freely it flows, can have no hesitation in accepting the efficacy of prayer as inspiration and help to work and life, though we may not think we have control of a stop-cock and can turn the Divine Stream off and on at will.

There is a passage in the New Testament which seems to indicate that the fine intelligence of Jesus penetrated the fallacy of the argument drawn from experience of special providences. Is it not quite in the spirit of modern science that he asks: "Those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem?"

It is not the pure, spontaneous faith in prayer which is liable to mislead; it is the use which is made of it by those who make religion a means to further their own ends. And so thoroughly has the idea of reverence for the outward forms of religion been taught that, as Mr. Higginson says of the English, many believe that what they have cast off as useless or pernicious for themselves is yet good for others. The great need of our day is intellectual courage and veracity, which will cause us to stand by our convictions as confessors and martyrs of old did by theirs.

E. D. C.

NOTES FROM THE FIELD.

My last from Northern Ohio was rather an appeal for more labor and laborers than any report of my own doings. This year, as last, I shall only give the winter to Salem instead of autumn and winter both, as two years ago. I like to call it all work in or for Salem,—making the Society there my "Board of Commissioners for Foreign Missions."

In some places where I go, the lectures do not even pay expenses; so there are good reasons for calling my friends in Salem a Missionary Board. Probably they have no idea how much I make them such. I hope they will forgive me for telling it to THE INDEX.

I find persons in some places to help in every way. I am now in Illinois; and Peoria and Fairburg, Princeton, Earlville, Elmwood, and La Moille, have such. And I think could the right men (or women) be found, these towns, and the district or counties comprising them, would give, at least to two, a generous support.

Your occasional correspondent, A. J. Grover, of Earlville, is already devoting much time to the work himself. And I see excellent notices of his lectures in the local newspapers. The cause of free religious thought has few more able, no more devoted friends, than he. He answers all calls to lecture within any reasonable distance,

declining any compensation whatever—only accepting his travelling expenses if tendered, and cheerfully meeting them himself if they are not. He has also organized a Free Society Lyceum, or debating club, at home, which meets on every other Sunday afternoon or evening, and already numbers more members than do some of the churches; and to the mental and moral development of the town is worth more than the whole of them. At the meetings, essays are read and questions discussed; and all present, friendly or otherwise to the organization, are invited to participate.

I could give you like good account of the labors of another of your correspondents in this State, Mr. E. R. Brown of Elmwood, but my "Notes" might be extended too far. Everywhere hereabouts you have most invaluable auxiliaries, who, did they but know each other so as to co-operate more immediately with you and with one another, could and would soon raise your enterprise into such a force as was Anti-Slavery when its march seemed to shake the ground; when its devotion and persistence converted the national Congress into a national debating-club and committee of ways and means in the interest of slavery, and the whole sectarian church and pulpit into a Spanish Inquisition, so far as it had power and influence, to anathematize, persecute, and punish the Abolitionists as infidels and blasphemers against the great Juggernaut of the general idolatry.

P. P.

EDITORIAL BOOK NOTICES.

THE PIONEERS: OR, THE SOURCES OF THE BUCKEYANA, by J. Fenimore Cooper, with illustrations by F. O. C. Darley; **EARLY DAYS**, by Christian Reid, with illustrations by Alfred Fredericks; and **A WARRIOR RACE**, by Edmund Yates, are new issues in the cheap novel libraries of D. Appleton & Co., all well printed, with paper covers. Price \$0.75 each. **THE BROOKS OF BRIDLEMAN**, by J. G. Whyte Melville, is another novel published by the same firm, handsomely bound in cloth, though the paper is not quite so good as the preceding. Our criticisms, it will be noticed, are very profound; but the superficial matters of plot, style, development of character, and so forth, must be referred to those who have leisure to attend to such trivial items. The above are for sale by T. J. Brown, Toledo.

SAILING ON THE NILE, translated by Virginia Vaughan from the French of Laurent Leprieux, and published by Roberts Brothers, Boston, is a chatty record of travels, full of gay pictures, with a faint suspicion of being touched up a little more vividly than the reality. In fact, there is a flavor of Parisian *cuisine* about the book which is quite intuitable in Yankee literary kitchens. The dish is at any rate palatable. M. Leprieux beholds and narrates, satirizes and poetizes, and mixes up geography, history, incident, sentiment, and moralizing, with no little skill. Life on board the *dahabieh*, or Nile-boat, is full of interest, bringing the voyager into contact with all that is famous and fascinating in the birthplace of civilization. He who wants to comprehend the antiquities of this wonderful land must go to Champollion, Ampère, Lenormant, Mariette, and the other great scholars, who have elevated the knowledge of Egypt into a special science, Egyptology; but he who does not aspire to get more than a peep at the Pyramids and the Sphinx, at Denderah, at Thebes, at Karnak, at Luxor,—just enough to get an appetite for more,—will hardly lay this book down before he finishes it. The translation is well done in the main, though all the "Frenchness" of the style could not be washed out. Sold by T. J. Brown, Toledo.

PAUL OF TARSUS: AN INQUIRY INTO THE TIMES AND THE GOSPEL OF THE APOSTLE OF THE GENTILES, published by Roberts Brothers, Boston, is a product and representative of the same kind of thought as that which found expression a few years ago in *Ecce Homo*,—independent, liberal, rationalistic, yet not sufficiently so to satisfy a thoroughly free thinker. There is neither index nor table of contents to the volume; and there is nothing to indicate the special topics treated but the running titles at top of the pages. It is singular that authors do not know the value of a good synopsis of their subjects. The anonymous author incorporates no little positive information about the times of Paul in his somewhat vague and decidedly unmethodical reflections. He considers Paul's "thorn in the flesh," about which so much has been conjectured, to have been neuralgia,—regards him as probably having been married,—and represents him as having had a "singularly graceful and winning manner." The personality of the apostle to the Gentiles is rated high, and deservedly; for there can be little doubt that, but for Paul, Christianity would never have been adapted to the part it was subsequently called to play in the world's history. But it is far too extravagant a claim to say that "the Pharisee of Tarsus has given method to modern civilization." This is part and parcel of that wild estimate of historic causes which attributes all civilization to this or that form of religion, to the total neglect of social, industrial, political, economical, scientific, and other general influences. Paul was a hero of large mould; and the great Church of Christ is in one sense his "shadow." But the world rests on the shoulders of no Atlas; and civilization owes its "method," so far as it has one, to the dawning scientific comprehension of Nature, Man, and their mutual relation. Sold by Brown & Fausco, Toledo: price \$1.50.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Highly written articles stand a very poor chance of publication.

SWINBURNE—ANOTHER VIEW.

F. E. ABBOT, ESQ.:

Dear Sir.—In THE INDEX for Sept. 21, I read an article upon "Swinburne's Poems." Whilst I question not the right of your correspondent to his opinions, yet it was a sad day if Swinburne was the exponent of the true ideas and impulses of our age. Better far the old "Puritan asceticism." I once had the volume called "Laus Veneris;" it is now burnt. Nor is it the only book that lives, yet ought not to live. For an impartial criticism upon this poet, I commend the article in the *Eclectic Magazine*, April, 1872; and, for breathings of the spirit of the age, the poem of R. H. Stoddard—"Why stand ye gazing into heaven?"

Yours,

WAITER F. JOHNSON.

[We add here the beautiful poem enclosed by our correspondent.—Ed.]

Why stand ye gazing into heaven?
What seek ye there? what hope to find
Beside the clouds which the cold wind
Drives round the world from morn to even?
The wan moon, ploughed with ancient scars?
The gracious sun, the alien star?
The all embracing Space?
Ye look for God?
Have ye beheld him there?
You, or your fathers in their prime?
Or any man, at any time,—
The wick, the good, the fair?
Who has beheld—I will not say his face,
But where his feet have trod?
What have your straining eyes
Discovered in the skies?
Why not look down the Sea?
"Tis deep, and most creative; what eludes
In the upper solitudes,
Still lurking in the lower wastes may be?
Ye look for God, ye tell me. Tell me this:
How know ye that He is?
Because your fathers told ye, no, and they
Because, of old, their fathers told them so;
As it is now, so was it long ago,
And will be when the years have passed away.

Nothing can come from nothing. Well, what then?

The Earth, with all its men,—
The little insect burrowing in the sod,—
Sun, planet, star,
All things that are,
Must have been made by God!
Why made by Him? Who saw them made?
Who saw the deep foundations laid?
The hands that built the wall?
Why made at all?
Why not Eternal,—tell me? Not because
It must created be:
If so Eternal be,
But why Eternal?—why not also This?
Why must the All be His?
It was, and is, and is because it was!

There is no God then? Nay,
You say it, and not I;
I do but ask
We have not yet beheld this God on High:
Not knowing that He is, we live and die!
If we know nothing of Him, yet we feel,
We feel love's kisses sweet,—
The wine that trips our feet,—
The murderous thrust of steel:
Gladness about the heart when the sun breaks,
Or the soft moon is floating on the skies,
Delight in the wild sea, in tranquil lakes,
In every bird that flies;
And but tears in our eyes.
When love, the best of earth, its last kiss over, dies!
But He whom we name God, and grope so far above,
Whose arm, we fear, is Power, whose heart, we hope, is Love.

On the worlds below Him,
In the dust before Him,
We may adore Him,
We cannot know Him.
If, indeed, He be, to bless or curse,
And be not this tremendous Universe!

"Higher than your arrows fly,
Deeper than your plumbeis fall,
Is the Deepest, the Most High,
Is the All in All!"

MASONIC ATHEISM.

MR. ABBOT:

You have asked the question, "Can an atheist become a Mason?" You have been answered that an atheist cannot become a Mason.

This answer is correct so far as it goes. The truth is that each Mason knows himself to be individually responsible not to admit a known atheist; but if by chance or otherwise an atheist does gain admission, or if a Mason becomes such afterwards, there is no Masonic law that I know of which will rid the fraternity of his presence on that pretext alone.

But, Mr. Editor and all other inquiring friends, what is an atheist? I do not know, and venture to assert that neither your definition nor the definition of any one will be accepted as full authority in this matter. The man who simply rejects the Christian idea of God cannot certainly be classed as an atheist. Neither can he be called an atheist simply because he accepts Spencer's theories of the great unknowable. Who then is an atheist? In my ignorance I fall to discriminate in this nice adjustment of thought.

But, Mr. Abbot, in your inquiries in this matter you failed to ask some questions which perhaps might have an important bearing to your-

self. I will answer one or two of them without the asking. The grand basis of Masonry is the Holy Bible, and the Mason who doubts the divine origin of that volume, or the efficacy of prayer, will find himself compelled to play the hypocrite thoroughly. I have known many sceptical Masons to do this who have found it to be very unpleasant; it might perhaps be so to you. The time may come, however, when these excrescences will be removed. Of course it is claimed that Masonry does not change in this way, but progressive and intelligent men will and do imbue institutions with their own characteristics, and the Masonic fraternity is eminently composed of men of intelligence and thought and will who are tinctured with theological heresy.

I for one have faith in these secret orders which are scattered over the world. These little isolated brotherhoods are educating and preparing the human family for the great social era soon to come. They are but types of the greater brotherhood to be. And from this standpoint of hope I give them my unreserved sympathy; yet ask them or any one to give such a definition of "atheist" as all will accept.

Yours in truth,

G.

[Our own custom is to call every man an atheist who chooses to call himself so, and nobody else. It is not our business to rebaptize our neighbors. Of course men differ as much in their definitions of atheism as of Christianity, and no one of these is authoritative; but it is as curiously dogmatic to assert the impossibility of atheism as to assert the impossibility of a sincere belief in God. Many assert the one or the other. There is great force in our correspondent's defence of Masonry as an "isolated brotherhood;" and we doubt not that, like the Church, it has done much good. But if one has to co-operate with either at the expense of self-respect or principle, it becomes a duty to leave it. Our own opinion is that it is not brave or uncompromising to submit to a creed which has to be evaded. It is better to stand for the principle of equal freedom at all costs.—Ed.]

ORTHODOX ILL LANGUAGE.

The people who style themselves "Orthodox" are wont to censure the use of what is called "profane language." In this they are quite right; and they are right, further, in saying that thoughtlessness, a careless habit of using such words without meaning any harm by them, is no valid excuse. I wish to suggest to these pious people that their own habitual use of expressions whose purport is false or vicious is as little justified by the fact that they mean no harm by it.

A favorite couplet, frequently made to serve both as hymn and prayer at the close of the prayer-meetings of the "Boston Young Men's Christian Association," is the following:—

"Take my poor heart and let it be
Forever closed to all but Thee."

If one who, in that meeting, has been energetically singing these lines as his own petition to Jesus should hear, on going into the street, some vulgar young man saying, "Damn my eyes!" he would at first feel very much shocked; and then, perhaps, he would suggest to the profane young man something about "The Swearer's Prayer," and ask him to reflect what would be his condition if his petition were granted.

Well, the pious man is quite right to make his protest against the foolish and vicious expression above quoted. But he might advantageously make this further reflection, and modify his own future language by it: if both the prayers above-mentioned should at once be granted, the pious man's and the profane man's, the latter would not be worst off of the two. He would lose his eyes—a very serious loss—but he would not lose all his natural affections and sympathies, his love for relatives and friends, his interest in nature, art, science, reform, his desire for the increasing social and political welfare of the community in which he lives. It was bad enough carelessly to ask, without meaning it, that his eyes might be destroyed; but at least he has not incurred the guilt of seriously asking that he might suffer privations and disabilities far exceeding the loss of his eyes.

I received one day in the street, from a worthy and well-meaning man who was distributing papers of the pious sort to the passers-by, a little pictorial sheet entitled "Good Cheer." Examining it after I got home, there appeared in large letters on one of the pages, directly under the title, "Good Cheer," this inscription—"THE WICKED SHALL BE TURNED INTO HELL." The next time I met the giver, I pointed out to him the connection of these sentences, and asked whether he, individually, took a great deal of comfort in reflecting that vast numbers of the human race would suffer eternal torments. His look showed that he comprehended the situation, but he made me no answer. Some time ago, in the morning prayer-meeting

of the "Young Men's Christian Association" in Tremont Temple, an elderly member asked prayers for his daughter and his sister, who, he said, were unconverted. He added that they were Universalists, and knew nothing of the joy of believing in Jesus.

Two things are specially noteworthy about this last expression of the pious upholder of a gloomy theology.

1. It is utterly and grossly false that Universalists, as such, "know nothing of the joy of believing in Jesus." They agree with their Orthodox calumniators in the doctrine that Jesus, as the Son of God, has made an atonement for sin, through which all mankind may be saved; but the distinctive and characteristic peculiarity of their faith is a confidence that this atonement will not fail of accomplishment towards even a single individual of the race, and thus that all men will be saved. To Universalists, belief in Jesus is pre-eminently a joyful belief, one in which they can take constant and solid comfort. But—

2. The most astonishing thing about the pious man's statement is the quality, the distinctive character, of that belief which he claims as joy-inspiring.

The word "Gospel" signifies good news. Now, if any theological doctrine in the world may appropriately be called "good news," it is the doctrine that God's plan for the salvation of men will succeed thoroughly, perfectly, and without a single exception. This faith is pre-eminently suited to inspire joy and delight, with thanksgiving and praise to God, in every receiver of it. The Universalist daughter and her Universalist aunt may well be glad, and sing for joy; for they know that not only they, and other true believers of their sort, but their unbelieving father and brother will be saved. But this strangely constituted father and brother—believing that his daughter and his sister may be damned, and meaning, if they are damned, to reconcile himself to it, and not let that fact interfere with his future happiness—has the assurance to set forth his faith as a more joyful one than theirs! Could fanaticism itself possibly go further?

EXAMINER.

UNITARIANISM AND FREEDOM.

A writer in the *Monthly Religious Magazine* says that Unitarianism is as free as Free Religion, and surpasses it in the contents of its faith, and therefore there is no sufficient reason for the existence of the Free Religious Association.

Without discussing the second rather undefinable question, we assert that Unitarianism is not by any means free. It is but little more so than Orthodoxy. Orthodoxy gives you freedom to something; so does Romanism. That is not perfect freedom. We want freedom not to anything, but simply freedom—freedom to anything or to nothing, to belief or non-belief, to Christ, to Mahomet, to Buddha, to Joe Smith, to Spencer, to anything and anybody, or to nothing and nobody. This is the freedom that must be vindicated for the human race. Does Unitarianism grant such freedom? Assuredly not. It confines to certain results. It has dogmas, a creed, none the less imperative and galling because unwritten. To preach in a Unitarian pulpit, one must keep within certain bounds, he must believe certain things. If he does not, he is ostracized, sentenced to starvation and the outer darkness. The editor of the *Christian Register* politely hints to him to pack up and leave on the next train.

Unitarianism goes a little ahead of Orthodoxy and then says, with the same severe authority, "Thus far and no farther." Its chains are gilded and have a few more links on them, but they are as securely padlocked. They give one room to dance instead of marching soberly along; but one must dance to a certain tune. A little irregularity is allowed to one who is particularly brilliant and popular with the crowd, but he can go only so far with his tether. The doors of the Unitarian fold do not grate harshly; they turn on golden hinges with a smooth, soft melody, but none the less do they shut one in. We can reject the God head of Christ, but not his divinity; the vicarious atonement, but not his sinlessness; his miraculous conception, but not his Lordship. One set of assumptions is as unfounded as the other, and depends for acceptance altogether upon outward authority.

Now, so long as Unitarianism confines to certain results it is not free, and all its talk about being free is but "a tale told by an idiot, full of sound and fury, signifying nothing." Suppose I say that Christ is not so much to me as Shakespeare; suppose I say that Shakespeare has the more comprehensive mind, the deeper insight, that he affords a better religious culture,—am I considered a good Unitarian? Certainly not; hands are lifted in horror! Suppose I adopt the materialistic philosophy as the best explanation of the universe as it strikes me,—am I in full fellowship? Far from it. Unitarianism turns the cold shoulder to many an honest belief. It puts over the entrance to certain ways of thought, "Abandon hope, all ye who enter here, of being in good and regular standing in the Unitarian

ministry! Believe this or that, or you will be cast out somehow or other."

So long as Unitarianism adopts this petty method of Orthodoxy, and hedges the road in to certain dogmas, so long is there an imperious reason for the Free Religious Association, and more and more will it gather together the fresh, bright spirits of the time. To win perfect freedom for man in all religious matters is one of the grandest endeavors of the age, and upon its success depend the permanency and glory of our civilization. We hope that Unitarianism, by the logic of events, will drift into this supreme position. It can have a noble and ever broadening future of glorious achievement, or it can sink into a petty denomination whose highest act of heroism is to build a big church for a popular preacher and make Christmas presents to little children.

The world to-day has a very faint conception of what true freedom is. Each soul must be allowed to go into all the multitudinous ways of human thought, up or down, to the right or to the left, through Shakespeare or Spencer or Christ, through the angel or the monkey, through table-flipping or Bible-reading. If one has an honest purpose, the contemplation of the obscurest and most grotesque phenomena in the light of science will lead him to the Infinite Good. The telescope does not measure His throne one way, nor the microscope the other. Christ is but a mere point in His sparkling immensity.

Too many Unitarians like to anchor alongside the big ship Orthodoxy. They dare not tempt the soundless waters, but must be within hailing distance, so that if anything should happen they could hoist the signal of distress and be taken safely on board. For my part, I say, "Spread the sails and see what can be found of freighted continents out upon the great bosom of the deep."

A WESTERN UNITARIAN.

SCIENTIFIC PRAYER AND RELIGION.

The office of the newspaper is to afford the neutral ground on which different shades of thought may reveal themselves. Many an editor forgets that his duty is not to set each correspondent right, but primarily to let him speak. Generally when this is done, the discriminating mind finds the average easily, and is pushed forward by the opposing forces.

It is seldom that two articles appear side by side that so perfectly resist each other as two in the issue of THE INDEX for Sept. 31.

I read with interest and satisfaction the article of T. W. H. on "Praying at a Mark," and I could but mark that the best and most discriminating protest against the "praying" proposal which I have yet seen comes from one who sympathizes so perfectly with the probable attitude of the proposer, and declares in this article that he has little faith in the efficacy of prayer as an agency. No shocked believer has so adequately met the suggestion, or parried the challenge, as this non-believer. We all doubtless felt a little shiver at the coldness and boldness of the proposition; but probably all confessed that, as an *argumentum ad hominem*, the thrust was irresistible.

As I passed in the next column to the article, "Scientific Theology, Again," I recognized the presence of that pure spirit which needs not to add his initials to make himself known. But as I read, "Let the scientific method be applied to religion, and, as Mr. Hall says, in religion, as elsewhere, science would have no theories in advance of proofs,"—as I read this, I heard the echo of the former column, "The weak point of the position appears to be this, that it brings merely physical tests into the region of the emotions." "If the scientific method falls so utterly when we approach the domain of the emotions, it is hopeless to propose it in a matter which eminently includes the emotional element." I found this line of argument so satisfactory in the first column, equally operative in the second.

It strikes me also that the last paragraph of the second article makes an enormous demand in behalf of "pure freedom of thought." It asks Mr. Washburn to produce theological students who begin their study with perfectly free minds, with no predisposing bias in favor of the thought into which they were born, and which was in all their passive mental period been their life. Do scientists begin with such mental attitude? Do they not often begin their work in support of some accepted position or hypothesis, and find themselves led elsewhere? And is it not a sufficiently "pure freedom of thought" if they on conviction yield that predisposition, and go where the results lead?

More considerate than this demand was the process of the metaphysician in the story, who said to his class, "Now, brethren, think the wall. Have you thought?" "Yes." "Now, then, think that which thinks the wall." Let us begin somewhere; let us have at first even a leaning to the wall. We cannot well swallow ourselves to get rid of all localizations.

The writer recognizes this difficulty. "In a country," he says, "where Christianity is the generally recognized religion, and people are born into it as they are born into democracy, it is one of the most difficult things in the world to get into the attitude of mental freedom with regard to its character and claims. Yet this must be done before theological study can be made truly scientific."

It cannot be done. Mental constitution, education, habit, all forbid that this should be the attitude at the beginning. This antecedent abstraction of

thought, this denial of the predispositions, is not practised by the scientist, even in the most external and material interests. Let it not be demanded in theology.

Progress in truth is progress in discrimination; and when the scientific method is recommended to the use of the church, let the just discrimination be made between religion and theology. In the latter let us be satisfied with methods as neutral and honest as are had in other departments of investigation; but let us not confuse ourselves with talking about science in religion. These are not strictly convertible terms, though often used as such. The clergy may say to the scientist as in the close of the former article the scientist is supposed to say to the clergy, "Hands off! You insist on bringing your methods of reasoning into our house where they do not belong. You do not like it when we bring our methods into your domain, where they are, no doubt, quite as inappropriate."

E. C. L. B.

KEOKUK, IOWA, Sept. 20.

SYSTEM.

"Have you Auerbach's *On the Heights?*" I asked the librarian of one of our available literary institutions in this "holy city of churches." "Yes," was the reply, "but you must hunt it up, as the books are not catalogued."

Vain search amidst shelves of books tumbled about in an intellectual chaos! The volume was not lost, but practically it was in the same condition as the child's toy, which he affirmed could not be lost because it was in a known place—the bottom of the sea!

This little incident aroused thought. Here was a goodly collection of reading material, from which could be extracted the choicest nuggets of spiritual gold; but bound as we are by the inevitable limits of time, this very quantity of hoarded brain labor, in the condition in which it was, served but to increase the difficulty of its profitable manipulation.

This thought otherwise transposed would be, that the time lost in searching after the tools would exceed their beneficial use when found.

System is absolutely essential in man's operations, because his mind is baffled in the search amongst the merely multitudinous. Our intellectual strivings are ever towards the comprehension of a system or unity in all things. For what do they but unlock the bewildering store-houses of nature and art? The scientist tabulates his observed facts, and therefrom evolves his theory of this very system and unity which we desire. By this lantern he lights his way to further researches.

In practical life the same holds good. What were a great city to a stranger, but a babel of sounds and confusion worse confounded, of houses and people, without the simple key to it all, the *directory*? And what is this but the reduction to system of disorder?

In human life, the few principles of our spiritual nature pressed upon the attention from birth are the means whereby we judge with general correctness the character of our neighbors. Among our innumerable deeds done science finds the few leading springs, which enable us to foretell and in some measure to explain those not yet committed. As exemplifying this, does not Political Economy base itself upon one trait of human nature—selfishness? And are not Ethics based upon still another—disinterestedness?

The necessity, then, of means to unravel the complexity and confusion of the uncalculated and the unknown, is evident. And in proportion as they are multiplied in one direction and simplified in another, so will the problems of humanity be the more easily solved and the better understood.

JOSEPH SINGER.

CHICAGO, Ill.

A gentleman who came up the Hudson on the St. John yesterday, tells this story:—

"I noticed," he said, "a serious-looking man, who looked as if he might have been a clerk or a book-keeper. The man seemed to be caring for a crying baby, and was doing everything he could to still its sobs. As the child became restless in the berth, the gentleman took it in his arms and carried it to and fro in the cabin. The sobs of the child irritated a rich man who was trying to read, until he blurted out loud enough for the father to hear—

"What does he want to disturb the whole cabin with that d-d baby for?"

The man only nestled the baby more quietly in his arms without saying a word. Then the baby sobbed again.

"Where is the confounded mother that she don't stop its noise?" continued the profane grumbler.

At this the father came up to the man and said: 'I am sorry we disturb you, sir, but my dear baby's mother is in her coffin down in the baggage room! I'm taking her back to Albany where we used to live.'

"The hard-hearted man," says my friend, "buried his face in shame, but in a moment, wilted by the terrible rebuke, he was by the side of the grief-stricken father. They were both tending the baby."—*Ell Perkins in the New York Advertiser.*

CULTURED FREE THOUGHT

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The Index.

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VOLUME 3.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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[For THE INDEX.]

On Pain and Moral Evil.---I.

A SERMON PREACHED IN ST. GEORGE'S HALL, LONDON,
DECEMBER 17, 1871.

BY THE REV. CHAS. VOYSEY.

"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."—ISAIAH, XLV. 7.

In almost all ancient prophecy similar to that of my text, there are distinct elements—the local and the universal, the temporary and the abiding, the formal and the essential. In that which is merely local, temporary, and formal, we cannot be expected to feel the same interest as in that which is universal, abiding, and essential. We can only with difficulty cast ourselves back into the remote past so as to enter into the circumstances, and sympathize with the feelings, of the men of old time, and to that extent we must be the losers; we must forego a considerable amount of benefit which otherwise we should have gained from a more minute knowledge of the writers and of their peculiar surroundings.

Still we can, I think, make good use of many of those noble words of ancient prophecy in which the Hebrew scriptures abound. Enough light is still left to show the suitableness of the words to the season and to enable us to apply them afresh to circumstances in our own times which are nearly parallel. The words of my text have less in them than we commonly find of what is local and temporary, the only instance of it being found in the phrase, "In this mountain," where the prophet, manifestly referring to Mount Zion, speaks of it as the centre from which God's great unveiling of himself should flow. It may be a mere poetical phrase, of course, but the context seems to me to give it a position of greater importance, and it is more likely to refer to some actual occurrence—some great conquest over a foe which Israel was to celebrate in the citadel of Jerusalem. However this may be, we pass over what is merely local and temporary in the prediction, and direct our thoughts to what is universal and abiding. "The Lord will destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations."

We will first consider the assumption of the prophet as to the covering and the veil spread over all people, and next his own glorious anticipation of its removal.

He assumes that there is a covering cast over all people and a veil spread over all nations.

Elsewhere this writer speaks of a people who "walked in darkness," and of men who "dwelt in the land of the shadow of death"—figures as mournful as they are true. To any intelligent mind it must be needless to explain that this covering, veil, darkness, is nothing else than ignorance. Ignorance, itself only a negation, is best expressed by a negative emblem such as "darkness." One who does not know a given subject is said to "be in the dark about it." Knowledge is called the "light of truth." It reveals not merely objects previously unperceived, but it enables us to discern accurately the relations of those objects to each other. The order of Nature is first darkness, then light—first ignorance, then knowledge—the positive taking the place of the negative. This has been the law in the development of mankind as a race, just as it is the law of our development as individuals. There has been first the covering of darkness, the veil of ignorance followed, not by the full light of day, but at all events by the gleam of dawn, the twilight which ushers in the rising sun.

But it is not of general ignorance and general knowledge that I would now speak, but of one particular branch of human thought, suggested as it is by the whole chapter from which my text is taken. The prophet had begun with a song of praise for some national deliverance, and from that he goes further and wider in his sympathies for all mankind, as though he had been led by his own personal or national anxieties to think about the rest of his fellow-men, who, quite as much as himself and his countrymen, needed a "strength in their distress, a refuge from the storm." I do not wish to put a meaning into the prophet's words which does not belong to them; but it seems almost certain that his expressions about the "covering" and the "veil spread over all people" had a special reference to the darkness of men's minds about the dealings of God, and their erroneous interpretations of the meaning and purport of suffering. If you refer to the preceding chapter, you will find just the same sentiments of horror and dread as those with which some of our Advent preachers are at this moment terrifying or trying to terrify their congregations. "Fear and the pit and the snare are upon thee, O inhabitants of the earth! and it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly."

This is only a fragment, but enough to show that for the time being, while trouble was pressing upon him, the world looked black with threatening storm, and the prophet poured out his fear and despair from the thick darkness of his own soul. By and by the clouds clear away. God's purposes have been unfolded, and he knows now that all that dismal foreboding was purely imaginary—the result of an overpowering darkness which paralyzed him for action, and peopled his brain with incoherent horrors and spectres. The cheerful light of day has driven those repulsive forms into the outer darkness, made clear to him things as they are and himself as he is, and brought back the healthy calm of a well-ordered mind, steadfast, reflecting, hopeful. He alludes then, as I think, to his own dismal view of this life and this life's troubles as a covering—a veil spread over the souls of men which prevents their seeing things as they are.

Was he right in thinking this veil of ignorance universal? Most assuredly. There is not a religion in the wide world which has not had its basis in this necessary ignorance. If one might make an exception anywhere, it would be the exalted theocracy of some of the Hebrew psalmists and prophets; but the mass of the people around them shared the universal ignorance of the world at large in looking at human affairs with a desponding eye, and in murmuring against the decrees of Providence whenever they showed the darkside of his most righteous control. Making some allowances for exceptions, then, it is very nearly literally true that a covering has been cast over all people, and a veil spread over all nations, by which the events of life have been darkened, and the prospects of human destiny have been overclouded.

The main religions of the world start from the assumption that there is something wrong some-

where; that the good purpose of a good God has been thwarted; that there is war in heaven; that a raging rebel spirit, nearly omnipotent, has hurled his defiance in the face of the Holy One, and that they are now engaged in a deadly encounter of which we men and women are the helpless victims. The religions of the world, I say, begin their earliest catechisms with lessons of gloom, and end them with lessons of despair. Not a sorrow in the world, not a tear shed, not an aching limb, not a burdened heart, but is set down to the devil, or to some agency hostile to all that is beneficent and good. Sin and sorrow are joined together in unholy bonds, to confound our moral sense, and to bring discredit to the Most High. The religions of the world, for the most part, teach us to think human life at best an awful lottery; to many it is made to seem a positive curse which may end,—nay, which cannot end, but must be lived out to the farthest horizon of eternity in accumulating torment, and then, when the point is reached, must be repeated forever and forever, the dull certainty and hopeless impossibility of change being the chief of its unendurable pangs.

But if we turn our backs on such pictures and call them heathenish (remember that during Advent thousands are saying all these awful things and worse than these, and saying them too, to the young), if we repudiate them, is the most enlightened Orthodox teaching free from that mournful view of life and its sorrow which we can only describe as *darkness*? I fear not. How rarely do we hear little children taught from earliest infancy the blessedness of sufferings and disappointments! Not from the pulpit can we gather such moralizing over the ills of life as will help our feeble footsteps over one of the rugged byways. The only sufferings which are praised and recommended are those of asceticism and puritanical austerity, which do no one any good. The aches and pains which come to us in the course of nature seldom form a text for the thanksgiving of the preacher. But I do not mean hereby to say that no religious teachers have dwelt upon the sanctity and the blessedness of sorrow. They would strangely have missed a great portion of Bible teaching, had they done so entirely. True, they have many of them said and sung the most beautiful things about the blessedness of sorrow; but then this was only for the elect, for the true believer, for the faithful sons and daughters of Mother Church. To all outsiders no blessing can come through affliction except their possible conversion to some particular form of Orthodoxy through fear of hell. But all their best teaching is vitiated by their tracing pain to the sin of Adam, to an implied defeat of God's purposes. We were trained to look at all sorrowful events from our side—our human, earthly, narrow side of the question. We feel a present pain, and we can only call it by its right name and be impatiently restless till it is removed. But if we would be more than animals or mere children, if we would be men, we ought to school ourselves to quite a different mode of regarding the sufferings of life, and to accustom ourselves to look on pain in all its forms as serving a purpose in the plans of an almighty and all-wise Father, quite as indispensable and sacred as that of his choicest gifts.

Physical pain itself would be wonderfully mitigated by such a view of its purpose. We see this illustrated by the man who will plunge the red-hot iron into his own bleeding and poisoned arm, nerved for the fearful infliction simply by the strong belief that it is the only way to save his life. And so, were we to have this veil removed from the sorrows and sufferings of life, and see behind it the necessary benefit they are designed to secure to us, we should be physically fortified to endure them, and they would lose more than half their sting. It is hardly fair to blame the religions of the world for fostering the idea that sorrow and suffering are hostile to men and foreign to God's government, without noticing that many who have renounced religion altogether take the same view and are quite as impatient of evil as the most Orthodox believer in the "Roaring Lion." Religious and irreligious alike, the world at large is yet not developed enough to embrace that optimism which reconciles man both to his present lot and to any discipline or sorrow which has yet to come. But one and all will surely admit that it would be a very grand thing

to believe, if it were only true. One and all would welcome, as a light from heaven, any testimony which would assure their hearts that not one single event, modification, or change ever happens by chance; that all things, the minutest as well as the most vast of Nature's operations, are the result of deliberate forethought and design, and therefore everything has been provided for and fixed in its proper place in the long chain of destiny, by one who is not merely almighty, but also all-wise and infinitely good. They would be only too glad to be convinced that no harm could by any possibility ever touch them, that no pain should be purposeless, that no sorrow should be fruitless of abiding joy, no disappointment or loss should fail to carry with it a gratification unspeakably higher and better. Who would not be glad to believe this of the events of life, not merely for himself, but for every one dear to him?

Now I say not only that such a belief is reasonable, but that any other view of human life is incompatible with a belief in the goodness, or wisdom, or power of God. If any real harm, any permanent, incurable, unmitigated mischief can befall you or me, then that is so much subtracted either from the ability of God to take care of us, or from his wisdom in arranging for the contingencies arising out of manifold forces, or from the fidelity of his loving regard for his children who are dependent on his care. The world saw this long ago, and as they objected to the ills of life, not knowing their value, they invented a devil to take all the blame, which was the most absurd possible way of limiting the power, wisdom, and goodness of God, all the while they were pretending that in these qualities God was infinite. This myth of the devil only put back farther into the darkness the great difficulty it was intended to solve. If Satan were not infinite like God, then he was created. If the devil was not created, then God was not infinite. If the devil was made in such a way that in course of time he would, or might, become a source of injury to some of God's creatures, then God is responsible for every grain of that injury. He could neither have been all-wise nor all-good if he created the devil at all. I make no apology for dwelling on this A B C of inquiry into God's dealings. It is absolutely essential to a proper view of the ills of life to know where the blame for them, if any, really lies. The religions of the world dare not face the truth; they are committed to a theory which is transparently absurd as an explanation of sorrow, yet they cannot forego it lest they should speak blasphemy.

But I think the prophet Isaiah would not have hesitated to lay at the Creator's door all the ills that flesh is heir to. And I do not hesitate to say in the face of my God and of this congregation, that God and God alone is ultimately responsible for every and the most minute event, good or evil, which has befallen any one of his creatures. Of course there is no blasphemy here, because I have been all this while urging you to disbelieve in absolute evil—to believe only in good—to take a wiser view than the world and the churches take of things painful and unpleasant—to perceive behind every cloud which hangs over your life the smiles and assurances of a Father's loving purpose. Everything is holy; everything is in its place. Our very darkness and gloom have served their turn in the discipline and development of mankind; even our false creeds and our unwholesome fear of the devil have not been destitute of lessons of eternal and priceless value. The prophet's bright dream seems drawing near to its fulfilment. On every hand and from all parts of the world we are receiving tokens of a happier, and, let us add, a nobler view of human life and destiny. The wreck-and-rescue theory is dying out; the progress theory is taking its place. The more clearly men perceive that there is no room for chance anywhere in the universe, the more certain are their convictions that everything is done or allowed from a good motive, and must ultimately have a beneficial result. And the most remarkable feature of the whole case is that men are learning these happier lessons about the dealings of God by their own more devoted exertions in well-doing. As they do more and strive more to promote the welfare of their fellow-creatures, the scales fall from their eyes, the mists melt and disperse under the genial warmth; the clouds are rolled back, and the glorious sun, the sun of righteousness, arises with healing on his wings, bringing strength, consolation, and hope. Men intent on making the best of this life, of using every opportunity of doing good which comes in their path, begin naturally to believe in a God whose every purpose must be good, and whose transforming power is inexhaustible. They pass out of darkness into a marvellous light, they wake up out of the old-world nightmare of a fallen race, a doomed world, and a triumphant devil, to see that under God's loving and guiding hand human beings have been marching upwards and onwards with steady pace, have been growing out of purblind infancy into childhood, out of childhood into boyhood, and so on, still ever advancing and helped all along from stage to stage by those very agencies of pain and shame which once we thought so hostile, and which cast a threatening gloom over the pathway of man-

kind. The curse is now seen to be a blessing; the doom is read as the charter of our hopes. Every throb of pain tells now of God's ceaseless and tender regard; every thrust of remorse is God's touch to remind us that we are his; every sigh of regret bears witness of hope which cannot deceive us; every farewell which rends the fibres of our affection is a pledge of everlasting love.

My friends, let us remember that the covering is the fog which has risen out of our own atmosphere; that the veil has been woven out of our own fears by our own superstitions; and that we must rend it for ourselves. The warmth of God's countenance shining behind our clouds will soon dissolve them; but we must do our part likewise to clear our own vision and to remove our own veil. We must think more about others and less about ourselves; we must watch more closely the facts of life and the footsteps of God as he leaves his track upon the pathway of humanity; we must learn to give him as much credit for good intentions as we would give to our most trusty friend on earth, and seek to know what his goodness must be by doing all the good we ever can. "Then shall our light break forth as the morning, and our darkness as the noonday." "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people will he take away from off all the earth, for the Lord hath spoken it."

HEATHENISM AT A PREMIUM.

[From the Churchman.]

The Archbishop of Canterbury has been good-naturedly ridiculed for what he said concerning the presence of the heathen in London. It was held to be a stretch of imagination, more akin to Hibernian than to Caledonian descent, when he pictured the handful of Eastern heathens converting or influencing the millions of London.

All this gentle fun and arithmetical acuteness may no doubt be very delightful to the average reader who loves to see dignitaries, especially archbishops, at fault; but we fancy that his Grace knew well enough what he meant. Most Scotchmen do, especially men of like position with his Grace.

In the first place, the Archbishop took into account that these heathen were noble and wealthy. Now it is all but impossible to limit the possible influence of a title and money upon English society. Whoever has read the *Newcomes* of Thackeray, will remember the lively picture of the Hindu banker in London. The "best society" of London has an influence upon the circles beneath it which American readers can but faintly imagine.

The conversion of one peer or peeress to Brahminism would be felt more or less through the United Kingdom. We do not suppose that such conversion is very likely, but we do suppose that some result about which we shall speak presently may follow.

The nature of English social life is peculiar, and any material effect wrought upon the West End of London may be considered as reaching down through all classes, just as certainly as a rise or fall in the headwaters of a river would be felt all the way to its mouth.

Now what is the effect on the upper classes of this infusion of heathenism? Just what the Archbishop says. Those who are received into intimate social relations have their prejudices deferred to, their habits tolerated, their opinions examined. There is, we have no doubt, a social verdict rendered in their favor, that "after all they are not such bad fellows; quite as good in their way as most Christians." This may not advance heathenism, but it is very likely to weaken Christianity.

It is this the Archbishop fears,—the spread, through these subtle influences, of the belief which is but too much in accordance with much modern speculation, that religion does not much matter, anyway. Toleration is very well as a preventative of persecution, but it is not an absolute virtue. It is a fruit which rots as soon as it is over-ripe.

A century ago, the moral tone of the aristocracy of England was very bad. But the great middle class was independent and sound. If its code was not high, it was well enforced. English life was far more isolated than now, and the great body of the nation had little chance to know what pranks its hereditary legislators might choose to play in the clubs and at its country houses. Now all the poison of the head is diffused through the system. Hence, high-bred indifference is sure to be copied. If it be the mind of May Fair that on the whole the Bible is not much more credible than the Koran, it will soon be the fate of regions further East to be like-minded.

Now be it understood this is not a contest between modes of faith. For there—

Let senseless bigots fight,
He can't be wrong whose life is in the right,
especially if he be also Rajah of Bangalore, and possess an income of £100,000 per annum.

It means the growth of a belief that beliefs are of little matter. It means letting one's creed slip from one's fingers, because "what are creeds after all?" This is a comparative easy progress. It requires no examination, no comprehension of

arguments. A judge may need some mind to pronounce a decision, but none at all to dismiss all parties with the sentence, "I can't understand any of you; go, and don't bother me."

There is the more temptation to this, since the less creed one has the more unembarrassed is the dealing with the opportunities presented by the world and the flesh.

Ultra-toleration has become a dangerous thing. There is no doubt that the power of Christianity has always lain quite as much in its manifest superiority as a rule of moral life over every other, as in the arguments which prop up its evidence. These are taken usually at second-hand, while the other is witnessed and felt. But in the instance given above, heathenism is in its best clothes on a visit. Its inevitable vice is all left at home; it appears in delicate robes and priceless jewels, while Christianity is in its London work-day suit, smirched, torn, and soiled.

This is what we mean by heathenism at a premium.

At the great exhibition of 1857 (the Crystal Palace World's Fair), London sent all its soldiers out of town and displayed itself ostentatiously to the astonished continental visitor as a city without a bayonet. The Archbishop of Canterbury seems to fear that a like spiritual defencelessness is now being shown in utter abandon of courtesy to the heathen guests of England.

He may be over-cautious, but he is evidently reasoning upon a state of religious indifference which he finds far from healthy.

We do not, of course, pretend to say whether he is right or not, but we have ventured a few remarks, to try to show that at all events he is not ridiculous.

THE SOURCES OF CHRISTIANIZATION.

[By Gail Hamilton, in the N. Y. Independent.]

The Missionary Board demands that the missionary shall agree, fourthly, "to observe and keep the rules and regulations of both of the Discipline and the Missionary Manual in their present form, or as they may from time to time be changed hereafter; and also to be governed and guided by the general committee and board of managers of the Missionary Society of the [Infallible Apostolic] Church, and by the bishop having charge of the mission, giving due heed to the instructions and suggestions which they from time to time may send in regard to plans and operations."

"A man I know,
But shall not discover."

is wont to terminate all discussions on female suffrage with the terse and intelligible declaration: "Madame, the end of the matter is this: We have got you down, and we mean to keep you down!"

Very much of this sort seems the attitude of the Apostolic Church toward its missionary. They swear him in for life, and they bind him to observe and keep not only the rules as they now exist, but as they may from time to time be changed hereafter. They do not demand from him a declaration of beliefs in the infallibility of the Board; but they demand a promise which he ought not to give unless the Board is infallible. Of actual rules he can form a judgment, and such he may intelligently agree to obey; but a rule which is not made he cannot agree to keep, except by divesting himself of his manhood, and following a Board as blindly as the most bigoted Roman Catholic follows the Pope. No matter how preposterous a rule some subsequent revolutionary Board may lay down, he has bound himself beforehand to obey it, and has not even the alternative of resignation. No Romanist requirement is more unreasonable than this. He promises—

5. "To refrain from making known his grievances in communicating with his friends, and especially in writing to newspapers; to avoid calling in question, in any public way, the policy, plans, or spirit of the missionary administration at home; reserving his opinions or complaints for the general committee, the board of managers, or the bishops having jurisdiction severally in the premises, according to the nature of the case."

(Signed by the Bishops.)

With a single exception, the good bishops have taken every available method of securing order in Warsaw. But they should have made the candidate agree—

6. Never to put his printed commission into his hat, and especially never to suffer the wind to blow hard enough to blow his hat off, and whirl his commission into the hands of strangers, especially the newspapers, and thus prevent calling in question in any public way the intelligence, policy, or effectiveness of the missionary administration at home.

This wise regulation was not inserted, though it may be one of those future rules which he has constructively agreed to observe. We have, therefore, the opportunity to remark that the objection which lies against this commission is that it is founded on the opposite of intelligence. It appeals to ignorant and undiscriminating piety, and in proportion as a man is wise, in proportion as he understands the meaning and use of words, the limits of thought and obligation, the freedom and dignity of the individual, he rejects it, not only with decision, but with scorn. In direct ratio with his fitness to be a missionary is the impossibility of his agreeing to the condition of becoming one.

No man, no committee of intelligence would make it incumbent on any one to agree to support a contingent discipline. The first requirement of reason is that the mind shall clearly understand the articles to which it subscribes. The Board demands that its servants shall support an unstated proposition, either

from a lack of sufficient mental acuteness to see the absurdity of such a thing, or from a dishonorable disposition to take advantage of a similar presumed lack on the part of the candidate. The wise man refuses to be thus blindly bound. It is only the unthinking who are caught.

Again, when a man agrees to "report his acceptance in writing to the missionary secretaries, and place himself under their direction as to the time of sailing, the mode of conveyance, and the preparation for the voyage," he agrees to something definite, intelligible, practicable. But when he agrees "to go out deeply imbued with the love of Christ and of souls, profoundly impressed with the danger, the folly, and the guilt of men in heathendom, fully sensible of his call from God to preach the Gospel, and of his constant dependence on Divine Grace to qualify him for the great work," he agrees to be knows not what. Whose lead and line shall be used in fathoming his love, to tell whether it be deep or shallow? And suppose the party of the second part should at some future time affirm that the party of the first had violated his contract, and was not deeply imbued, or profoundly impressed, or fully sensible, how is the latter to prove or disprove it? It makes a contract regarding possessions which are intangible, immeasurable, incapable of being made the objects of contract. He agrees at a certain future time to be in a certain state of mind. The committee stipulate for emotions. The state of mind may be a very proper one, and the emotions highly becoming to the occasion; but neither the understanding which requires nor that which subscribes to these conditions is of a lofty or discriminating order. The commission is a medley of possibilities and impossibilities, of Divine Grace and human botch, of sentiment and steamers. The only pleasant feature of the whole form is the painful, scrupulous, ever-vigilant care taken to repress insurrection and secure obedience. Evidently, the venerable bishops have had a hard time of it. Apparently, the heathen have not given them half as much trouble as the brethren. These missionaries must be a restive set. The managers have but a passing word upon the perils of pagans; but they exhaust the resources of ingenuity in building barricades against the machinations of the men who are conspiring to convert them. One word for the glory of God is followed by ten for that of the board of managers. It is very well for the missionaries and the heathen to depend upon Divine Grace; but the bishops want it down in black and white. They lift one eye to the hills whence cometh their help; but they keep the other on the valleys, to see that no unruly brother take advantage of their devoutness, to indulge in revolt against their dominion. In one breath the candidate agrees that he will be imbued with the love of Christ; in the next that he will be well affected toward the Church authorities. Not a religious plank is brought forward for the platform, but this labored board is sure to be bobbing behind it. Between the secretaries and the manuals, the general committees and the board of managers, the bishops and other clergy, the missionary must sometimes be hard pushed to know which king it is to whom he has sworn allegiance.

And the worst of it is that he cannot have the comfort of writing home to his sweetheart about it. If the board cannot prevent the formation of steam, it can at least shut down the valves and prevent its escape. The Rev. Mr. Brown may grumble about the stupidity of Secretary Smith in sending him around the Horn, instead of across the continent; but he shall not permit his grumbling to reverberate in Isabella's epistles. The board fears its missionaries even in writing love letters. Its model correspondent would be the laconic young man who, being commissioned to break gently to distant parents the tidings of their son's slaughter by wild beasts, fulfilled his mission by writing—

"Mr. A—: Dear Sir, A coyote has eaten your son's head off."

In short, if we were to judge from this commission, we should say that the missionary force consisted of two parties: the board of managers, which stays at home, and whose work is chiefly and constantly a fierce struggle to maintain and perpetuate its own supreme power; and the missionaries proper, who go abroad, and whose chief industry is to distract the councils, neutralize the action, and destroy the authority of the board. We might also hazard the conjecture that between the upper and the nether millstone the heathen would be ground exceeding small.

CHRISTIANITY AND HEATHENISM IN INDIA.—The Rev. L. W. Aldrich, formerly a missionary resident in India, but now stationed in Revere, delivered a lecture in the hall of the Young Men's Christian Union last evening, upon "Christianity and Heathenism in India," which consisted of a review of life in India as seen by the speaker himself. He said he saw ten thousand Christians in Calcutta, made up of government officials and natives of other countries, and he drew a gloomy picture of the present condition of the country, owing to the misrule of Great Britain. It was his candid opinion that the chief obstacle to the growth of true Christianity lay in the fact that the natives were oppressed and maltreated by the English officials, and he inferred from the assassination that had lately taken place that a great uprising was close at hand. He was sure of one thing, that there was an intense feeling of hatred against the government and the entire Christian population. In the matter of morality, he considered the Hindu by far the superior to his conqueror, who practised polygamy and all the other sins of social life with impunity, and denounced and punished the inhabi-

tants who dared to work and support more than one wife. Missionaries could do but little to stem the tidal wave of unchristian influences wrought by officials, until a radical change was wrought in the rule of the place, for the natives only heard the one class speak of evil doing, while they saw the bad deeds of the other. He considered that there was a vast amount of corruption and fraud in missionary work, and that its general tendency was to impede rather than advance the cause of Christianity. On the whole, it was a work of corruption rather than of regeneration. Converts were bought for small sums of money, and when he first landed he was rather surprised to find a man ready to be baptized and join his church for two and a half dollars a month, which was fifty cents more than he had been receiving from another minister of the gospel. He afterwards found hundreds of the lower caste of people who were ready to do the same thing, and also found missionaries ready to buy them up in order to increase the statistics of their work for home perusal. Of course this had a very bad effect upon the higher and the better class of people. Then advantage was taken of hunger and want, and as an instance of this he stated that an English bishop bought up several hundreds of starving people, and thereby caused much joy among the religious population of England when the report of so much good done at one stroke arrived there. It was his belief that the natives of India have as much Christianity in them as have the inhabitants of any nation he had ever visited. At least he would as soon trust his interests to their care as to any people; he had formed a very high opinion of both their faith and the manner in which it was observed; he had the idea that the religion of India would be a help rather than a hindrance to Christianity, for the Hindu image was far from a hopeless or a godless sign. Of the Mohammedans or the Mussulmans the preacher spoke very highly, chiefly on account of their religious character. The address was brought to an abrupt close on account of the lateness of the hour.—*Boston Advertiser, of Oct. 7.*

CHARLES VOYSEY.—A paragraph in your journal this morning, about a visit an English editor made lately to a clergyman who feeds and clothes a family of ten on an income of one hundred and fifty pounds a year, reminds me of a talk I had with Rev. Charles Voysey, in the summer of 1871. He was then a clergyman in the Church of England, and was rector of a church which gave him a very fair living; but, before this, he had been a curate in London, with a very large family (as ministers generally have), and an income of less than a hundred pounds a year—not more than eighty, if my memory serves me. It was desperate work, he said, to make both ends meet,—so desperate that there came a time when there was not a penny or a crust left in the house, or a pint of milk for the bairns. "Then," he said, "I sat down to think what I should do; and, when I had made up my mind about the course I must take, I went up to my wife—as noble and true a woman as ever this world heard of—and said, 'My dear, we have done our very best, and this is the end. Now I will tell you what we must do. We are citizens of London, have paid our rates and taxes right along, and are entitled to all the help there is. We will go to the poor-house to-morrow morning, and ask them to take us in. We have a perfect right to go there, and we will go.' She said, 'That is right,' and began at once to get ready to go to the poor-house; but that day I got a letter from some one, inclosing five pounds. There was no signature; I don't know to this day who sent it, but that five pounds saved us from taking that step, and tided us over to quarter day." I could not help wishing, when I heard the tale from the mouth of the poor, brave, earnest man,—a true gentleman as he is, a hard-worker, a scholar, and in all respects fitted for his great office,—that he had been compelled to go to the poor-house of his parish, because I think it would have been like a stroke of lightning in its power to split open the secret of the suffering such men have to bear, and take something from the gorged channels through which the wealth of the English Episcopal Church drifts into the pockets and stomachs of a few of the most favored, who can for many reasons get hold of public or private patronage, and give a fair share of it to those who have to do the hard work.—*Rev. Robert Collyer, in Chicago Tribune.*

SPENCER VERSUS MARTINEAU.—Herbert Spencer replies to Mr. Martineau's critique on the philosophy of evolution, in the *Popular Science Monthly*, for July. He points out what he conceives to be the scientific misapprehensions of the theologian respecting the simple elements of Nature, and puts in a general demurrer against his conclusions. But the most important things in his paper are his absolute disclaimer of materialism, and his statement of the close proximity of his views to those of his critic. According to Mr. Spencer, Mr. Martineau imagines he understands the cause behind the phenomena of evolution, while Mr. Spencer does not. Furthermore, Mr. Spencer fails to see how piety is exemplified or furthered by the assertion that the universe contains no mode of existence higher than that revealed in our consciousness; he thinks humility is better shown by confessing our incompetence to grasp in thought the cause of all things. But

Mr. Martineau has distinctly disclaimed the ability of the finite to comprehend the infinite. He does not pretend to understand Deity in the sense of knowing either the mode or the contents of his being. At the most he claims to have a qualitative apprehension of what it would be the height of arrogance and absurdity to claim to comprehend. We fall to see the essential antagonism between the views of these thinkers; for Mr. Spencer has the least possible sympathy with those who imagine that they have found out all mysteries and abolished Deity altogether. Probably he has no more regard than Mr. Martineau for the popular materialistic conceit that science has reduced creation to a very simple and intelligible affair; given next-to-nothing and a law of development to begin with, with time enough thrown in to the account, and we have all there is. And even allowing that what seems simple elements to-day may prove to be compound ones to-morrow, the admission in no way invalidates Mr. Martineau's claim that nothing can be evolved which was not first involved. The oak must be in the acorn before it can be evolved from it. Evolution is a process but not the cause, and only pushes the mystery of things one step further back.—*Golden Age.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OXFORD HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

PUBLISHER'S NOTICES.

Cash Receipts for the week ending October 12.—C. M. Stiles, \$10; E. C. Stiles, \$10; P. N. Miller, 60 cts.; J. F. Ruggles, \$3.40; A. J. Grover, \$2.50; Dion Thomas, \$20.00; J. L. Leman, \$10.00; B. W. Pierce, \$100.00; D. Thorne, \$10.00; M. B. Bryant, \$20.00; Joseph S. Smith, 20 cts.; R. M. Meilen, 50 cts.; Rev. E. H. Hall, 40 cts.; Joshua Bell, 25 cts.; Mrs. W. A. Clark, \$1; W. P. H. Youngman, 10 cts.; C. W. S. \$3.50; P. Carter, 50 cts.; M. W. Ayres, 10 cts.; Rev. F. W. Webster, 50 cts.; Francis M. Eddy, 25 cts.; S. A. Porter, 30 cts.; E. Hall, 10 cts.; Nelson Thwing, 10 cts.; H. Martin, 15 cts.; J. A. J. Wilcox, 15 cts.; Mrs. M. N. Adams, \$10.00; Mrs. E. Crosby, \$10; E. C. Stiles, \$2; A. T. Garrison, \$10; T. A. Kinney, \$2.50; Geo. S. Winslow, \$3; H. Apthorp, \$3; John Hobart, \$1; Alex. Hobart, \$1; Parker Pillsbury, \$2; A. J. Grover, \$2.50; C. B. Pritch, \$1.50; J. Leman, \$2; B. W. Pierce, \$2; Benj. S. Price, \$3; Welner Bros., \$1; Fred. Beck, \$3; Merritt Trimble, \$3; Geo. H. Stevens, \$1; N. Littlefield, \$3; J. A. Hill, \$3; Thos. Wentworth, \$1; D. R. Lamson, \$3; Mrs. M. D. Curtis, \$3; Prof. A. E. Bland, \$3; Oliver Gardner, \$3; Rev. W. H. Savary, \$2; L. L. Harwood, \$3; Augustus Town, \$3; James Humphrey, \$2; David F. Child, \$3; A. Waterman, \$3; A. S. Brown, \$3; John F. Smith, \$1; Avery Lamb, 50 cts.; Terre Haute House, \$2; C. A. Imberry, \$1; B. Lindsey, \$3; O. H. Daus, \$3; Thos. H. Smith, \$3; John S. Baldwin, \$3; J. W. Scott, \$3; Hon. Nath'l Holmes, \$3; H. L. Daniels, \$2; Miss C. G. Tallman, \$3; F. J. Burnett, 50 cts.; Louis Kimmel, 50 cts.; Ida Baker, 50 cts.; J. G. Helmkamp, 50 cts.; D. Carstairs, 50 cts.; S. R. Campbell, \$3; Hon. Samuel Campbell, \$3; W. C. Little, \$3; John S. Cox, \$3; C. M. Fowler, \$3; T. M. Lamb, \$3; Mary C. Parker, \$3; Marcen Wright, \$1; Dr. M. Messing, \$2; W. Hawes, \$3; J. O. Martin, \$3; N. C. Jase, \$2; Geo. Maunfeld, \$2; H. Bamberger, \$1.50; H. Weinberger, \$3.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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RECEIVED.

TREATISE ON THE MANNER OF TESTING WATER-WHEELS AND MACHINERY. By JAMES KERRISON. Lowell, Mass: STORIS & HOWE, Printers. 1872.

THE MENTAL CURB, ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY, etc. By Rev. W. F. EVANS, Author of "The Celestial Dawn," etc. Second Edition. Boston: WILLIAM WHITE & Co., 138 Washington St.

THE PROBLEM OF LIFE AND IMMORTALITY. An Inquiry into the Origin, Composition, and Destiny of Man. By LOUISA MOODY. Boston: WILLIAM WHITE & Co. 1874.

THE MANTERION, OR REASON AND RECOMPENSE. A Revelation concerning the Laws of Mind and Modern Mystical Phenomena. By MARCEUS R. K. WRIGHT, the Self Made Author & Seer. Chicago: RELIGIOUS PHILOSOPHICAL PUBLISHING HOUSE. 1872.

PROCEEDINGS OF THE FIFTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION, held in Boston, May 30 and 31, 1872. Boston: COCHRAN, Printer, 25 BRIMFIELD ST. 1872.

THE SCIENTIFIC ASPECT OF PRAYER. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall, September 22, 1872. New York: D. G. FRANCIS, 17 Astor Place. 1872.

FOUR SERMONS Preached by the Rev. G. J. Wild, LL.D., at St. George's Hall, London, in the month of August. London: J. Low, 25 Currier St., Chancery Lane.

THE HERALD OF HEALTH for October. New York: WOOD & HOLBROOK, 15 & 15 LAIGHT ST. \$2.00 a year.

THE LADIES' OWN MAGAZINE for October. Mrs. M. C. BLAND, editor. Chicago: 326 W. Madison St. \$2.00 a year.

MONTHLY REPORT OF THE DEPARTMENT OF AGRICULTURE for August and September. 1872. Washington: GOVERNMENT PRINTING HOUSE.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of *THE BEE*, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1873. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock subscribed. The Directors are fully cognizant of this, and are scrupulously complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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SPECIAL NOTICE.—THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, Jan. 1, 1873. After Sept. 28, 1872, the price of subscription will be \$3.00 a year, in advance. But every subscriber, new or old, who remits \$3.00 at once will be credited with a year's subscription from Jan. 1, and will meantime receive the paper free, if not already paid for.

It will gratify many of our readers to know that Mr. Stevens is a staunch friend of Mr. Greeley as a candidate for the Presidency. Inasmuch as several weeks ago we expressed our own intention of voting for General Grant, it is fair to say that in this, as in other matters, we do not presume to speak for Mr. Stevens. How far we agree or disagree must be gathered from his independent statements. It is the ground-plan of THE INDEX to respect to the uttermost the individuality of all those who speak through its columns.

The Index.

OCTOBER 19, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

BUSINESS NOTICE.—All communications without exception, on all matters pertaining to the paper, should be addressed to "THE INDEX, DRAWER 88, TOLEDO, OHIO." All cheques, drafts, and post office money orders, should be made payable to "THE INDEX ASSOCIATION." No responsibility is assumed for loss of money or neglect in the fulfilment of orders, unless these directions are **STRICTLY COMPLIED WITH.**

We solicit special attention to the above business notice.

TESTING PRAYER

Notwithstanding the flood of articles on prayer poured out every week in the religious press since the appearance of the *Contemporary Review* for July, much remains to be said touching the prayer-test proposed by Professor Tyndall. The subject is by no means exhausted, nor do we expect to exhaust it. But there are a few points that seem to have been strangely overlooked hitherto in the various treatments of the question that have fallen under our eye. We therefore solicit indulgence for a few more words concerning it.

In the first place, it is singularly conceived that Prof. Tyndall has *challenged* the Christian Church to a test of the efficacy of prayer. On the contrary, he has merely *accepted a standing challenge*, made to the world by Jesus, the apostles, the apostolic fathers, the Catholic, Greek, and Protestant clergy, and the entire body of professing Christians with the exception of a few rationalists who accept the name and reject the substance of Christianity. Nor only these. The Bible teaches the efficacy of prayer both in the Old and New Testaments; and in doing this it does but teach what almost all religious books and men have taught from the beginning. What has Professor Tyndall done but take them all at their word? He simply says in effect to the teachers and believers of Christianity:—

"You have declared, and still declare, that prayer for the recovery of the sick exerts a real and effective influence in curing their diseases; and for this reason you not only encourage such prayers, but urge it as a duty to offer them. Your litanies, read every Sunday in thousands of churches, contain special petitions for the sick; your ministers habitually pray for them, not only in the church, but in the sick-chamber; your church-members habitually rely on prayer as a means of rescuing their beloved ones from the natural consequences of disease. Your doctrine, if true, is of vast moment to the happiness of mankind: and I ask you to take such measures as shall give satisfactory evidence to serious minds either of the truth or the untruth of your doctrine. You challenge the world to believe in prayer as efficacious; it accepts your challenge, and will believe, if the assertion you make shall successfully meet the test of all rational belief in matters of fact; namely, the certified approval of competent observers. Will you submit to a fair, practical test of the doctrine you preach?"

In the second place, the Evangelical clergy unwittingly concede the justice of Professor Tyndall's demand for evidence by habitually offering evidence of their own selection. The difficulty is that, instead of submitting their doctrine to a fair test, they submit it only to sham ones. We said lately that the Christian world dares not submit to the test proposed. This is the reply of the New York Union Advocate:—

"Says the infidel organ of our country, 'You dare not meet the test proposed.' We acknowledge it, we dare not. We dare not come down from our vantage-ground of absolute faith to put God on probation. We dare not leave our position as redeemed sinners to take that of critical sceptics. We dare not lift our eyes to the mercy-seat in order to experiment on God's providence."

This is frank. Yet not wholly so, if this Evangelical paper consistently advocates the Evan-

gical faith. That the demand for evidence, even with regard to the efficacy of prayer, is not considered unreasonable by the Evangelical community at large, is shown by the frequent allegation of remarkable cases of answer to prayer. No one who has ever read a report of the famous Fulton Street Prayer Meeting will fail to remember such cases; and how common it is to see the experience of George Müller with his Orphan House cited as a signal proof that prayer is still heard and answered in a wonderful manner! Yet of all conceivable proofs, this is the most lame and weak. Even the New York *Independent*, which clamorously denounced the unfairness of Professor Tyndall's test, in a subsequent issue unguardedly denounces the unfairness of this favorite test of its Evangelical brethren:

"The collections for Müller's Orphan House, Bristol, England, amounted during the year ending May 26th, 1872, to about \$300,000; 'received,' it is alleged, in 'answer to prayer, without applying to individuals for help.' It is really time that this sort of talk should stop. Mr. Müller is doing a most excellent work, with economy and patience; but there is no more miracle about it than there is about the success of Mr. Bonner's *Ledger*. There is actually no charitable institution in the world that is advertised so thoroughly. This paragraph, with a thousand others in all the newspapers of Christendom, will help to make its merits known. We have no doubt that effectual prayer has much to do with the success of these orphan houses; but to ignore the legitimate human agencies constantly at work, and to pretend that the whole operation is supernatural, is a species of delusion in which we had better indulge sparingly."

So long as the Evangelical pulpit and press continue to urge this thoroughly exploded proof of the efficacy of prayer, they deceive themselves and the world by professing to rest their doctrine on "faith" alone. Even the *Union Advocate*, after the statement quoted above, immediately goes on to add what it considers and calls "proof" of God's answers to prayer; although this "proof" consists of such untrue statements as that "heathendom never erected an asylum for the sick, or crippled, or insane." Such cases simply show to every unprejudiced observer that the Evangelicals shrink from a fair test, only to rely on sham ones; that they feel the necessity of some sort of evidence, while they dread to seek evidence where alone it can be really found; that is, in painstaking and patient experiment. The Church promises proofs, and gives false ones; science asks for better, and is denounced as impious!

In the third place, it is said that Professor Tyndall's proposal is impracticable, because it invades the sphere of the affections and sentiments, which are incapable of statistical tabulation and mensurating processes; and that to experiment on God's love of his children for scientific purposes is to insult him and degrade ourselves. But this is to mistake the whole purpose of the proposition. The object is not to find out how much God loves his children, but simply whether prayers for the sick are actually followed by their convalescence. That such is the result, is taught by the Bible; that the fact, if real, is most important to our happiness, cannot be denied. It certainly is not trifling with God or man to endeavor to discover the truth in this matter. It may be, and doubtless would be, very bad to induce believers to comply with the necessary conditions of a satisfactory experiment. But it is no more an infringement of the sanctity of Divine love to ask whether prayer cures the sick, than it is to ask whether calomel or quinine cures them. If one experiment is blasphemous, insulting, or degrading, so is the other; for in either case God's laws of action are experimented with. No attempt is proposed to discover how much or how little love God has for man, but solely how it acts, and whether it responds to human entreaty with an inversion, suspension, or modification of physiological laws. In some form or other this experiment is sure to be made by every one who is doubtful on the point; the only question is, shall it be so made as to yield a trustworthy answer, or not? The world is full of doubters; why should not this question be put to the test of a careful and faithful experiment?

Thousands, it is true, disbelieve that a fair experiment would confirm the Christian faith in

the efficacy of prayer; and in their company we belong. By all Scripture rules, this disbelief unites us for making the experiment ourselves,—as the boy found out who, being told by his minister that he could make a stone swim on the water if he only prayed believingly, threw in a stone and exclaimed, "O God, make it swim! And I believe it will!" but who, when it disappeared under the water, turned round and cried out, "There! I knew the old thing would sink!" Such lurking scepticism, of course, vitiates the experiment; and if unbelievers are ever to be convinced that prayer is efficacious, it must be by seeing its efficacy proved by the prayers of believers. Just so far, therefore, as professed believers really believe, and are anxious to convince the unbelieving, will they be eager to meet the test of a fair experiment. We repeat it,—the reluctance of the Christian world to test the Bible promise that "the prayer of faith shall cure the sick," is an irresistible proof that the Christian world has itself secretly lost faith in the truth of this promise. This result of Professor Tyndall's proposal cannot be set aside by any artifice, evasion, or clamor of obfuscation. Keen eyes watch the course of the Evangelical press in this matter, and detect the latent unbelief of the Church itself even in its most vehement professions of faith. "*Art thou, too, become like unto one of us?*"

In the last place, much confusion has arisen in this whole discussion from the double meaning of the word *prayer*. Etymologically it means *petition*, the request for some specific favor or boon; and this is undoubtedly the prevailing meaning of the word in common usage. But it also means *worship*, the effusion of devout sentiment and aspiration towards God. In all deeply earnest and elevated prayers, the latter element is at least as real as the former; and whenever we have listened to pulpit prayers which evidently came from the heart, it has predominated. We not only believe it possible that this element of worship may gradually supersede the other element of petition, but that it has actually done so in the case of multitudes of the most truly and highly religious natures of our own time. Prayer as petition has become obsolete to the noblest spiritual experience of the age; but prayer as worship, even if never expressed in public, nor even in words at all, is something which will certainly last as long as the belief in God. Against prayer in this high sense, nothing is said or implied by Professor Tyndall, nor by us in what precedes. It is only in the sense of petition that prayer can be tested; and when mankind are called upon by the Church to believe in the efficacy of such petition, the justice of the demand for real (or scientific) evidence is undeniable by any one who keeps in mind the above very essential distinction.

NONE TO SPEAK OF.

The human heart, regenerate or unregenerate, feels a certain respect for that worthy woman who, when asked about her religion, answered that she had "none to speak of." Yet what would become of prayer-meetings and revival meetings were this principle adopted? Inside of most churches, as it seems to me, there is a perpetual alternation between words of almost morbid self-depreciation, and utterances that seem like spiritual vanity.

The self-depreciation proceeds from those who are constantly declaring themselves "miserable sinners," when they do not honestly believe themselves to be so very bad, and in fact are not so. The other unhealthy extreme, of extravagant self-assertion, may be found in such phrases as these, which I have just read in the report of a Massachusetts camp-meeting. They are here given verbatim, withholding only the names.

"Rev. Mr. A. testified that religion was as sweet to him as honey in the comb.

"Rev. Mr. B. said that for the three hundred and sixty-five days of the past year Christ had dwelt in his heart. There was sung with much effect, 'All for Jesus,' upon which some one in the audience said, 'That's my situation.' 'Jesus has made my heart his home,' said another, 'and he abides there.'

"Rev. Mr. C. said, 'It is not yesterday, nor tomorrow with me, but I am saved now.'

"Rev. Mr. D. said there was no pride, hatred, malice, envy, or jealousy in his heart,—the blood of Christ cleansed him."

Suppose now that these worthy men had made these statements in a Free Religious convention, or in a Spiritualist convention, or in a scientific or political convention, what should we have thought of them? Would they awaken our reverence, or our suspicion? Would the most Evangelical merchant trust any man the better for assuring him that Christ had dwelt for three hundred and sixty-five days in his heart? Do we habitually believe a politician when he tells us there is no pride, hatred, malice, or jealousy in him?

I think not. It is probable that our inference would be just the other way. "Self-praise"—as I have no doubt the school-children who chatter at this moment beneath my window are saying—"goes but little ways." The jingle may sacrifice grammar, but it keeps good sense. For one, I distrust those circles and those spheres of life where it is necessary that a man should assume an attitude that comes so near what the world's people call conceit.

I have no doubt that there are many very good men in the Church, as out of it, though I am thoroughly convinced by a good many years of observation that there is less difference in this respect than is commonly supposed. I have no doubt that there were in that camp-meeting men of whom it could truly be said that they had no "pride, hatred, malice, envy, or jealousy" in their hearts. But I have serious doubts whether the Rev. Mr. D. was one of them—judging by his words. And I think that had Jesus Christ, the nominal master of these men, gone in among them, his first parable would have been, perhaps, that profoundly instructive one of the Pharisee and the Publican.

And, judging also from observation, I am afraid that, if any severe test were brought to bear upon these self-proclaiming revivalists,—such as the need of standing up against a slaveholding congregation, for instance, or a congregation of liquor dealers, or of dealing with an unpopular reform, like Woman Suffrage, or of resisting the blandishments of a rich gambler who can afford to endow a theological seminary for the sake of a whitewashed character,—they would be found no better able to stand the ordeal than a collection of the world's people who have "no religion to speak of." Genuine religion, in any high sense of the word, is the source of many noble deeds. But I utterly distrust the religion that proclaims its own perfect attainment in camp-meeting.

T. W. H.

PRAYER.

After a sermon on Tyndall's prayer-gauge,—in which it was contended that the proposed test could not be satisfactory for the reason that the universally recognized conditions of prayer removed the subject entirely from the reach of statistics, but in which at the same time the belief in answered prayer was challenged on the ground that an answering God was inconceivable to a mind familiar with the material organization of the universe, which is itself a complex arrangement of answers to every rational petition and of providing for every possible need,—a friend asked, "Why, then, do you pray?" I do not pray, was my reply. "Not pray? What, then, is the form you go through every Sunday morning in your religious service?" It is a form, I answered, of aspiration after divine things. I express as fervently as I can the human desire, craving, longing for spiritual qualities—for light, patience, peace, kindness, faith in the order and feeling for the sweetness of the world. But I ask for nothing; I hope for no gift; I dream of no unearned and unmerited blessing. "But is there not a suspicion of hypocrisy in going through the form of prayer when there is no faith in a response?" I do not go through the form of prayer, I rejoined; I go through the form of meditation and longing which is a very different thing, and a perfectly legitimate thing. And if I did go through the form of prayer, believing that what men call the answer is merely the result of the

mind's action on itself, its readjustment to itself, so to speak, its restoration to a natural condition of repose, there would be no hypocrisy in it, nor deceit nor shadow of untruth; because the exercise is well understood and justly estimated as to its interior effects, and is performed without any ulterior purpose whatever, merely because it is natural, spontaneous, and delightful.

I do not know whether I made my friend comprehend what I meant. It amazed me to find one so intelligent blind to the plain, wide distinction between supplication and aspiration, between petition and longing. If he was blind to it, the number who perceive it must be small. It is the vulgar impression that the disbeliever in prayer has no faith in spiritual exercises. Nothing could be further from the truth. In fact the two things are scarcely related to each other. Prayer is not always a spiritual exercise; many of the prayers recorded in the Bible do not deserve so dignified a name; and spiritual exercise may never be prayer.

One of the *Spectator's* numerous correspondents thought he had settled the matter in favor of prayer, past all cavil, by relating the case of a friend who, travelling in Africa, I think, was discouraged and shaken in faith by the mutiny of his guides who refused to go with him further. In this emergency, he took advantage of a noon-day pause, to retire and pray with the utmost fervency for guidance and power. He rose from his knees refreshed and re-assured; with clear mind and resolute heart, he rejoined his companions, who acquiesced at once in his wishes and submissively obeyed his behest. What was this but a response to his prayer? Certainly; why not? Such experiences are familiar. Solitary communion with high thoughts, or even with one's own better nature, restores to the mental and moral powers their lost equilibrium, and exalts, sometimes to an astonishing degree, the personal magnetism of the will. Were no God believed in or thought of, the effect would be the same. No doubt the palpable conception of an individual Deity or a listening Christ assists the operation of steadying the faculties and stimulating the urgency of the feelings; but the ultimate result may be fully accounted for by the earnest concurrence of the individual will with universal principles, by the establishment of vital though but momentary relations between the solitary spirit and the quickening universe of order and law, by the passionate flight, as Plotinus calls it, "of the lonely to the Alone."

A perusal of Dorothea Trüdel's experience in Männedorf, in Switzerland, makes me suspect that the power by which she wrought the marvellous cures on the sick that made her name and her abode so famous, came to her by this process. Allowing for exaggeration and fanaticism, the truth of the stories respecting her well-known "prayer-cure" may be accepted without committing one to her faith or Dr. Tholuck's in the immediate efficacy of prayer. With her and with most of those who came to her for treatment, belief in such efficacy was an accepted point of faith. The prayer must be offered by a believer, and the efficacy was most marked on believers. She was a woman of morbid sensibilities, and, in consequence, of singular nervous influence. She "was once delirious for six hours from agonized feelings at not understanding the ways of God." "Miss Trüdel's whole influence was brought to bear on the soul; the healing of the body was a mere accidental circumstance. She declares to each patient, 'If you only believe, you may be healed by prayer.'" One point in her treatment throws an important light upon her method. We read that "she had Bible lessons which were attended by most of her patients, nor did she neglect proper discipline and firmness; so that, notwithstanding all the love she manifested to the mentally disordered, she never suffered their wills to rise in opposition to hers."

To argue the whole case presented by the narrative of Miss Trüdel's ministry, would require a longer essay than I should care to write or THE INDEX could afford to print. I merely allude to it here to prove that such narratives when fairly sifted contain nothing that need daunt the rationalist. The mind has resources enough in it-

self to explain all that requires special explanation in them.

It may be as well to add that with such as she the theist's argument drawn from the organized perfection of the universe for all contingencies has no force, for the "Christian world" is the only world they recognize. Christendom is the field of divine operation. The legitimate and only open commerce is between the Church and its Christ, not between man and his Maker. The impossibility of the latter is conceded by them. The finite mind cannot, we are repeatedly told, commune with the infinite. Prayer is a family arrangement by which a limited circle of people is permitted to solicit favors, and the head of the Church is empowered to grant them. Such an arrangement implies neither omnipotence nor omniscience; it compromises in no manner or degree the immutable laws of the world, nor does it interfere with the fixed economies of the planet. Christ aids his people as a friend aids his friends. If one can but believe that there is such a Christ, and that his Church sustains such a relation to him, the philosophical difficulty is reduced within a small compass. The question of prayer and its validity becomes one of Christology, not one of science. Men like Tyndall and Galton have nothing to do with it.

O. B. F.

"PRAYER" IN SOUTH PLACE CHAPEL.

LONDON, Sept. 24, 1872.

It is contrary to my habit and inclination to allow anything of even remote connection with myself to creep into my public correspondence; but perhaps I may safely regard the question raised by Mr. Towne concerning the usages of South Place Chapel to be of sufficient general interest to justify a few statements about them. The exercise which supersedes prayer at South Place is generally termed by the congregation a "Meditation." Its usual character is not specially represented by the beautiful sentences with which Mr. Ellis preceded his discourse on "The Dyer's Hand." For the Meditation is normally extemporaneous. It is an exhortation addressed to the congregation instead of to the Deity; or it is a call of the people to thankfulness; or it is an expression of devout joy in contemplation of the Supreme Reason as manifested within and without us. It is meant to be spontaneous, devotional, and real. It has no fixed place in any order of services: it may be the opening words, or—if not prompted by any inward suggestion—may be omitted altogether. It is our desire at South Place to avoid following any "Order of Services" so long as to wear it into a liturgical rut from which we cannot escape.

South Place Chapel was built, as most of your readers know, for the late W. J. Fox, who beginning as a Baptist preacher had become first a Unitarian, and next a Rationalist. It was sometime, however, after this chapel was built for him (that which he previously had being too small for the crowd which his eloquence attracted) before he reached the very pronounced stage of radicalism which he afterwards represented. And even more gradually than the old dogmas did the symbols which represented them fall away from his usages,—first the sacraments, and next the custom of prefixing texts to his discourses. Prayer of a certain diluted character remained, but with a careful avoidance of anything resembling a direct petition to the Deity. He might say, "May we be," but not "Give us" or "Help us." Such indeed was my own form of devotional expression when I began my work at South Place Chapel now nine years ago. But after a few years, with a cultivated and sympathetic society, I became impressed with the idea that we were not making the most of the devotional feature of our service. The form of it—whatever new wine I might try to put into it—seemed to me plainly an old skin. Would our perfect faith in God, in his sure wisdom and love, ever have naturally shaped itself into the form of supplication (however refined), had that form not been hereditary? The form of petition implies that the one petitioned requires some notification of the thing wanted. The form of praise implies that the being praised might have done something evil. There is a satire in thanking a judge for his de-

cision. Moreover, while for those who invented the plan of offering laudations to God, evidently believing that the compliments would soothe and please him, there was a genuineness in this form, is it not rather patronising in us who believe that the perfect law is forever executed without the slightest reference to our approbation or our disapprobation?

But even beyond this there seemed to me this fundamental objection to all forms of direct address to the Deity: it presumes a definiteness of knowledge about the Deity which no man has. Has he ears? Is it his way to attend to what A and B are saying? Is he fond of hearing himself praised, or, at least, having his attributes repeated over to him? Prayer may not mean that to Samuel Johnson or to Mr. Towne; but what shape does the form of ascription take in minds less trained to escape the implications of language?

There is a very obvious and common recourse amid difficulties like these. We know many people who take all the philosophy of the nineteenth century and label it Christianity, that they may still claim the prestige of being Christians. And there are similar inducements to take exercises meant to influence our own minds and call them prayer. But this tampering with words is dangerous. Prayer means an entreaty offered to some person for a favor. It cannot be twisted into any other honest meaning. If we do not mean the thing, let us not use the word; otherwise we will bear a false testimony. No exercise which aims only to affect our own state of mind can be truly called a prayer. If our thankfulness be addressed to the Deity, it becomes an affectation so soon as it passes beyond the distinct form of an apostrophe. Some highly poetical minds may indulge in this view; but I fear it is at the cost of confirming low conceptions of the Deity in the minds of the prosaic.

But I will not pursue these arguments, especially as I am not prepared to devote my letters in THE INDEX to a defence of my own theology. I will only add that the weight which, I believe, has finally determined us at South Place to give up any semblance of Prayer is that it is felt to be a waste of opportunity. It would be an attempt to cultivate our acre with a mediæval plough. It was the natural expression of another age with other ideas, and what to them was a real face would be a mere mask to us; it would impede our full voice and expression. We are just able to wrest, amid the turmoil and care of life, some hour and a half every week to give to that subject which alone holds our life out of the mire. Shall we devote any moment of the golden hour to fruitless petitions to God or to pious indirections? South Place is now near completing a half-century of its existence, and it may perhaps be pardoned for feeling that it has accumulated some store of experience. Holding together in unity, with a singular individuality—so that there sit in it to-day as gray-haired men and women many of those who helped to lay its corner stone—it has passed through many phases of unlearning and learning. That Prayer has ceased in it is far more attributable to the moral and intellectual atmosphere of the Society which revealed its anomalous character, than to any discovery of my own. It is among the things we have tried and found wanting, because quite inadequate to serve us in our united effort to attain a religion that shall in every detail accord with the reality of Nature.

M. D. C.

"The Protestant Christian religion in the West has fallen upon its great day of trial. The Pope is in its front and the devil in its rear, and a cloud of neutrals is hovering upon its flanks. I have watched this thing fifteen years, and I have come to this conclusion,—that the fate of this Western America depends on the triumph of a progressive Christianity of the Protestant form; and if that result does not peacefully come, that another generation will behold us plunged in a social war as far transcending the religious wars of Europe as our political revolution surpassed any rebellion of modern times. You may think me vastly illiberal or absurdly fanatical for this opinion, but I cannot help it." This vigorous Jeremiah by Rev. A. D. Mayo, lately of Cincinnati, recognizes a fact to which many are blind;

namely, that Protestant Christianity "has fallen upon its great day of trial." This fact is not peculiar to the West, but characterizes the age. That any such lame conclusion, however, as that of the "triumph of a progressive Christianity of the Protestant form" should be drawn from the premises, shows that Mr. Mayo has not yet studied the subject thoroughly. Either Catholicism or Free Religion will ultimately "triumph," and Protestantism in all its forms will be ground to powder between them. A social war may or may not be the necessary antecedent of the future homogeneity of modern civilization; but in any event it is fatuous to expect that Protestantism, which can never be at peace with itself, will be able to give peace to the world. There is no universal and permanent peace but in universal and permanent freedom; and Christianity has not this to give.

EDITORIAL BOOK NOTICES.

THE PILGRIM'S HARP, by Asa Hull, is one of the collections of so-called "sacred" music issued by Oliver Ditson & Co., 277 Washington Street, Boston. It is small, but contains about two hundred and fifty tunes and hymns; and it is designed chiefly for social and family use.

PANSIES—"FOR THOUGHTS," published by James R. Osgood & Co., Boston, is a little volume of poems by Mrs. Adeline D. T. Whitney. Some of them are graceful and pleasing, as for instance those entitled "Larve," "Behind the Mask," "The Three Lights," "Sparrows," and so forth. The title is strained, and not quite to our taste; but there is a tone of tenderness and purity in the book which will make many friends for it.

HEBREW MEN AND TIMES, FROM THE PATRIARCHS TO THE MESSIAH, by Rev. Joseph Henry Allen. Second edition, with an Introduction. Boston: Horace B. Fuller, 14 Bromfield Street. 1872. The valuable Introduction, giving a sketch of the three great theories of Esau, Colenso, and Bunsen, concerning the early history of the Hebrew people, is of great interest; and we hope to find more for it in these columns entire, when, by the enlargement of THE INDEX, we shall have more space at command for such purposes. The various chapters of the book treat successively of the Patriarchs, Moses, the Judges, David, Solomon, the Kings, the Law, the Prophets, the Captivity, the Maccabees, the Alexandrians, the Messianic; and an appendix gives a "Chronological Outline of the Later Monarchy," with Ewald's dates. Mr. Allen, who was formerly editor of the *Christian Examiner* (now discontinued), is a gentleman of ripe and accurate scholarship, whose work is always entitled to the highest respect; and whoever wishes to form a clear conception of Hebrew history in brief, not as recounted in the legends and mythical traditions of the Bible, but as condensed from the voluminous and expensive works of the best Biblical scholars, will be as much pleased as instructed with this excellent volume. The standpoint of the writer is that of the most liberal Unitarianism; and although we cannot feel entirely satisfied with his chapter on the Messiah, we take great pleasure in recommending his work as a whole to our readers, as the best popular summary of the subject within the range of our knowledge.

A MANUAL OF THE ANATOMY OF VERTEBRATED ANIMALS, by Professor Huxley. D. Appleton & Co. 1872. This admirable and richly illustrated work by no means belongs to the category of treatises on what is usually called "popular science," as might be expected by those who know Professor Huxley only by his brilliant *Lay Sermons*, or even by those who have read in addition his *Man's Place in Nature and Origin of Species*. It rather belongs with such books as aim to set forth in compendious and systematic form the general principles and facts of a special science, like his invaluable little *Lessons in Elementary Physiology*. Condensed manuals of this character, giving in well-arranged form the results of the latest and most thorough research, must be of great value even to the special student; but to readers of merely general culture, who desire not to be wholly ignorant of modern science and its rapid progress, yet have no time to master such formidable treatises as Professor Owen's *Anatomy of Vertebrates*, their value cannot be overrated. Comparative anatomy is not, of course, a subject in which much originality is to be expected: it is the product of the conjoint labors of many great investigators, and has its well established principles. Professor Huxley, however, is far more than a mere compiler, being one of the few whose independent inquiries have enlarged the bounds of science; and on points where he diverges from his most eminent collaborators, as for instance with regard to the true classification of the *Mammalia*, which he bases on placental rather than on cerebral characteristics, his opinions are entitled to all the weight which attaches to original and thorough investigation. The present work gives a general view of the organization, classification, and embryology of the *Vertebrata*, which Huxley divides into three great provinces, namely, the *Ichthyopterygia*, the *Sauropsida*, and the *Mammalia*; whereas the long accepted division of Cuvier was into four great groups, fishes, reptiles, birds, and mammals. The *Ichthyopterygia* embrace two classes, fishes and amphibians; the *Sauropsida* embrace two classes, reptiles and birds; the *Mammalia* embrace three principal groups. We notice that Professor Nicholson, in his recent manual of Zoology, follows Huxley's classification. Of the numerous and well-executed illustrations, about two-thirds are Huxley's own, the rest being copied from Agassiz, Bischoff, and others. A full index accompanies the text, but the book would have been at least doubled in usefulness to instructors, as well as to private students, by the addition of a good glossary of technical terms. Price, \$2.50.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

THE AMERICAN SPLINTERS.

BY REV. EDWARD C. TOWNE.

The organization known as "The American Board" is in splinters, which will not much longer hold together. Sixteen years ago, at Newark, N. J., I saw this organization through all the sessions of an annual meeting. I was then Orthodox, and had not yet thought of being otherwise; but this meeting convinced me that nobody to speak of among the Orthodox really believed the world lost. I had for years expected with myself to go to South Africa as a missionary, under this very Board; but when I saw and heard them, and witnessed the ado they made to get a little money, I cut loose from them as not believing what they pretended to believe. No doubt had ever entered my mind as to the truth of the Orthodox creed; but here I could not but see that unconsciously all these people had found an easy way out of that creed, and had no thought of taking hold as if to save a lost world. People who had money evidently intended to keep it, and evidently had no fear that God would damn the heathen,—and other people were equally easy about "a lost world." They plainly did not believe a word of it. Else they would have poured out like water their money, their labors, their very lives, as more than a million offered these to our country when civil war broke out.

In the meeting of the Board just held in New Haven, this break-up of faith has been still more apparent. The complaint is openly made that men cannot be got for the mission work. "Out of the seven theological seminaries to which the American Board has a right to look for recruits," said a missionary in one of the meetings here, "after a most thorough examination of the graduating classes, how many had come forward? Only Three."

At the great closing meeting of Friday morning, when leave was taken of the missionaries going out, or going back, I watched for some sign that somebody thought of the world as lost, and I could not see one. Not one word, either of prayers, hymns, or addresses, directly recognized that there is any such thing as a lost world. Two or three indirect allusions to saving souls implied the old doctrine, but not one word fell from anybody which directly contemplated this. It was all for Jesus and for self, chiefly the latter. Thus a returned missionary from Zululand held up the matter in this light, that all the souls they saved would be part of their reward in heaven. He professed to hear the voices of his converts calling him back, but he said nothing of the appeal of lost souls. So it was with every speaker, every prayer, and every hymn. Not even by accident did anybody remember the lost. The inference is a fair one that belief that there are any totally lost is played out, as they say in the West.

I know that the daughter of the most distinguished New England clergyman characterized the gathering of the Board here as "a religious spree." I know that one of the best known younger Orthodox ministers of New England said of his own presence here that he "had come to see the fun." And as I have seen the crowd on the streets, seven women taking hold of one man in many instances, I have seen many signs of a spree, and none at all of a solemn rescue of the lost. What a horde can be drawn together by half-fare and three days' free lunch and free lodgings! Victuals seems to be the principal thing with very many; with all their getting they get free victuals, and rejoice with exceeding joy. Such feasting of a mob of silly women! Cut off the picnic features of the affair, and its show of strength would be gone. But, of course, take all the meetings through, and a show is made of running a salvation mill. The hard point seems to be to get the Lord to do his part. For some reason the Lord hangs back, like a lazy horse in a tread-mill, and loud cries echo from all sides to have everybody pray the Lord to keep the ball moving. A highly cultivated gentleman said to me: "It seemed as if they belonged to some heathen religion; I couldn't imagine this sort of thing going on in a Christian country." And another person who went in to listen said that one couldn't help thinking whether some other religion were not better than the Christian so understood. And this the President of the Board, Dr. Hopkins, distinctly came to when he said that, if reports were true, as he supposed they were, about the ability and behavior of Japanese students, he wished they would send them to all of our colleges to serve as models. It is a fact that the Japanese youth sent here are decidedly superior to the average of Christians, in both character and manners, and might better set up as missionaries to us than we as redeemers to them. The world is better than the old Orthodox fables and falsities have made it. It is ridiculous for a Board to offer itself as a plan of salva-

tion. There happens to be a Power that shapes our ends, and the ends of the race, and we only need to work modestly and humbly anywhere to be part of the one plan which holds the universe.

DO JUSTICE TO GOD.

BY CHARLES K. WHITTLE.

The popular impression that, if one's life is right, his belief is of no consequence is a very great error. Since our life is a series of actions very largely regulated by our belief, a right belief is of great consequence; and since our feelings of reverence and love towards God have a close relation to our belief respecting him, and thus a practical bearing upon our obedience to his will, it is of great importance that we rightly understand God's relation to us, and the parts of his character which affect that relation.

Everybody agrees that we ought to love God. Everybody agrees also that he is worthy to be loved. Yet, even while sincerely holding this faith, the popular belief, directed by the popular clerical teaching, ascribes to God acts which, if done by men, would be everywhere recognized as unjust and evil.

It was God without doubt, who put into the hearts of fathers love for their children,—prompting all sorts of benefit and dissuading from all sorts of injury to those children. We call this feeling natural affection; we find it one of the strongest motives which influence human beings; we assume that God made this parental feeling, and designed it to be one of the chief springs of human action; and we honor and venerate him for it, recognizing in this a new evidence of the truth that "God is love."

Now when we read that Gessler commanded William Tell to do something which seriously risked the killing of his own son by his own hand, we immediately feel that this command was barbarous as well as unjust. It was at once a tyrannical action and a cruel action. We instinctively feel that so atrocious a command proceeds from a bad heart. When we look at the reason of the command, and find that it was designed as a test of the obedience of the subject to the ruler, a trial to see whether the sovereign's order would induce a good man to do a thing cruel as well as wicked, we find that this reason aggravates the guilt of the sovereign in question; and if any one should seriously declare Gessler a good ruler, and justified in giving such a command by the fact of his sovereignty, we should think such a person either wicked or crazy.

But the popular theology ascribes to God the very same act which we reprobate in Gessler, committed for the very same reason which we hold to be an aggravation of Gessler's tyranny. The clergy tell us that God commanded Abraham deliberately to kill his own son, choosing for that sacrifice the son he most tenderly loved, doing so expressly to try whether even cruelty like this would be committed at his bidding, and ultimately praising and rewarding Abraham for consenting to commit it!

Why do the clergy attribute such a desire, such a purpose, and such a command, to that same God who is the author of parental affection, and whom they call "good," and for whom they claim our veneration because he is good? How can they suppose that the Creator ever thus contradicted himself, requiring by a special command that which he had most emphatically forbidden by the very constitution of the being who was commanded? How can they admit that God, the perfection of love and goodness, and the prescriber of love and goodness as the invariable duty of men, has ever required of one of his creatures a violation of love and goodness as an act of obedience to him, and for the very purpose of testing the spirit of obedience?

For the enormous absurdity of this clerical imputation of self-contradiction and wrong-doing to God himself, there is only one reason; a reason so inadequate as to amaze any one who candidly examines it.

The belief that God really commanded a father to kill his own son is required for the maintenance of a church theory that all the writings composing the Old and New Testaments are absolutely free from error, whether of fact or doctrine; the church theory that God himself dictated the contents of these sixty-six books to the forty or fifty men who wrote them in different centuries, different countries, and different languages.

What there is so precious in this church theory as to require, for its sake, to charge God himself with self-contradiction and wrong-doing, is a mystery. The doctrine in question is repugnant not less to true faith than to sound reason. Faith surely requires us to think well of God; to believe in his invariable goodness; to assume the rectitude of his means as well as of his ends; and to discredit all priestly theories which impute to him unworthiness either in thought or action. When the Hindu scriptures declare God to have done an evil act or commanded some man to do it, we do not for a moment credit the foolish story, nor are we moved to credit it by the united assertion of the Brahmans that it *must* be believed. We see it to be infinitely more probable that the

unknown writer of the narrative misapprehended God, than that God himself should either be evil or do evil. Why should not sound reason and true faith be equally followed in the case of the Hebrew scriptures? Why should our idea of God be lowered to maintain the credit of the unknown author of Genesis? Why should we uphold, at God's expense, and at the expense of sound reason and true faith, the church theory that the writing of that book was supernaturally instead of naturally accomplished?

If we suppose that the unnamed Hebrews who wrote the documents which were ultimately collected to form the book of Genesis gave us their own ideas, or the ideas current in their time, about the character and works of God, and the ways whereby he manifested himself to men, this book will plainly appear to be (as indeed it is) one of the most valuable of human histories; just such a record as we should desire to have of the beginnings of any religion or of any community; a tide-mark enabling us to judge of the progress of intelligence, of sound reason, and true faith since that time. Of course, since God is always teaching his human children, always present with them to instruct inquiring minds and souls, and since the means for a wide diffusion of knowledge, spiritual as well as physical, are increasing with every century, of course we now know more about God, and his true relation to men, and his requisitions of them, than the people of three thousand years ago; and no sufficient reason, no plausible reason, even, can be given why our ideas of those matters should be held in subjection to the ideas of uncivilized ages. Justice to God requires that we think well of him; and true reverence demands our rejection of all those speculations of former times which impute to him either deficiency or unworthiness.

FRANCIS KERNAN.

NEW YORK, Oct. 4, 1872.

MR. EDITOR:—

An extract in your paper states that "the defeat of Francis Kernan for Governor, which is as sure to come as the day of election, will be due to this determination of the people that Catholic influence shall not predominate anywhere in the State."

Now hear another side. The Catholic influence has predominated up to this date in this city and State, so much at least as to obtain for the schools and charities managed by it more of the public funds than all other sects together. In order to put a stop to all sectarian appropriations and to all perversion of the public funds to sectarian uses in our common schools or elsewhere, the good people of this State have determined that, so sure as Hon. Francis Kernan lives on the day of election, they will elect him Governor of this State for these reasons:—

1. They know that he will be less of a sectarian than any man who ever filled the chair, knowing as they do that, as a member of our late Constitutional Convention, he was the ablest and most earnest advocate of a provision in the proposed constitution absolutely forbidding any sectarian appropriations to any sect whatever; and knowing, as the intelligent of them do, that he has been a lifelong advocate of our common schools, and that all of his numerous family of children were educated in those schools.

2. A large majority of the free thinkers of this State, including a large majority of your readers, are also Liberals in politics, and will show their magnanimity on election day by coming forward, Abolitionists and Infidels as many were, and casting aside dead issues to vote for that lifelong Catholic and Democrat, the noble gentleman and honest citizen, Francis Kernan.

Yours truly,

A. G. S.

[The "extract" alluded to made only an incidental reference to Mr. Kernan, its main point being to expose the cunning evasion of the State Superintendent's decision by the Board of Education at Hunter's Point. Not suspecting that any one's sensitiveness would be touched by so casual a mention, we forbore to expurgate the admirable article in question; and we now do penance for our fault by inserting the above out of regard for fair play.—ED.]

Disasters like those of the Metis bring out by a sudden intense test the quality that is at the bottom of men. The courage or cowardice, the nobleness or the selfishness, that is partly hidden by the petty course of ordinary life, flashes out in such moments of supreme trial. Yet those who fail are not to be hardly judged; many may fall under the unexpected, terrible pressure, who, had they time to adjust themselves to circumstances, would prove essentially heroic. But we know nothing grander than what is implied in such a sentence as this: "One young man voluntarily surrendered a piece of debris to which he was clinging, to a mother and babe, and after letting go his hold disappeared, never to rise again."—*Chr. Union.*

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The Most Important Belief.

BY A. W. STEVENS.

At one time a certain question greatly exercised my mind, to the exclusion well nigh of every other. It was this: What is the most important and vital belief that one can have? After the carefulest and maturest reflection which I was able to give to the question, the following was the answer which seemed to me truest and best to make to it:—

The most important and vital belief one can have is a belief in *Goodness for its own sake*.

The time was, I confess, when I might have rendered a different answer. I am quite sure that once I should have said that the most important and vital belief a man could have was a belief in God. And, for my own part, I still cherish and rejoice in such a belief. All the experience of my life has but tended to confirm me in it; and though I have no absolute demonstration to offer that God is, and believe that as yet no man has, my intellect and my heart both cry out for an Infinite Being of infinite intelligence and love, and I am somehow filled with a sublime confidence that such a Being does exist and rule.

And yet it is my present conviction that belief in *Goodness* is more important than belief even in God. And I have in part been led to this conviction by observing the effect which each of these beliefs has upon those who hold it, and upon mankind in general. I observe that vast numbers of men believe in God without being any better for it. The Bible says "the devils believe and tremble;" that is, they believe in God, —in his power, majesty, and greatness,—and yet they are devils still. But suppose there were such a being as a devil, and suppose he could be brought to believe in goodness for goodness' sake, —he would no longer be a devil but a good spirit. So there are thousands of men who hold what would be considered a correct belief concerning God, and yet they are bad men—not devils but somewhat devilish. They swear by the God they believe in; they pray to him also. They would not think of denying his existence, nor of disowning their dependence upon him, nor of disallowing his power over them and all the universe; but nevertheless they are not men to be trusted, not even such as they are one can respect. We all know that every Christian community has many such men in it; the churches also contain them by scores and hundreds,—men in whose written or unwritten creeds the foremost article is a confession of faith in God; and yet they are men who by their direct influence make

the world no wiser nor better nor happier for their living in it. But if these men could be brought to put practical goodness foremost in their belief, to lay their heavy emphasis on virtue, and to esteem character desirable before all things,—they would be such men as would command the confidence and respect of every one, and as would greatly bless and benefit mankind.

For I have observed, again, that those who make much of goodness, who put their faith in that more than in anything else, who desire it more than all other things for themselves and others,—I have observed that such are what may be called good men and benefactors, without the slightest reference to the church or party they belong to, or to any belief they have upon any other subject whatsoever. I have been forced by my experience and observation to allow, that a man can be a good man, can even be a religious man, with or without a belief in God,—such a belief as commonly prevails among theists; and I have been led also to allow, that it more conduces to the benefit of the individual and the race to have a true morality than to have a true theology. While I believe in God, and wish all men might, I know that many do not. I know at least that many say they do not, or that they express themselves in a way which indicates they have no such belief in God as seems to me most true and satisfying. I would certainly be very cautious how I apply the word *atheist* to any man. I would wish him to be very cautious how he applies it to himself, for not all is atheism which is called so. But if a man intelligently and deliberately says he is an atheist, or says that he is not a theist, or in substance expresses himself to this effect, I am bound to believe him.

Now some of the foremost thinkers of the world have not been theists; they have not believed in God as the Christian Bible sets him forth, and as most in the Christian community receive him. And yet many of these great thinkers—atheists according to the ordinary ecclesiastical interpretation—have been noble men, distinguished no less for their virtues than for their talents. Spinoza was one of these, who was no theist according to the ordinary understanding of that word, but who had yet a character which shone all over with the brightest of human graces. He believed in goodness, and was himself an eminently good man. Another, David Hume—one of the most able writers as well as noted skeptics whom England ever produced—was in his life and character estimable in a rare degree. It was said of him by another equally eminent man, "that he approached as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will admit." He believed, it would seem, in goodness whatever else he disbelieved, and set an example as a thoroughly good man to those who were more correct in their theology but not in their morality than he. The same is true of some of our greatest modern thinkers who do not accept the common idea of God, who indeed are not theists; many of them are conspicuous in their lives and characters for "sweetness" as well as "light," for purity and uprightness of an excellent type. John Stuart Mill and Herbert Spencer of England alone are sufficient to be named as examples. And there is a no inconsiderable class in this country whose belief verges towards and perhaps stands squarely upon atheism, who yet are among our best, most respectable, and most reliable citizens. They are believers in goodness, and strive after it; and I observe that some of them attain to it in a degree which compares most favorably with the attainments in the same direction of their more "orthodox" fellow-men.

Not long since, I went to visit a man who had been reported to me as an atheist, wishing myself to see him and talk with him—not indeed expecting to convert him, convinced that he would not be able to convert me, but desiring to know and hear from his own lips what he had to say for his belief or disbelief. I found him a very candid and frank man, and withal a very thoughtful and serious one; seeming to me to be not at all dogmatic in his positions, not in the least flippant nor irreverent. He plainly said that he considered himself an atheist and called himself so; that he did not believe in God as the Christians did,—not even as he thought perhaps I did,—neither in a future life, although he expressed a

willingness to believe in both if they could be proved to him, and said he *hoped* especially that the latter doctrine might be true. But I found that this man, although disusing even the word religion, had what I should not hesitate to say was his religion; and, when by inquiry I sought to discover what it was, I learned that it was *to do right* so far as he knew what right was. He had a most genuine desire to be good and do good. He aspired to know the truth. He believed firmly in honesty and veracity, loved what was pure and virtuous, admired and in some sort worshipped the beautiful and excellent. He was in favor of every social reform, and gave his influence on the side of that which tends to make the community more moral and to produce righteousness among men. And, so far as I have been able to learn from the testimony of those who know him, I believe this man to be an upright, reliable, faithful citizen; kind, benevolent, and just in all social and human relations.

My interview with this man taught me a new lesson of charity, and with other experience and observation I have had it led me to put a weightier estimate upon character as above dogma, and upon genuine goodness as above any speculative belief. And I presume it is the case with most of us, that, when we can long enough forget our controversies and our commitment to this or that form of doctrine, we do esteem our fellow men to be worthy or unworthy our confidence according as they are *truly good in character and life, or otherwise*. If a man moves into our neighborhood and turns out to be a bad neighbor,—morose, sullen, disobliging, selfish, and unsympathetic,—we very soon come to wish to have as little to do with him as possible, and to see him removed far from us; and this without the least regard to whether he goes or goes not to church, or whether in his religious belief he is theist, deist, pantheist, or atheist. I suppose that well nigh every business man, when he is visited in his store or shop by one who comes to purchase his goods, cares first of all to know if his would-be customer is a man who pays his honest debts, if he is just, fair, honorable, straightforward, reliable; and when he is satisfied that this is the case, then I presume he will consider his legitimate inquiries answered, and will proceed to sell his goods to this person who has money or credit, caring very little if he is a Christian, a Jew, a Mohammedan, or a Buddhist. It would be difficult, perhaps, for any one of us to describe to the other exactly and fully the kind of God we believe in; and even if we should succeed in doing so, we might not be able to convince each other that we are any better or more trustworthy for such a belief. But I take it that we could very easily come to a common statement of our belief in real goodness; and if we could succeed in convincing each other that we truly desired this for ourselves and others before everything else, I think we should find we stood on a large platform together, in which there was no dogma to bind any one of us, but where there prevailed a free spirit of aspiration and endeavor towards individual and general betterment.

The reason, I think, why a belief in goodness before all things has a more immediately reformatory and beneficial effect on such as hold it, than belief in God or any other belief, is that these other beliefs are more theoretical and pass less easily out of theory into practice. They are speculative beliefs, and can be held by the understanding even while the heart and the conscience do not lay hold of them nor become animated by them. But the belief in goodness has its chief root in the moral sense, and cannot be held long as a foremost theory without passing into practice, because the conscience and the heart are behind it spurring it on. Philosophers, metaphysicians, theologians, discuss God and define him, and come to the conclusion that he is or that he is not; and if he is that he is this, that, or the other. And often they do this in the narrow and dogmatic spirit of controversy and rivalry of opposing schools and parties, and little benefit comes forth of it thus to anybody. But when men get to talking about goodness, and become interested in the thing itself; when they are convinced that it is something within their reach, and something desirable for themselves and others,—then their minds are not only quickened but their whole moral sense is stirred also; and then, theology or no theology, they

rise to a common morality, and their ideal beckons them on, and they pursue to find its realization.

I would therefore change the words of one of the Bible writers, when he says, "Trust in the Lord and do good," by transposing the two clauses of the sentence and making it to read thus: "Do good and trust in the Lord." I would do this for two reasons. First, because I would wish to give the more important and vital precept precedence—believing that morality is of more consequence to the world than theology, and that the directest way for most men to arrive at God, or the Perfect Good, is through love rather than thought. And, second, because it is nobler and more ennobling to do good for goodness' sake, than it is to do good for God's sake, or Christ's sake, or our own sake.

The common and popular belief in God, it seems to me, partakes largely of selfishness. Most men seem to believe in God as their great banker, with whom they deposit the small coin of obedience, expecting that he will pay it out to them with generous interest on the principal, in the shape of rewards that shall come in this life and more largely in the next. In order to induce them therefore to do good, they require first to be assured that there is a Being who stands ready to reward them for their goodness, by giving to them "salvation" and making it pleasant for them either here or hereafter. This indeed is the idea that lurks behind the Scripture words which I have quoted, as is indicated by what follows in the rest of the sentence. "Trust in the Lord and do good," the writer says, for, "so shalt thou dwell in the land and verily thou shalt be fed." Here the expected reward is named—the inducement, the pay—for doing good. Believe therefore or trust in one who is able and willing to remunerate you, *before* you begin to do good,—this is the teaching of the ancient precept as it comes to us unchanged. The same idea was in the minds of Jesus' disciples, when they went to him and, using Peter for a mouthpiece, said to him, "Lo! we left what we had and followed thee: where now is our reward?"

But all this rests on a low plain of religious thought. It comes from an inadequate idea of Duty, and a misapprehension of the claims of the Moral Law. Duty commands us, it does not seek to bribe us; it is not an envoy sent to us from God under a flag of truce, to stipulate with us the terms on which we will render compliance, but it approaches us in its own right and demands an unconditional obedience. The Moral Law does not come to us with a reward in one hand and a punishment in the other, but it presents its majestic form, speaking in the words of high dictation, and says, DO RIGHT FOR CONSCIENCE' SAKE AND NONE OTHER!

It is ignoble and puerile in us to think of the price we are going to be paid for being virtuous, and to say in effect that we will not venture on the thorny and dangerous road of Duty, unless we can have a traveller's insurance that we shall be indemnified for every mishap. This is to reduce morality to a mere mercantile standard, and to make of the high transactions between the soul and God, or between Conscience and the Moral Law, a mere bargain and consideration of what to give and take. A Christian theist who believes in God as one who will reward him richly for his good deeds and give him a bright and happy and endless "heaven" for all his brief toils and pains on earth, and who takes this solacing union to his soul as his chief encouragement to do right, has not so brave a virtue or so magnanimous a morality as he who, without believing in God or heaven or immortality, yet loves goodness for goodness' sake and perseveres to be true to it under the great injunction of the Moral Law. We have no right, when Duty presents itself to us and commands our obedience, to ask, Is it safe to obey—shall we be likely to succeed if we do this—shall we please man and God by this course and be sure to get our reward somehow, sometime? The only question we have any business to entertain is, What is right—what is truly good—what does Duty require of me under these circumstances? And when we have settled these questions, then whether a God is or is not, whether Fate or Providence rules, whether heaven or hell is to come, whether final annihilation or glorious immortality awaits us,—it is our only immediate and most noble concern to go forward in the path of right, to do our duty faithfully, to be loyal unto the inspiring Voice that calls on us from within! This is to be truly moral, this is to be religious indeed; and if it can be given us to know that there is a God and a future life, we may be sure that nowhere will these great truths shine upon us so clearly as when we are walking in the way of duty and persevering to do good.

The morality and religion of our time seem to me to have great timidity mingled with them, almost cowardice in fact, and much of the mercenary spirit. I would they could be made more magnanimous, more heroic, more disinterested. I would that more of the *soldierly* quality might be infused into them; that men might come to feel that this life is a battle-ground, a glorious warfare for truth and right, and that as soldiers under this banner we are called upon to perform deeds of great self-sacrifice and daring, uninfluenced in the least by the ordinary considera-

tions of safety, ease, quiet, popularity, and reward,—that in short our only duty is to *obey orders* as they come to us from the headquarters of Conscience and the Moral Sense. Oh that we might be able, as hardy soldiers of truth and right, to take if need be our single blanket and canteen and bivouac on the field of life,—making the rock of trial our pillow, making the night of disaster our pavilion of safety and repose, having our trust in nothing less than superior virtue; willing to stay or march, to endure or do, to engage alone or with a host, determined only that we will acquit ourselves manfully and well so long as the campaign shall last, whether bounty and pay reward us at the end or not!

I am quite well satisfied that belief in God and immortality is a matter greatly belonging to individual constitution and temperament, or perhaps to a particular adjustment and culture of all the faculties. It is natural and easy for some to believe in these spiritual facts—if facts they be—but for others it is not. I find it easy myself to believe in them. I believe in them, however, not because some person or book has told me they are credible, but because like the stars shining down into the mirrored bosom of the lake so these twin truths from the night of the unknown seem to shine with their calm light into my soul. I hope they are fixed there. I trust they may never be entirely nor permanently clouded, though I would not believe against evidence, nor without it. I look to Science—not false but true Science; not that Science which is mole-eyed, burrowing only in the earth, but that which is open-eyed and clear, whose vision sweeps the whole horizon, taking in *all* the facts and phenomena of soul and sense, of mind and matter,—to such a Science I look as the great impartial arbiter in the domain of spiritual as well as physical truth. But without Pharisaism I thank God and rejoice for the sublime hints I have received that he is, and that, because he is, I am and shall be! Through all thought and reasoning, through all doubt and uncertainty, through all trouble and trial—from none of which would I shrink—may these hints continue to impress me more and more, growing at last into a strong assurance that shall fill me with sweet peace and blessing!

But there are many who do not entertain these hints or beliefs; who for one cause or another have given them up, or perhaps have never quite accepted them. It may be that an increasing number are in this condition—in the condition of doubt and uncertainty as to all spiritual facts. But a considerable number of such I am glad to believe are thoughtful and serious persons; nay, more, they are very conscientious and pure-minded. Though they have an eclipse of faith concerning God and immortality, they have none concerning personal goodness and integrity, concerning the claims of Conscience and the Moral Law. Far be it from me to arrogate to myself any superiority to such, or to look down upon them either with severity or with pity. On the contrary, I admire their sincerity and candor, their conscientious allegiance to personal conviction. In a Christian community it does not meet with popular favor to declare oneself an atheist, or a pantheist even, or a doubter concerning the existence of spirit; therefore only those will be likely to do so who are deeply earnest, sincere, and thoughtful. How many of those who now say they believe in God would be willing to say the same in a community where such a sentiment would be received with almost universal condemnation, perhaps with persecutions, imprisonments, fines, martyrdom? A good test of the purity and strength of a conviction is one's utter devotion to it. "Show me what you are willing to die for," said a prominent Unitarian clergyman to me not long since, "and I will admire and respect you however much you differ from me." All atheists and pantheists and materialists differ from me, but if they honestly hold to their conviction they are as much to be respected as I am; and more too, if with their views they live a better life than I do with mine. My fellowship is open to embrace all who "do good," whether they "trust in the Lord" or not.

It was long since made plain that men cannot agree in their speculative beliefs, and that they were never made so to agree,—for it is not the privilege of a man to believe what he wants to and wills to: he has to believe what he can, what indeed he must, according as the evidence and his own conviction bear in favor of or against a particular point. But it has never been shown that men cannot unite in a faith in goodness, in a love of holiness, in an admiration for virtue, in an aspiration and endeavor towards perfection. In these things all can agree and harmonize. From devotion to these come the highest welfare and benefit, the truest peace and satisfaction of the individual and the race.

THE VOYSEY MOVEMENT.—A gentleman has offered to erect a church for the ministrations of the Rev. Charles Voysey if a suitable site in London can be obtained. Among those who are supporting the movement are Alderman Sir Sydney Waterlow, Sir John Lubbock, Bart., M. P., Sir John Bowring, Sir F. Elliott, Mr. Darwin, Sir C. Palmer, Mr. Joseph Brown, Q. C., and (it is said) several benefited clergymen of the Established Church.—*The Graphic* (London.)

My DEAR MR. ABBOT:—

Having been a few days ago on a visit to Syracuse, N. Y., I visited again the Radical Club, as I did on my last year's visit, when on a most courteous invitation I gave them a short lecture. This time, too, I was welcomed in a most friendly manner by some of my old acquaintances; and the lady-president of the Club, in announcing the subject of the evening's discussion, "Mental Freedom," took occasion to acquaint the audience with my presence, stating also that I gave them a lecture on my last visit, and expressing a wish that I would speak again this evening and open the discussion. I could not, of course, refuse to say a few words.

In speaking of "mental freedom," I began by taking exception to the epithet "mental," and by declaring myself so thoroughly a Materialist that I had no conception of the "mental"—of "mind" or "soul" or "spirit." Man, as I conceive him, is nothing but an *animal*, an animal endowed with eminent and various faculties, it is true, in some of which he is far superior, and in others far inferior, to other animals. In the "higher" ones, it will readily be admitted that he excels them all, and especially in those which arise from his cerebral activity, and are generally called "mental qualities." Yet these "mental qualities" are just as truly physical, just as much dependent on the physical organism, as are any of those which are unanimously called "physical" or "bodily" faculties, and are conceded to have a material or bodily origin and foundation. Hence "mind," "soul," or "spirit" have no existence as entities, but are merely the results of our physical organization. There can then, in reality, be no such thing as "mental freedom." It is merely cerebral action, and hence physical in its nature. For mental freedom, like all so-called mental qualities, depends on the quality of the brain, on its development and perfection, which depend again on the character of the whole physical organization and on education. The condition of the brain forms the foundation for the condition of the "mind" or the "mental qualities." Just in proportion as the brain is large, healthy, and well developed, a man will be wise and intelligent; in proportion as the brain is small and imperfect, he will be foolish, ignorant, idiotic. The fundamental difference between a philosopher and an idiot is their respective quantity and quality of brain.

These are facts so well attested that they need no proof. When we nevertheless speak of "mind," or "spirit," or of "mental qualities," we do so through the force of habit, by a long-familiar use of these terms, and not by virtue of their existence in reality. These terms are merely metaphysical relics from a time when metaphysics were even less correctly understood than they now are, imperfectly as they are understood today. It is for these very same reasons that we divide the "mind" in metaphysics into the three main divisions—cognition, sentiment, will; not because the "mind" (admitting or supposing its existence as an entity) is composed of these three main powers, but merely the better to explain and to understand the "mind" itself; that is, the various results of the actions of the brain considered as an objective "mind."

I am well aware how sharply these theories will be contested, how strongly they are in conflict with generally adopted opinions, with the religious views not only of the Orthodox, but of the majority of men generally, and how earnestly even you, my much-esteemed friend, will oppose them; and yet, I think, facts, science, and experience will fully sustain them. The fact is patent that what we eat and drink, whether we be joyous, happy, and in good "spirits," or sad, unhappy, sorrowful, has a corresponding effect not only on our physical organism and bodily well-being but reacts on our nervous system, and through it on the brain and "mind." It is generally agreed that the "mind" controls our actions and physical desires; yet let a temperate man take a large glass of liquor, or lie in high fever, and his "mind" will be "wandering," while, when the same liquor is taken in but a small quantity, it will stimulate the "mind."

Again: if the Darwinian theory of the "Descent of Man" be correct (and the most forward men of science accept it thus), it speaks very strongly for the correctness of the above theory.

Experience also furnishes daily proofs of this correctness. I read some time ago (I forget where) of a man who, while passing a building in process of erection in company with a friend, was struck by a falling brick. He fell senseless on the ground, and was in this state brought to a hospital, where he lay for weeks senseless and motionless, neither dead nor alive. The physicians dared not extract the brick from the skull in which it struck fast, fearing to injure the brain and cause death. Finally they concluded that something had to be done, and they resolved to remove the brick. This was no sooner done than the man revived, regained his consciousness and speech, which he resumed by finishing that very sentence which had been interrupted by his injury. Now where was that man's "mind" or

"soul" all that time that he lay unconscious? Was it within the man? Why did he or could he not act or show consciousness? Was it out of the man? How could the removal of the brain bring it back? The action of the brain was arrested by the pressure of the brick on it; hence there was no consciousness—no "mind;" but as soon as the brick, and with it the pressure on the brain, was removed, the action of the brain was resumed, and consciousness and "mind" were restored.

Do not all these, and the thousand similar facts occurring daily, prove conclusively that "mind," "spirit," or "soul," is but the *will*, and the brain or human organism, its action or results, the essence or the thing?

Further, the brain of the new-born child is proportionately small, but is growing faster during the years of childhood than at any other period of life. The "mind," too, develops fastest in that period. During the period of manhood, when the brain is most fully developed, it grows very little and very slowly—it has reached its perfection; hence the "mind," also, reaches its perfection and strength during that period. With the beginning of old age (about sixty) the brain decreases again, hence also the energy of the "mind," which not unfrequently diminishes until it reaches again its "second childhood."

All these and numberless other facts prove conclusively, I think, that there is no such thing as "mind," "spirit," or "soul;" that these terms are mere names for the different phenomena, the different results of the human organism in its normal activity, invented to cover our ignorance of metaphysics,—just as we, for similar reasons, still use the name "God" for the "Unknown" and "Unknowable," to express our ignorance of Nature, the Universe, and the Forces in Nature; or the word "Religion" to express our ignorance of "God" and "divine things and relations." And, forsooth, because the older theologians used the word God in their ignorance to designate thereby the "Creator, Governor, and Preserver of the Universe," we still use this word in our ignorance to designate by it Nature, the Universe, and the Laws and Forces of or in them,—and the word "Religion" to designate our imagined relations to this imagined God.

Yours for emancipated reason,

MORRIS EINSTEIN.

TITUSVILLE, Pa., Sept. 26, 1872.

[We are aware how plausible is the mode of reasoning above followed; but that there are two sides to the general question discussed, and that our esteemed correspondent leaves out of view some very important elements of it, will partly appear from the subjoined article.—Ed.]

PROTOPLASM.

[From "Introduction to the Study of Biology," by Prof. H. Altyne Nicholson. D. Appleton & Co. 1872. Pages 6-11.]

The first of the questions as to the conditions of life which it is necessary to consider, is whether the phenomena of vitality are necessarily associated with any particular form of matter, or with any special "physical basis," as it has been aptly termed. The answer to this question may with little hesitation be given in the affirmative. It does not at all appear that the phenomena of life can be manifested by any and every form of matter; and a very little reflection ought to convince us that it would be very surprising if the reverse of this were the case. There is no physical or chemical force which can be rendered manifest to us by all and sundry forms of matter, and it would be indeed remarkable if the case were otherwise with the forces of the living organism. When, for example, we say that certain forms of matter, such as the metals, are conductors of electricity, and certain other forms, such as glass, are non-conductors, we are in truth saying that electricity requires for its manifestation a certain "physical basis." Upon merely theoretical grounds, therefore, we might have assumed the existence of a "matter of life," or a physical basis absolutely necessary for the manifestation of vital phenomena. This physical basis of life is known by the now notorious name of "protoplasm," or, as it is better termed by Dr. Beale, "bioplasm."

As regards its nature, protoplasm, though capable of being built up into the most complex structures, does not necessarily exhibit anything which can be looked upon as organization or differentiation into distinct parts; and its chemical composition is the only constant which can be approximately stated. It consists, namely, of carbon, oxygen, nitrogen, and hydrogen, united into a proximate compound to which Mulder applied the name of "proteine," and which is very nearly identical with albumen or white-of-egg. It further appears probable that all forms of protoplasm can be made to contract by electricity, and are liable to undergo that peculiar coagulation at a temperature of 40°-50° centigrade, which has been called "heat-stiffening" (Huxley). Protoplasm, therefore, may be regarded as a general term for all forms of albuminoid matter; and, in this general sense, we may safely assert that protoplasm is the "physical basis" of life; or, in other words, that vital phenomena

cannot be manifested except through the medium of a protoplasmic body. It is to be borne in mind, however, that it has not yet been shown that all the forms of matter which we include under the conveniently loose term of "protoplasm" have a constant and undeviating chemical composition. It must also be remembered that there are certain other substances, such as some of the mineral salts, which though only present in small quantity nevertheless appear to be absolutely essential to the maintenance of life, at the same time that their exact use is not at present known. It seems certain, then, that no body is capable of manifesting the marvellous phenomena of life, unless it be composed of some form or other of albuminous or protoplasmic matter. We know, at any rate, of no such body at present, and we are therefore justified in asserting that the presence of an albuminous basis is an essential condition of vitality. Most naturalists probably would subscribe to this statement; but there are two different senses in which it would be received. Some eminent authorities insist that albuminous matter or protoplasm is not only a condition of vitality, but that it is its *cause*; or, in other words, that life is one of the properties of protoplasm. It is asserted, namely, that life is the result of the combined properties of the elements which form albuminous matter, just as the properties of water are the resultant of the combined properties of its constituents, hydrogen and oxygen; and it is alleged that it is just as absurd to set down the phenomena of life to an assumed "vital force," as it would be to ascribe the properties of water to an assumed "aquosity." On the other hand, equally eminent philosophers would assert that the view just mentioned is one which confounds effect with cause, and that albuminous matter is at best but a condition of vitality, just as the presence of a conductor may be said to be an essential condition of electricity. The question as to which of these two opposing views has most in its favor, is one of sufficient importance to warrant a brief exposition of the grounds upon which a decision may be arrived at.

In the first place, when we come to sum up the actual data upon which such a decision should be formed, it is clear that we know two factors only of the case. We recognize certain phenomena which we call "vital," as being exclusively manifested by living beings. We recognize further, that these phenomena are never manifested except by certain forms of matter, or, it may be, by but a single form of matter. We conclude, therefore, that there must be an intimate connection between vital phenomena and the "matter of life;" but we can go no further than this, and the premises do not in any way warrant the assertion that life is the result of living matter, or one of its properties. We know the succession of phenomena, but we know no more, and it is not possible to decide dogmatically which phenomenon precedes the other in point of time. It is therefore just as reasonable to believe that the matter of life is the result of vital forces as the reverse; and, as far as mere logic is concerned, neither view can claim the smallest advantage over the other.

If we take such a microscopic animalcule as the *Amoeba*, or, still better, one of the yet more humble organisms which are known as *Paramecium*, we are presented with a little speck of animal matter, a little particle of albumen, almost or quite destitute of structure, and yet exhibiting all the essential phenomena of vitality. Such a particle of living matter is undoubtedly the seat of certain forces which render it different from any and every collocation of mere dead particles. Whether we call these forces vital or not matters little; but we certainly are not at present justified, by any evidence in our hands, in asserting that they are merely a form of energy or motion.

No one has hitherto succeeded in demonstrating how any form or any combination of any of the known physical or chemical forces should produce the vital phenomena which are seen to occur in the albuminous matter of even the most humble of animals. Until such a demonstration can be brought forward, we are not only justified, but we are bound, to look at the forces at work in living matter as something (outside and beyond) the mere physical forces. We may call these forces "vital" or not, as we choose, but the fact will either way remain the same.

Again, every one will willingly admit that all compound substances possess certain properties which are the result of the combined properties of their component elements. Water, for example, is composed of hydrogen and oxygen, and its properties are the resultant of the combined properties of these two gases. It is a definite chemical compound, having definite and constant properties, and there is no kind of necessity for ascribing the properties of water to any assumed principle of "aquosity." It is to be remembered, however, that there is only one kind of water, and its properties are universally the same. In the same way, albuminous matter, or protoplasm, is a chemical compound which unquestionably possesses certain properties of its component elements. But this is *dead* protoplasm of which this is true, and unless this be granted it is difficult to see how to avoid having to deny that dead protoplasm can exist at all. It is conceivable—nay, more, it is one of the splen-

did possibilities of the future—that the chemist should succeed in forcing the elements of albuminous matter to combine with one another, and thus in manufacturing protoplasm artificially in the laboratory. But this would be *dead* albuminous matter; and it is wholly inconceivable that the utmost advances of constructive chemistry should ever lead to the manufacture of *living* protoplasm. Dead albuminous matter may be regarded as a tolerably definite and uniform chemical compound, and its properties are, beyond doubt, the resultant of those of its component elements. Like water, therefore, dead protoplasm has universally the same physical and chemical properties. Living protoplasm, on the other hand, though still unchanged in chemical composition and physical characters, exhibits the most varied properties, according as its forms enter into the composition of different animals. If, then, we are to ascribe vital phenomena to the inherent constitution of living matter—in the sense that the properties of water are those of its component gases—we are left to account, as best we may, for the utterly immeasurable differences between the vital phenomena of a man and of a sponge, both of which may be regarded as composed fundamentally of the same materials.

The more philosophical view, then, as to the nature of the connection between life and its material basis, is the one which regards vitality as something superadded and foreign to the matter by which vital phenomena are manifested. Protoplasm is essential as the physical medium through which vital action may be manifested; just as a conductor is essential to the manifestation of electric phenomena, or just as a paint brush and colors are essential to the artist. Because metal conducts the electric current, and renders it perceptible to our senses, no one thinks of therefore asserting that electricity is one of the inherent properties of a metal, any more than one would feel inclined to assert that the power of painting was inherent in the camel's hair or in the dead pigments. Behind the material substratum, in all cases, is the active and living force; and we have no right to assume that the force ceases to exist when its physical basis is removed, though it is no longer perceptible to our senses. It is, on the contrary, quite conceivable theoretically that the vital forces of an organism should suffer no change by the destruction of the physical basis, just as electricity would continue to subsist in a wire composed universally of non-conductors. In neither case could the force manifest its presence, or be brought into any perceptible relation with the outer world; but in neither case should we have the smallest ground for assuming that the power was necessarily non-existent.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at ODEON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

CASH RECEIPTS.

Cash Receipts for the week ending October 10.—Mrs. C. A. Barber, 10 cts.; A. A. Knight, 50 cts.; Robert A. McKee, 50 cts.; Mrs. W. F. Ruman, 50 cts.; Jonathan Watson, 50 cts.; Miss Fanny Brown, 50 cts.; Mrs. A. J. S. Johnson, 50 cts.; Mrs. Chas. Willis, 50 cts.; N. Sullivan, 25 cts.; Mrs. Lurella Mott, 50 cts.; J. Robbins, 50 cts.; R. Montgomery, 50 cts.; D. S. Caldwell, 50 cts.; H. H. Potter, 50 cts.; David Fry, 50 cts.; E. F. Yarrington, 50 cts.; Thos. Davis, 50 cts.; D. B. Harris, 50 cts.; Geo. W. Carpenter, Jr., 50 cts.; R. G. Ingels, 50 cts.; W. Karcher, 50 cts.; Edward R. Babcock, 50 cts.; L. W. Hammond, 50 cts.; J. H. Mason, 50 cts.; Clark J. Jones, 50 cts.; W. N. Clark, 50 cts.; T. Mumford, 50 cts.; Dr. J. E. Swift, 50 cts.; Robt. A. McKenzie, 50 cts.; H. E. Mann, 50 cts.; Morris Einstein, 50 cts.; Mrs. E. Sargent, 50 cts.; Wm. Green, 50 cts.; Dr. F. A. Bonham, 50 cts.; A. H. Wimbish, 50 cts.; Mrs. Jno. A. Needles, 50 cts.; Alfred Robinson, 50 cts.; Joseph Mehl, 50 cts.; H. F. Sibley, 50 cts.; J. L. Richter, 50 cts.; Geo. D. Haworth, 50 cts.; H. H. Brown, 50 cts.; O. F. Harris, 50 cts.; E. S. Cross, 50 cts.; Jno. Hower, 50 cts.; W. W. Rice, 50 cts.; G. F. Thompson, 50 cts.; Dexter Rice, 50 cts.; W. McFarland, 50 cts.; Potter & Ball, 50 cts.; H. B. Buck, 50 cts.; R. Champion, 50 cts.; S. Forehand, 50 cts.; N. H. Sherman, 50 cts.; Danforth Harris, 50 cts.; Frank Delmer, 50 cts.; Fannie Wertz, 50 cts.; J. W. Routh, 50 cts.; C. G. French, 50 cts.; Rev. J. M. L. Babcock, 50 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—THE INDEX is payable in advance. Its friends should not be offended if the paper is stopped at the expiration of their terms as indicated by the mail-tags. We have no means of knowing whether they wish it continued or not except by the receipt or non-receipt of the subscription price.

RECEIVED.

A HAN BOOK OF CHEMICAL TECHNOLOGY. By RUDOLPH WAGNER, Ph. D., Professor of Chemical Technology at the University of Würzburg. Translated from the Eighth German Edition, with Extensive Additions, by WILLIAM CHAPMAN, F. R. S. With 356 Illustrations. New York: D. APPLETON & Co., 549 and 551 Broadway, 1872. 8vo. pp. 745.

TOWN GEOLOGY. By the Rev. CHARLES KINGSLEY, F. L. S., F. G. S., Canon of Chester. New York: D. APPLETON & Co., 549 and 551 Broadway, 1873. 16mo. pp. 228.

THE DOVE IN THE EAGLE'S NEST. By the Author of "The Help of God's Love." New York: D. APPLETON & Co. 1872. 16mo. pp. 389.

REPORT OF THE ASSISTANT SECRETARY FOR THE WEST OF THE AMERICAN UNITARIAN ASSOCIATION TO THE WESTERN CONFERENCE OF UNITARIAN CHURCHES. Given at Meadville, Penn., June 17th, 1872. Quilley, Ill.: TRIBUNE STREAM PRINTING HOUSE, 1872.

TO ARMAGEDDON! A Plea for the Authority and Law of God as delivered to Moses, the Law for the Millennium. By JAMES MILLER BOWEN. Printed for the Author by S. B. HOWARD, 374 Cornhill, 1870.

THE INDEX ASSOCIATION.
CAPITAL, \$100,000. SHARES EACH \$100.
The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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SPECIAL NOTICE.—THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, Jan. 1, 1873. After Sept. 28, 1872, the price of subscription will be \$3.00 a year, in advance. But every subscriber, new or old, who remits \$3.00 at once will be credited with a year's subscription from Jan. 1, and will meantime receive the paper free, if not already paid for.

"A man cannot be, at the same time, a bachelor and a husband, a citizen and a man without a country, a member of the Church of Christ and a Free Religionist." This was said by Rev. A. D. Mayo a year or two ago. We agree with him. But many excellent people think they believe in Christianity and Free Religion both. It will take time before the "irrepressible conflict" becomes manifest to all.

The Index.

OCTOBER 26, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

BUSINESS NOTICE.—All communications without exception, on all matters pertaining to the paper, should be addressed to "THE INDEX, DRAWERS, TOLEDO, OHIO." All cheques, drafts, and post office money orders, should be made payable to "THE INDEX ASSOCIATION." No responsibility is assumed for loss of money or neglect in the fulfilment of orders, unless these directions are STRICTLY COMPLIED WITH.

ENGLISH SOCIAL AMELIORATION.

Captain Maxse, of the British Royal Navy, has just given to the London public a lecture of about one hundred pages on the "Causes of Social Revolt," for a copy of which we acknowledge our indebtedness to the courtesy of the author. The lecture is a study of some of the lessons taught by the Paris Commune, and was delivered in London, Portsmouth, and other places. "Living as I have done from childhood," says Captain Maxse, "in an upper class atmosphere, and yet led by the irresistible force of conscientious conviction to espouse, as the cause of human justice, the democratic cause, I have become the political associate of its supporters, and have thus been continually occupied in listening to both sides."

The primary cause of social discontent in Great Britain, according to this bold and high-minded writer, is the terrible fact of wide-spread social misery. The huddled and wretched population of the great cities; the ill-paid and half-starving peasantry of the rural districts; the three millions of paupers saved from actual starvation by State support alone (including three hundred and fifty thousand children under sixteen years of age), and three millions more who have to be assisted to the bare necessities of life by their friends or by the parish; the oppression of seamen by merchants, of miners by mine-owners (a thousand lives a year being lost, chiefly by preventible causes), and of workmen by ironmasters,—all this presents an appalling picture of English society, and makes up in the gross, as Mr. Harrison says, the "social problem." The individual competitive theory that, "if each individual improve himself, we shall all be improved," seems profane trifling in face of the fact that the circumstances of life, in most of these cases, cut off all possibility of improvement. "Misery is a soil not propitious to the growth of moral excellence," said Dr. Hodgson; and he might have said it with greatly increased emphasis. Yet, in the forcible language of Captain Maxse: "Our boasted prosperity is logically based upon a deliberate calculation of a fixed and extensive element of human misery and helplessness; and without the fulfilment of this essential condition of its being, society, as at present constituted, must dissolve."

Political economy, in our author's opinion, with its selfish theory of free competition, offers no escape from these frightful evils. This so-called science has its great uses; but the error is to regard the conditions whence all this misery results as unalterable. The general remedy for such suffering is "the adoption of wise and generous measures, as far as possible to equalize the chances of life." More in detail, he recommends (1) compulsory, gratuitous, secular education; (2) land tenure reform; (3) the substitution of direct for indirect taxation; and (4) electoral representative reform. The impossibility of suppressing democratic aspirations by bayonets or acts of Parliament; the fallacy of supposing that the daily press of London really represents national opinion, and its attempt to ignore the large meetings held in favor of "compulsory education, compulsory School Board management, and compulsory unsectarianism;" the impracticability of establishing a daily radical paper in opposition (which in London would cost from £60,000 to £70,000); the stolid ignorance in the upper classes as to what is said and done, read and thought, in the lower classes; the aristocratic intolerance of all independent thinkers; the inevitable result of

thus cutting off all communication of ideas between the various strata of society; the antagonism of town and country, and the disastrous away over the latter held by the clergy and landowners; the cry of "atheist" raised by the clergy against all social reformers; the two rival creeds of faith in the Past and faith in the Future; the necessity of organization, especially "Co-operative," but no less political,—all these topics are treated by Captain Maxse with a frankness of speech and a generosity of sentiment which must enlist the sympathies of every liberal reader. He shows with terrible fidelity the wretched state of the manual-labor class in England, which numbers not less than ten millions; and he says with equally terrible truthfulness that "this class has yet to inherit civilization." It is surely the augury of a better day when one who by his social position is exempted from the evils he depicts enters thus feelingly into the woes of others, and makes them his own.

For here is the only possible remedy for this gigantic misery and misrule which characterize all modern society. Social reform is the great, crying demand of the age; and, whatever may have been the sins of the Paris Commune, the stress it has put on the duty of society at large to pity and care for the sufferings of its obscurest and humblest members will never be forgotten. Not in any class organization, however, even that which Captain Maxse recommends, must the real panacea for social evils be sought, but rather in the voluntary association of society itself into a vast Co-operative Union for the welfare of each and every one of its component individuals. Out of class associations only class conflicts can proceed; and the evils now endured will not be lessened by stirring up internecine war in the heart of modern life.

Next week we expect to say something about the relation of Free Religion to Social Reform.

There is exquisite satire in the following passage of a novel by Gustave Droz, quoted in the *Nation*. Babolain is a young and well-to-do professor of mathematics, conversing with the mother of the young lady with whom he is in love. He says:—

"Are you afraid that her lungs are attacked?"
"I am afraid of everything, my friend. Now the trouble is only mental, I am sure, judging from her sudden changes from depressing melancholy to mad gaiety, from all the unaccountable things. For example, this morning I went into her room to see her, and I found her sitting in a corner completely absorbed in a little book that I have never seen in her hand before. I go up to her. 'What are you reading, my dear?' I say. Then she hands me the volume with that graceful, frank gesture that you must know."

"Yes, yes."
"Where was I? Oh! yes. I look at the book; it was a little arithmetic that she used to have at school. I said, smiling, 'You are beginning your studies again, my dear?' But she answered, throwing herself into my arms, and kissing me warmly, 'Oh! science is so beautiful, mamma, so beautiful!'"

In copying a large part of Professor Newman's essay entitled "On the Vision of Heaven," the *Christian Statesman* prefixes this editorial note, which breathes a singularly just and noblespirit in comparison with the comments usually made on THE INDEX by the Evangelical press:—

"The following article is from the pen of a teacher of 'Free Religion,' and is selected from the pages of THE INDEX. We give it partly that our readers may be better informed of the courteous, intelligent, and almost devout form in which the most radical unbelief presents itself to-day, and partly for its intrinsic worth and beauty. Many Christians see this beautiful Vision less clearly and with less emotion than this man to whom it appears as a baseless dream."

The article in the *Religious Magazine* headed "Our Denominational Hope," by Rev. Joseph May, appreciates fully what most rationalists fail to discern; namely, that the great spiritual power of Orthodoxy lies in its faith in Christ as God. It is a little surprising that an article which can so finely appreciate the innermost spirit of Orthodoxy should not also appreciate the fact that in Orthodoxy itself lies the great spiritual power of Christianity, and that pure theism is as distinct from Christianity as it is from Mohammedanism.

HOW SHALL WE MEET THE LABOR PROBLEM?

Mr. Phillips says that, in the event of Gen. Grant's election, the old issues of the war will be finally settled, and there will be opportunity for a discussion and settlement of the great questions of the Labor Movement. Mr. Greeley's friends promise us also an era of reconciliation and good feeling, in which we may make greater industrial progress than ever before.

Would there might be some happy period of theological reconciliation, when, having settled or consented to have unsettled the questions of the authority of Jesus, the exact meaning of this or that text of Scripture, or the precise nature of baptism, we could meet these great questions of Labor and social life thoughtfully and earnestly, instead of making them the text for angry discussion, or the opportunity for gaining political capital.

A most important question of this nature was raised by the accomplished philosopher, Mr. Harris, of St. Louis. Mr. Harris argues that the improvements in machinery constantly tend to the elevation of the laboring classes by releasing them from mere physical labor, and so bringing all artisans more nearly on a level as regards opportunity for intellectual improvement. He anticipates the time when the perfection of the mechanic arts will give development to the whole nature of the workman, and he will get education by means of his work, as well as in the leisure hours gained by the more rapid accomplishment of his task. This is certainly a very pleasing hope, and one that we feel ought in some way to be realized.

But on the other hand, Mr. Edward Atkinson, who has a large practical acquaintance with manufacturing life, gave it as the result of his experience that, up to a certain point, this view held true, but beyond that it failed: in other words, that it requires more exercise of the brain to use machinery than to work by hand, while the machinery is only partly automatic, but that, carried to the perfection of self-regulation, machinery asks only the dullest and most monotonous attendance on the part of the workman. A few master minds design the engines and superintend the whole, while the majority of those employed lose all spirit and energy and gain nothing from their occupation but the means of satisfying their physical wants. This opinion is corroborated by other manufacturers of large humanity and intelligence.

Now, is not this a most important problem, which demands the earnest consideration of every lover of humanity? It seems to be as impossible to resist the advancing tide of mechanical invention as to stop the tides in the Bay of Fundy; nor can we willingly accept the conclusion that such advance is against the interests of humanity. But, on the other hand, the laboring classes will always form the great bulk of the population; and if labor by machinery tends to degrade them intellectually, will it not lower the whole mental life of the world, so that we shall retrograde in our intellectual progress, and finally the course of invention be stopped for want of brains in the community, and our wonderful machines be counted among those "lost arts" of which history gives us the record?

Is there any fallacy in this latter view? Is there any corrective which will save the factory hand from sinking to the level of the tools he works with? Can we find any in his relation to the work itself? Or, conceding such a corrective to be unattainable, can we preserve his mental and moral life by education, by the artistic pleasures of his leisure hours, by the greater charm of home life, by prizes offered to his ambition, so that, even while his hand mechanically follows the movements of the machine, his mind may be active in other directions? As George Fox wrought out a new religion while he hammered soles on his lapstone, will our factory operatives ever employ their thoughts on the Darwinian theory, or the conservation of forces, amid the click of the shuttle or the clang of the forge? Can we teach them to use four hours of leisure so as to redeem and make profitable to soul and body the eight hours of toil? And what are the instruments for doing this? Are the school, the

church, the lyceum, the theatre, all that is wanted? Can we make these sufficient to contend against the dangers of the tavern and the grog-shop?

These seem to me the questions which lie at the foundation of our efforts for the elevation of the workman, and to which neither education, association, nor co-operation appear yet to have given sufficient answer.

E. D. C.

FAITH.

In a recent visit to the West, it was our fortune to spend an evening with a man, an Englishman by birth, graduated by no university, but endowed by Nature with a good share of what is better than classics or college diplomas—common sense; which, according to Dr. Carpenter, is the best sense one can have, as it is the "coördination of the whole aggregate of our experiences."

It happened that the conversation turned to religious subjects, and among others discussed was "faith." Our friend, though a regular attendant at the Unitarian Church, declared that he had no "faith," and that he believed the word was in the last stages of consumption, and would soon pass away with the Christian theology and be consigned by science to the tomb of obsolete ideas. To him the word stood for a false, artificial, sickly state of mind. It meant apparently a complete self-surrender to another; a flinging yourself at the "foot of the cross" and losing yourself in Christ Jesus; a meek folding of the hands and passive waiting in ascension robes for the coming of the Lord and Savior to snatch his lambs from the cruel wolves of this cold and dreary world; an opening of the mouth, shutting of the eyes, and swallowing blindly whatever theological pills or soothing syrup the doctors of divinity and nurses of the Church might choose to administer. The thought made him sick of the word, and he eschewed it altogether. Many other people have done the same, and no wonder. This word faith has been so monopolized and perverted by the Church; has been so often used as the *antonym* of reason and converted into a pack-horse of ignorance and superstition, or paraded like a broad phylactery on the neck of hypocrisy, that one cannot wonder at the disposition to repudiate the word with the doctrines it has been associated with.

But the abuse of a word ought not to blind us to its proper significance and use. We believe that this little word faith should not be expunged from our vocabulary, simply because it has been very often prostituted to the service of superstition. We may re-baptize it or fumigate it, as the early Christians did their heathen temples before worshipping in them; then with renovated meaning it may yet do noble service to mankind. When such Tecumseh-like materialists as Dr. Buchner, who slays and scalps "both man and woman, infant and suckling" among his opponents, affirms his belief in the reality of a sentiment of "faith" in man, and declares that "even materialists have a faith," we may not be reproached with superstition, perhaps, if we accept the word. Therefore, without having any peculiar "faith in Jesus" or purpose to "stand up" ecclesiastically for him, we think we have as much genuine faith, in the essential meaning of that word, as many who pronounce us faithless infidels and atheists.

Faith, as we understand it, is not some peculiar possession of pale-faced Piety; not some supernatural mystery dropping down from heaven into the hearts of praying converts; not the monopoly or exclusive heritage of the Church; but the inalienable possession of every man born into the world; a natural faculty of the mind, no more religious nor mysterious in itself than the faculty of hope or love. What is faith but another name for reliance?

Faith in God is reliance on God; faith in others is reliance on others; faith in self is self-reliance.

Now no one, we think, will deny that believers in Free Religion generally have this faith in self. Indeed, we are reproached with having too much self-faith, or self-reliance. We are assured that we ought to have more faith in Jesus as "the way, the truth, and the life," instead of trusting to ourselves to find these things. It is exactly at this point that we differ from Christians: while

they have more faith than we in Jesus, in his teachings and promises, we have more faith in our own powers to discover what truth is and where it is than they have. They have faith in the truth "as it is in Jesus;" we have faith in the truth as it is in ourselves. They trust the reason of Jesus, while we trust our own reason and conscience; and when they seem to lead us in a more excellent way and reveal to us higher truths than he saw or taught, we do not follow Jesus, but follow on after our own "flying ideal," as Emerson calls it. We acknowledge that we subject ourselves to the charge of "self-conceit;" and no doubt sometimes self-reliance may degenerate into self-conceit, just as "faith in Jesus" may degenerate into disgusting self-abasement. But we must run that risk. Self-reliance is not inconsistent with modesty, if it is not always coupled with it.

Faith in self, in the sphere of religious truth, is the distinguishing spirit between "Free Religionists" and "Christians." When Jesus differs from us, with due respect to him, we lose faith in his teaching. He stood up for himself, and we stand up for ourselves. We simply exercise in religion the same *faith in self* which all men exercise in other departments of inquiry. No one doubts that self-reliance is a necessary state of mind in investigating all other facts and principles; why should the realm of religious truths be an exception? Why not deify some geological Jesus, or some "savior" in every science, and surrender our faith in self to him, and forever after worship him as the "way, the truth, and the life" and the only name under heaven whereby men can be saved from error in that particular science? We do not do this, however much we may respect the opinions of scientists. They have weight with us, but we do not allow our faith in them to supplant faith in self, by which we mean the faith that we can see and judge for ourselves respecting the truth of what they assert. As we have no savior and redeemer in science, so we have none in religion, though we reverence the great teachers in both. We confess no one as "the way, the truth, and the life" in religion more than in physics or metaphysics. We have faith in our own powers to judge of the truth of the "Sermon on the Mount" and of the Epistles of Paul, as well as to judge of the truth of the epistles of Garrison to Sumner or the last "Lay Sermon" of Prof. Huxley.

At another time we shall speak of faith in its other manifestations. W. H. S.

PRAYER FOR TEMPORAL AND SPIRITUAL BLESSINGS.

TO THE EDITOR OF THE INDEX:

Sir,—Much discussion has been going on here lately on the subject of the "Efficacy of Prayer," which has led the majority of people, who do not think very deeply, to believe that this question involves the very existence of religion and the being of God.

Those who believe in the efficacy of prayer feel that if they lose that they lose all; and those who attack the doctrine, for the most part, do so with the conviction that, if that be overthrown, there will be nothing left but Comtism or Pantheism.

Now it is the object of this letter to show that both parties in this dispute are wrong. What is called the "Efficacy of Prayer" can be shown to be a delusion; and I think it can also be shown that another and far more reasonable view of prayer will take its place without any necessity for lapsing into irreligion or atheism.

By the term "efficacy of prayer" is usually understood the power of a believing and pious soul to obtain some benefit from God (chiefly of a temporal kind) which could not be otherwise obtained. It amounts, in short, to the power of man to change the Creator's will, to interfere as it were with the Divine purpose, and thus to modify the course of Providence.

The rudest examples of this belief are to be found in such stories as the Apostle James quotes in support of his assertion, "The effectual fervent prayer of a righteous man availeth much." Elijah the Tishbite praying first for a long drought and afterwards for rain, and God doing exactly as the Prophet desired, is an extreme case in point. In

modern times the "Peculiar People," in admirable consistency of belief, implicitly follow the Apostle's instructions in cases of sickness. Unfortunately for their own faith, this foolish rule breaks down, and sick people die in spite of all the prayers for their recovery.

George Müller's Home for children is also a case which cannot be passed over in considering this subject. He says (and his word might be taken without scruple), that he has used no other means in the world to get money for his vast work of charity than that of simple prayer. It is true that he has advertised the success of his undertaking, and that may account in great measure for its continuance and increase; but that could not account for its rise and establishment in the first instance.

Any fact is too precious to be discarded; and I for one, though I am simply shocked at the presumption of a man challenging the special Providence of God on behalf of himself or others, and running the risk of a great calamity, still believe that "the Home," as George Müller states, is an answer to prayer.

But its entirely exceptional character prevents us from attempting to repeat the experiment, were there not many other grounds for not only denying the efficacy of prayer to change the will of God, but also for deprecating such a misuse of our trust in God as would lead us to dictate to him what to do.

There are an increasing number of really religious persons who never dream of asking God for a temporal benefit, and who, if, being pressed by some necessity for their dear relatives and friends, they should pour out a prayer for Divine help on their behalf, invariably close every such petition with a hearty ejaculation, "Not my will, but thine be done." We have got beyond the stage of reasoning whether prayer for temporal good can be answered or not. We simply think them wrong and unbelieving. We regard them as props of our own weakness and want of courage and want of confidence in God, rather than of faith in him and love of his perfect will. If God were really to entrust to us (ignorant as we are of what is best for us and our fellow-men) a power by which we could gain the satisfaction of our desires, he would be doing us infinite wrong, multiplying all his discipline of us, turning our energies into the wrong channel, and deliberately abdicating part of his rightful power as Ruler of the world and the Father of men. It would, in short, be a calamity to the soul far greater than the combined forces of Nature could inflict upon the body.

But still we pray! Yes, but for what? In a hundred different forms our prayer is but one; namely, to be made like unto what God wishes us to be. Whether we pray for wisdom, strength, tenderness of conscience, love of truth, and the thousand and one objects of the soul's aspiration, the prayer which underlies them all is simply for goodness of heart. And we believe such prayer to be *efficacious* both in its reflex action on our own souls, and also in preparing us to receive those influences which, in the very nature of things, we may reasonably expect from a Being who has first taught us to love and to draw near to himself. The fact of our faith and love toward God is as important and worthy of notice as the revolution of our earth from west to east. It cannot be explained away, and there is nothing in our spiritual experience so satisfying to this faith and love as communion with God in prayer and thanksgiving. It is as natural as the exercise of our bodily faculties; and so long as the idea of God remains as an object of affection and confidence, so long will man have the very instinct of prayer, although the more he loves and trusts in God the less he will feel inclined to ask for at his hands. Prayer will cease to be for temporal good, and be offered only for spiritual; while praise will become less and less an act of thanksgiving for bounty, and more and more an act of adoration of the higher glory of God which has been revealed to our souls.

Let not, then, the religious man be afraid to have the so-called "efficacy of prayer" taken from him. Let him willingly abandon the lower ground at the bidding of science and of a nobler faith, and learn to leave the Almighty to do his own work without our officious and childish interference. When we have more faith, we shall

be able to say in every event of our life: "It is the Lord, let him do what seemeth him good."

On the other hand, let not the men of science imagine that, because they have dug out the worm at the root, they have also uprooted the tree. They have only done it good by letting in the air and by destroying the cankerous grubs. It will only take root afresh and bear more lovely and abundant fruit. Religion—trust and love towards God—is a tree of God's own planting in the soul of man, and no true science can ever be opposed to it, no ruthless shattering of idols can touch the Eternal One whose blessed likeness they have caricatured. I, for one, am ready to part with every human error and superstition which true science can wrench from me.

I am, sir, very faithfully yours,

CHARLES VOYSEY.

CAMDEN HOUSE,
DULWICH, S. E., Oct. 1, 1872.

EDITORIAL BOOK NOTICES.

SIX OF ONE BY HALF A DOZEN OF THE OTHER, published by Roberts Brothers, is the singular title of a story of compound authorship, the writers being Harriet Beecher Stowe, Adeline D. T. Whitney, Lucretia P. Hale, Frederic W. Loring (who has since been unfortunately killed by outlaws near San Francisco), Frederic B. Perkins, and Edward E. Hale. The "Six of One" are the six heroes and heroines of the tale; the "Half a Dozen of the Other" are the six authors. The story was first published as a serial in *Old and New*. Sold by T. J. Brown, Toledo.

THE ENGLISH LIFE OF JESUS, by Thomas Scott, Esq., of England. Published by the author, and for sale by Scribner, Welford, and Armstrong, 654 Broadway New York. Price \$2.00. Bishop Hinds says of this book: "I am glad to hear that you are preparing a new edition of the 'English Life of Jesus.' The publication will be just now very opportune; for in it are mooted some of the most important questions which are agitated in the great religious movement of the day. . . . If the book is to be published by subscription, I would beg you to put down my name for ten copies." Our subscribers may remember that Professor Newman stated in THE INDEX of June 22 that in its pages "the English reader may find the errors of the received Gospels and the falsehoods of the Fourth Gospel more fully exhibited, perhaps, than anywhere else hitherto." For the copy before us, we are indebted to the kindness of the author; but as frequent private inquiries have been addressed to us by our readers since the above notice by Professor Newman, concerning the price of the volume and the place where it can be obtained, we have given above the desired information. The present work is more than a new edition; it is substantially a new book, and deserves to be most widely read and circulated. In no easily accessible volume can be found a clearer, more acute, or more circumstantial analysis of the myths which early collected about the career of Jesus, and which have been, and still are, urged upon the sober credence of mankind as stamped with the seal of Divine inspiration. The famous "Life of Jesus" by Strauss, even in the popular edition, costs several times as much as Mr. Scott's compact treatise; but for the use of all but professed scholars the latter is equally good and more readable. The fascinating book by Renan is too much of a rhapsody, and too little trustworthy in a critical point of view, to answer the purpose of accurate instruction. Mr. Scott takes the Bible exactly as he finds it, compares it with itself, and, without going into learned disquisitions on Hebrew, Greek, and Syriac, shows the legendary character of the New Testament writings by their inherent incongruity. This is a needed work. The ordinary mind is impervious to subtle arguments based on unfamiliar premises, however true those may be; but it responds readily to a plain, direct, concise exhibition of intrinsic unreasonableness. With excellent judgment the London *Examiner* says: "The great merit of Mr. Scott's book is its common sense. Without irreverence he examines the four Gospels one by one, and compares them with one another, or with such other 'sacred records' as we possess, exactly as he would examine and compare other books purporting to be historically true; and it is hard to see how any reader, taking up the book with an honest desire to see whether any other views than those of conventional Orthodoxy are correct, can lay it down without a conviction that the conventional views are utterly untenable." Of a similar tenor are the criticisms of other British journals, as for instance the *Scotsman* of May 24, and the *Glasgow Herald* of May 31. The general character of the *English Life of Jesus*, it is true, is negative and destructive; but no one who is at all acquainted with the difficulties of the subject could expect any other treatment. Mr. Beecher, and the many other biographers of Jesus who assume the general authenticity of the gospel narratives, do so in the interest of feeling or faith, not of historic truth. That a large and noble life lay behind the vast accretion of fable that now hides it, we are more than inclined to believe; such stories do not cluster about the lives of mean or trivial men. But the tenacity of the evidence offered in support of the traditional conception of Jesus is of itself enough to satisfy a naturally sagacious mind that very little is or can be known about him. If Mr. Scott, therefore, does not construct, it is not his fault, construction being in this case apparently impossible. It remains to add that Mr. Scott is not only a strong and cogent writer himself, but also a most disinterested disseminator of the writings of other liberal thinkers, having for several years past devoted a large part of a moderate income to the publication in tract form of the best lectures, essays, and other papers of such men as Newman, Greg, Hinds, Neale, Robertson, Voysey, Conway, Strange, Kallach, Cranbrook, and so forth. These tracts are known all over England as exponents of the best, most earnest, and most cultivated religious thought of a liberal character; and careful examination of the many specimens with which we have been favored by the publisher satisfies us of the incalculable service he must have rendered to the liberal cause.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.
N. B.—Illegibly written articles stand a very poor chance of publication.

FUTURE LIFE.

The most popular argument in favor of the doctrine of a future life is that "the idea seems to be innate in the human mind." "It is the general belief of mankind and therefore must be true." "The fact that all men have always believed in this doctrine," say its advocates, "must be taken as strong presumptive evidence of its truthfulness."

In the first place the proposition is not true. All men have not believed in this doctrine. Indeed, there is no proof that the writers of the Old Testament scriptures believed in it. Lord Byron has the following in his preface to "Cain": "The reader will please bear in mind (what few choose to recollect) that there is no allusion to a future state in any of the books of Moses, nor indeed in the Old Testament. For a reason for this extraordinary omission, he may consult Warburton's *Divine Legation*; whether satisfying or not, no better has yet been assigned." Learned and good men in all countries and ages have expressed their doubts concerning this doctrine; even Paul acknowledges that the doctrine of the resurrection (which is the only Scriptural doctrine of a future life) was to the Greeks foolishness, and asserts that "not many learned men, not many wise men, not many noble," and so forth, "are called, for God has chosen the foolish things of this world to confound the things that are mighty." This is equivalent to admitting that none but the weak-minded, the ignorant, and the foolish accept the doctrine.

But, in the second place, if we admit for the sake of argument that all men have always believed this doctrine, how does that prove it? It generally occurred that the popular belief (which *not founded upon positive knowledge*) was true. If so, we may reason from analogy the truth of this doctrine also. Popular belief would once have proved that this earth was flat, in the same way. It would have proved, too, that the earth stood still, and that the heavenly bodies moved around it. It would have proved that the velocity of falling bodies would be in proportion to their weight. It would have proved that there could be no new continent to discover where we now live. Indeed, it does seem nearer the truth, that popular belief, when *not founded upon positive knowledge*, is generally wrong. On other subjects, at least, it has oftener been wrong than right; and therefore, reasoning from analogy, we should conclude that it was most likely to be wrong in this.

"If a man die, shall he live again?" has been a standing question for several thousands of years; and still it is an open question. "Do you believe in a future life?" Why should not every well informed man believe in a future life? They all believe in the rotundity of the earth—in the laws of gravitation—in the velocity of light, and in the general principles of chemistry, and of all the other natural sciences. Why do they not all believe in the doctrine of a future life? Have they tried harder to prove the former doctrines than the latter, or is the latter harder to prove than the former? The question, "Do you believe in a future life?" is equivalent to admitting that it is not and cannot be proved. And if it cannot be proved, why should we believe in it?

J. G. M.

"SPIRIT FACES."

ITHACA, N. Y.

EDITOR OF THE INDEX:

Dear Sir,—Will you allow me space for a reply to some remarks by Mr. James Emerson, in a late INDEX, upon the recognition of spirit faces? There is nothing new to me in the "phase" to which my attention is especially called. I am fully aware that many of the faces shown are more or less indistinct, and that some of them, partly from their position relatively to the observer, partly from the manner in which the light happens to fall upon them, and partly, I think, from less apparent causes, appear distinct to one person and indistinct to another. Neither have I any doubt that many excitable people, who are ready to be carried away by their feelings and wishes, imagine that they recognize faces, the identity of which, if they were calm and cautious, they would question.

For myself, when a spirit face is shown in circle, and I hear the exclamation, "It is my uncle!" or, "It is my wife!" I feel no assurance of the fact until further evidence is given; although, if there be no indistinctness, those who recognize it may be entirely justified in their certainty. No one doubts that, where the feelings are enlisted, persons not in the habit of questioning their impressions, or of patiently awaiting evidence on which to base their faith, allow themselves to feel quite sure of things which they ought rationally to regard as doubtful. And, apart from

this, the various impressions which the same face may make upon the minds of different observers is remarkable to those who have noticed the fact. I have known persons, without any help from excited fancy, insist upon a resemblance between two individuals so strong as to lead them to mistake one for the other, where I could see no likeness whatever; but the knowledge of this exceptional possibility does not prevent my trusting my senses when I meet an acquaintance. If the faces of friends gone before were not, in some instances, so clearly shown as to render mistake impossible, there remain other tests as convincing as that of sight, sometimes occurring alone, and sometimes in conjunction with it.

I have heard (at Moravia) the spirit, when unable to show himself distinctly, call by name one of the strangers in the circle, giving his own, and sending messages to absent friends whose names also were spoken by him. In another case which I lately witnessed there, the hand of a young woman, whose face was watched for but not seen, was greatly to the surprise of her parents (who had just arrived from Cincinnati), thrust at arm's-length from the aperture, showing for identification two rings which had belonged to their daughter, one of which, a brilliant cross of diamonds, had been upon her finger when she passed away.

If the earnest longing to behold a familiar face, and the power in the medium to afford the emanations necessary to clothe it in form, were sufficient, as some have suggested, for its production, we should more frequently see those we vainly yearn to look upon instead of others that come to us uncalled and unexpected. At a late sitting in Moravia, where there were many in circle anxiously hoping to see friends and relatives, a young man appeared whom no one knew. After showing himself for a moment, he spoke, giving his name as "Freeman"—"Freeman Kelly." No one recognized the name or the face. He then spoke again, with apparent effort, saying, "I passed away in Ithaca;" and he added, in a low but very impressive voice, "Let all men know that this is true." On my return to Ithaca, I found on inquiry that a man bearing this name, and described as resembling the spirit we had seen, died last spring. He had promised some friends living in this place that, if he should go first, and if spirit returns were possible, he would come and testify to the fact. These friends were not present when he redeemed his promise, but received his communication through the lips of those who heard it.

I received myself, just before leaving Moravia, a message delivered by the controlling spirit (spoken in a loud voice and with marked distinctness) from a child unable to materialize his face, in which message a word was used that surprised me, and one that, if I had thought for hours of what he would be likely to say, I should never have anticipated, but which was startlingly significant as a test of identity. That word came from no mind in the circle.

Why spirits do not in returning give us information which it appears reasonable to expect from them, I cannot tell. I am, for my part, too thankful for what I have learned through them, and too conscious of my ignorance concerning the laws which control and limit the manifestations of their power and their love, to murmur or doubt because they fail to tell me much which I should like to know, or because I cannot understand why what it would seem most natural that they should speak of is withheld. Objectors say, "It is very strange that, if spirits really communicate at all, they do not tell us so-and-so;" and I say also, "Yes, it is very strange." It is all very strange; but apparent strangeness is only want of knowledge, and it would be far stranger if, knowing so little as we do, there were nothing inexplicable and seemingly inconsistent in the phenomena.

As to the mediums alluded to by Mr. Emerson: of Mr. Mansfield's powers I know, from experience, nothing favorable. I have seen appear upon the back of Charles Foster's hand the name of a little child, still living on this earth, and dearly loved by the son I had lost: in this case no "strong-minded spirit" was involved, and no clew, either by pointing at a letter or otherwise, had been given. This medium, to whom I was an utter stranger, also repeated to me, in the presence of Dr. Grey, of New York, the last words spoken to me by my dear boy before he was taken from me: which words had not been written, nor mentioned to any one in the city, where I had arrived only a day or two before.

As to Spiritualists losing their faith through observation of the phenomena, it may be that there have been such cases, though I have never known of any, while I do know of many whose experience has been the reverse of this, and whose interest and faith have grown even stronger and deeper through years of patient and critical investigation. Each one must seek truth for himself, using the powers and opportunities given him for examination and decision, not troubling himself because others have come to different conclusions, but working out the problem for himself, and standing firmly on his own feet, neither being staggered by, nor leaning for support upon, the opinions of those who in some things may be wiser than himself.

LOUISA ANDREWS.

A DEATH-BED PENITENT.

There lived at one time in Mobile a jovial Frenchman who had all his life been an avowed atheist. He was one of that class, now much smaller than formerly, who, in addition to the old stock arguments against Orthodox Christianity, indulged freely in coarse ridicule and abuse.

But sickness laid hold of him at last. Believing that his somewhat gay life was near its end, he found, as the conventional infidel of the tract always does, the creed he had lived by a poor one to die by, and came to look upon his past with something of remorse and his future with lively misgivings. So he sent for a worthy doctor of souls, whom he knew, to come to him.

The minister lost no time in getting to his bedside, and, rejoiced to find him repentant, comforted him with the customary words of hope and promise, beseeching him meanwhile to renounce his evil course and turn to the only way that would lead him to salvation.

"Oui, Monsieur: I wish to make some little apology. You know I have been make some ver free speech vid some of de ladies and gentlemen in de Bible."

Yes, Mr. Schaumburg was sorry to say that he had heard as much.

"Oui, I haf said many tings. But I haf lately some thoughts about dese subject—I don't know if I may haf been not altogether wrong. Yeez, sometimes I haf said dat de twelf apostles vaz all a pack of cowards,—dat dey runned away and leaf dere master ven he vas in trouble. Vell, yeez, dat is so! Dey deed all run. But deu may be dey vas not cowards. Dere vas only twelf of dem, and one hundred centurions! Now vat, I would ask you, could twelf men do against one hundred centurions? No-o-o, I do not tink dey vas exactly cowards."

Mr. Schaumburg shook his head deprecatingly.

"Vell, too, I haf make some ver not polite remarks about de lady-moder of Jesus—vich I don't tink vas right at all! I haf been tink dat offer a good deal, and I believe dat Joseph and Mary vas married before, eh? It may haf been a private marriage, you understan; such tings been often done, but I tink all de same dey vas married. And dat is not all. I haf call Jesus himself a tef, because he took a mule! Now you don't tink, Mr. Schaumburg, I ever really tought he stole dat mule? No-o-o! He borrow dat mule! I haf not de slightest doubt dat he haf de man's consent to take dat mule, and return heem ven he vas too vid heem. I never tink he vas a tef. You see, Mr. Schaumburg," continued the poor fellow, turning painfully in bed, "I feel dat I vant to make my excuse, my apology, to Jesus. I tink maybe I go to de gentleman's countree before ver long, and I should like, at least, to be on terms of civility vid him."

L.

TRUTH AND SENTIMENT.

Boston, June 15, 1872.

It seems to me that most of us are somewhat in the position of the English Bishop, whom Prof. Huxley so nobly rebuked some time since; that is, we believe what is agreeable, or cover ideas so much with the flowery clothing of sentiment that, if not utterly lost, one can scarcely find the truth. But searchers for the truth must manfully cast aside any peculiar form they would prefer to have it take, and accept it as it shall come.

I think there can be no greater desire of the human mind than to know the exact truth regarding its relation to the unchangeable laws of the moral and physical universe; or, as the Christian believer would state it, his relation to God or his Heavenly Father. The laws of Nature are unchangeable. We all know this. How? By experience. For instance, the mariner goes to sea, knowing in the majority of cases nothing of the great solar laws which control the movements of the heavenly bodies. But he knows the experience of ages has proved their unchangeableness. Hence, according to certain rules, he takes his altitudes, adds and subtracts as directed, and finds certain results; takes his chart, notes his position thereon as confidently as we take our daily rides or walks to any well-known place. The astronomer, of more elaborate education, sees a star disappear to-day, and, in accordance with certain laws which the thought and experience of ages have proved to be true, he makes calculations and predicts its appearance years or ages hence. The man dies, but time proves his prediction true.

Would these men be so sure except for their firm belief in the unchangeableness of the physical laws? Are not these laws as well the laws of God?

But the idea I wish to point more directly at is the unchangeableness also of the laws governing our mental and physical natures in the moral world. Are not these laws also unchangeable? To say they are not implies changeableness on the part of God. And yet every Christian believes in "forgiveness of sin," clothing his idea in the beautiful but to me false language of sentiment—that "his dear Heavenly Father looks down with pity on his children." If he is capable of the emotion of pity, then he must be of

that of anger; for pity is but a feeling, a passion, and every passion or feeling has its opposite, thus implying a change in the being whom every Christian declares *unchangeable*.

For many months I have thought upon this matter, with all the power I have, and the belief that the ideas I have arrived at may lead others into more open freedom and self-dependence is my reason for making them public.

In the first place let us consider the phrase, "Our Father in heaven." Where? Above? No. Beneath? No—for the earth revolves and changes its position. Where then is this heaven? In the peace of the human soul—the oneness with infinite law!

But, to be more distinct, let us suppose a case. Here is one who has committed or is steadily committing sin both against the law of his body and his mind; he feels it, he wishes it were not so; he almost hates himself,—father, mother, wife, children, friends seem disagreeable to him; Nature no longer appears beautiful, the birds' songs no longer charm his ear, the glorious sun seems to shine only in mockery of his inward darkness; and yet he is a man, child of God or child of Nature, either or both. But a change comes; the man, pained and made unhappy by the war going on within him between passion and reason, resolves to conquer passion, puts all his powers at work, and finds forces in himself to help him that he knew not of. Now how sudden the change in all outward things! His friends again seem loving and kind; yet have they changed? Is it not more probable that, noticing the struggle going on in their friend, they have only become more tender and kind? So too with Nature: she seems to smile again, the songs of the birds are once more sweet, and the light of the sun glorifies all things to his eyes as before. But has Nature really changed? Do the birds sing more sweetly, or does the sun shine more brightly? Of course not; the change is in the man, not in Nature nor in God. God was as near to the sinner in his sin as in his true efforts for the right. Hence it seems to me this idea of forgiveness of sin is false to all truth, and stands in the way of our advancement to mental and moral strength and purity of character.

A word on this word *God* and I am done. As we look around, within, and about us, we find a something to which every effect is traceable: we know it is; it has no form, yet is everywhere; hence it must be spirit. The Christian calls it God, Creator, Heavenly Father. Scientists call it power, force, first cause. And yet all mean the same thing. Whatever it is, it is the great inspirer of our hopes, our works. We see it in man, bird, and beast; in things material and things immaterial. Hence our connection with all—no separation; all one; each part necessary to the perfect Whole. Can anything be more grand! Let us so live as to be worthy of such connection.

FRANK S. BILLINGS.

"BABES AND SUCKLINGS."

In my own circle the following things have just been said by children of four and six years old:—

Bertie came in yesterday in a state of excitement. A boy in the street told him that there were ghosts in the church-yard on "our corner." Bertie almost saw two or three. I told him there were no ghosts anywhere. He was satisfied for a minute or two, and got part way down stairs to go out again; but he turned back, and in an indescribable tone of voice said, "You forget the Holy Ghost, mamma; what's that?"

Little Elliott (four years old), who is partly under the care of a lady of Methodist faith, and has heard much of Jesus, I suppose, said to his mother the other day, "Mamma, isn't God as great as Jesus?" His mother explained to him that God was the great controlling power. He then said: "Well, I am going to give up Jesus, and go for God after this."

A QUERY.

CINCINNATI, O., Oct. 11, 1872.

MR. ABBOT:

Dear Sir,—I think your space and time can be better occupied than in discussing "Masonic atheism;" therefore I have no desire to occupy either with many remarks,—in fact, would rather not occupy your space at all. But your correspondent "G." in this week's INDEX says: "The grand basis of Masonry is the Holy Bible," etc. He then says: "The time may come, however, when these *eccrescences* will be removed."

I only want to ask: Is the *grand basis* an *eccrescence*? Yours truly, A. BATE.

SUNDAY ITEMS.

A Boston woman, who has been reading in the papers that Sunday marriages are illegal, writes to the papers to know how it is with a baby born on a Sunday. If so, which should be punished, the father, the mother, or the baby?

Topeka, Kansas, has fined a barber five cents for shaving a customer on Sunday.

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(For THE INDEX.)

On Pain and Moral Evil.---II.

A SERMON PREACHED IN ST. GEORGE'S HALL, LONDON, DECEMBER 17, 1871.

BY THE REV. CHAS. VOYSEY.

"He doth not afflict with grief, nor grieve the children of men."--LAMENTATIONS, III. 33.

It is a duty incumbent on all those who firmly believe certain propositions, and who at the same time find by experience that their belief is beneficial, to do all in their power to make known their convictions and to induce the people to embrace them. So universally is this duty recognized that it is obeyed instinctively by the votaries of every creed and by the disciples of every school of thought. Even those whose boast it is that they believe nothing, or that nothing is of any consequence, are not slow to impress their enthusiasm of indifference on the attention of their friends and associates. No one, therefore, will find fault with us on rational grounds for endeavoring to impart our own belief to others and for doing our best to meet and answer the objections which may be urged against it. Indeed, it is emphatically our privilege as well as our characteristic duty, not to evade a single argument brought to the overthrow of our opinions; but to give every possible objection a fair and patient hearing and to weigh well its force before we dismiss it as invalid.

I have set myself a task which I know at the outset is beyond my powers, and which perhaps a wiser or more cautious advocate would have prudently shirked: it is to meet the objection against the existence of a perfectly good God which may be drawn from the facts of sin and suffering. The objection presented under various forms amounts to this in plain language: "There is not a perfectly good God presiding over this world, because the world is full of sin and suffering. How can you reconcile," we are asked, "the presence of sin or suffering at all with the supreme sovereignty of a perfectly good God?"

I take up this challenge with the deliberate conviction that I cannot to the entire satisfaction of any one answer such a question, or solve a difficulty which has perplexed the minds, hearts, and consciences of some of the world's noblest and wisest men. All that I can hope to accomplish is to furnish some grounds for believing that both sin and suffering subserve a purpose of lasting good, which they are designed to effect, and to show that it is quite as reasonable (or perhaps more so) to regard the presence of sin and suffer-

ing as direct indications of perfect moral order in the universe, as to regard them in the light of blemishes and defects. It will, of course, be somewhat difficult to keep the two divisions of our subject, sin and suffering, entirely separate; but as far as possible I will deal with only one at a time, and this morning ask you to follow me in the inquiry: "Is physical suffering an insurmountable objection to our belief in the existence and control of a perfectly good God?" Our present inquiry must be still further limited to the physical sufferings endured by mankind. We do not ignore those of the lower animals; we only postpone the consideration of their case that we may dwell upon those sufferings which we know more about. If anything favorable can be drawn from an examination of the sufferings of humanity, it will go far to prepare us for a similar conclusion in the case of the rest of creation.

My first reflection on the subject of human sufferings is that the quantity and the severity of them have been enormously exaggerated by human thought and speech. The only pain in the world of men and women and children is each person's own pain. The multiplication of individuals suffering pain does not really increase the quantity of pain beyond the exact amount borne by each individual. When pain is spoken of in the abstract for the convenience of language, remember it ceases to be pain. Only in one way can pain be increased by numbers of sufferers--by sympathy. That is, it adds to the pain which I already feel to know that A, B, C, are suffering likewise or worse. But the only real pain, I affirm, is what I, or A, B, or C, suffer from all sources whatever, whether from disease of our own or from sympathy with others. The pain of A, B, or C respectively, like my own, stands alone; you must add our pains together, for my pain is neither A's, nor B's, nor C's, nor can the pain which one individual suffers be transferred to another. The mere fact that there are and have been millions on millions of sufferers in the world does not really multiply the amount of suffering, because each individual bears his own suffering and cannot bear that of any one else. Granting, for the sake of argument, that some persons suffer much more pain than others do, some one person must have suffered the greatest amount of the acutest pain, and that person's pain constitutes by itself the sum total of the objector's charge against Almighty goodness, so far as the quantity and degree are concerned.

The Creator, confronted with this most suffering individual of all mankind, might justly say: "This man has suffered all that he could suffer from within, and all that he could suffer from sympathy with the pains of others: he has had to bear his own burden alone, and only that. The pains felt by a whole world beside could not add the weight of a hair to his own personal pain." We must, then, protest against the assumption that the numbers of sufferers at all adds to the charge against God's goodness. We have said our worst against the beneficence of his rule when we have presented the case of the one human being who has suffered most. He may be chargeable on other grounds for having made more than one person suffer at all--for having made not only two or three, but thousands of generations of sufferers; but what I urge is that we cannot make that into an accusation of having multiplied the quantity of pain. And if pain can be justified in the case of a single sufferer, it will go far to justify it in the case of countless generations of sufferers likewise. It is very common to hear people complain that God leaves thousands and thousands of people to die of hunger and disease. Statistics are always being quoted to show that God is unmerciful of the sufferings of men; and any great calamity which destroys or renders miserable a great many individuals is looked upon with greater suspicion and muffled rebellion, because of the numbers of people involved, than in one isolated case of very acute suffering. Now is it really an aggravation of human pain to have it fall simultaneously on a great number of individuals, or does it make no difference as to the quantity of pain borne by each one? If anything, I believe it mitigates the suffering to fall in this way on many persons at once. But what I want to make clear is that the mere fact of many hundreds suffering at once from the same calamity does not increase the actual quantity of the pain en-

dured by each individual. You cannot, as I said, add up the pains of several individuals as you can add up the number of their heads and hands.

Then, as to the severity of physical pain, it is enormously exaggerated in the average mind. That there are pains which are maddening, and brain disorders which can only be likened unto the torments of the Inferno, are facts beyond dispute; but, when compared with the average of mankind, the instances of this very acute torture are extremely rare, and form quite an exception to the rule. On the whole, it is nearer the truth to say that pain is not so bad as one fears it to be; that it is generally bearable; and that the human frame actually grows accustomed to physical suffering.

The exceptional cases of its severity must be treated separately. We only want now to clear our minds of those exaggerations, both as to the quantity and the severity of the pain, which aggravate the charge brought against the Creator for allowing pain in this world at all.

I will now direct your attention to the most plain and palpable of the immediate effects of physical suffering upon the race of mankind. The most prominent of these is that it rouses opposition. Pain is no sooner felt than we put forth every effort to be rid of it. When we hear of the sufferings of others, the instinct of rebellion against pain is so strong that we are generally moved to do all in our power to help the sufferer; and if we know it to be beyond our power to remove or to alleviate, we try to harden our feelings by a mental effort, or to drive the subject altogether from our thoughts.

Nothing is more certain about pain than that we are constructed on purpose to fight against it, to do all in our power to avoid it, and when it is unavoidable, to weaken its severity,--when incurable, to become hardened to its effects. From this we gather that it is the Creator's will that we should never suffer more than we can possibly help; that one of the great ends of our being is to contend with, and, if possible, to annihilate physical suffering, to rid the world of it as soon as we can.

But what follows from this rebellion against suffering? Why, we owe everything that we have done, and all that we are, to the battle between humanity and physical pain. It has made us restless and inquiring; all our knowledge has sprung out of our pain, just as every man amongst us owes his life to-day to the pains of hunger which he felt when an infant. Pain has been man's intellectual as well as physical and moral schoolmaster. Had it not been for pain, and the restless desire to prevent or to cure it, there would have been no cultivation of the mind, no discoveries of stored-up treasure, no reading of the wonderful works of Nature which are spread out before us. Our inevitable sufferings have been a perpetual stimulus of our minds to knowledge, of our hands to skill, of our social instincts to civilization. In order to secure this contest with its consequences, of course pain must be painful: "No chastening seemeth for the present to be joyous, but grievous; nevertheless afterwards"--I leave you to finish the text according to your own aspirations. All I feel is that, if suffering were not felt to be the evil thing it is called, we should not fight against it and try to conquer it as we do; and we cannot wonder if we find the instinct of rebellion against it, which the Creator himself has put into our natures, leading us now and then into extremes of resentment and even of murmuring against his method of training and discipline.

Another of the most palpable effects of suffering is the cultivation of our sympathies. If a "fellow-feeling makes us wondrous kind," and suffering, like "one touch of Nature," "makes the whole world kin," surely that baptism by fire is the most exalted consecration by which we could be admitted into the fold of God. It is true, and men may prove it for themselves, that a long continuance of physical comfort has a tendency to close the avenues of our affection, and to narrow the channels of our heart's love, unless a very noble spirit directs the will and affections. Those who suffer constantly and intensely, especially those who suffer extreme poverty, are more brotherly and tender to each other than we could have dreamed of. Can you imagine a poor, half-starved family entreating the messengers of

mercy to go first to a poorer neighbor before they would accept relief themselves? But this is what I have heard with my own ears. Can you imagine those who have only two blankets in all the house lending one to a neighbor in sickness who had none at all? But this is what I have seen. Can you imagine a poor woman, enfeebled by disease and hardly able to stand, acting as monthly nurse to women still poorer than herself, and all for love, till she fell down and died? But this, too, is what I have seen. Travel abroad, and you will find that common danger and common suffering make warm-hearted brothers of those who, at home and in prosperity, would not even exchange a friendly greeting. But I need not enlarge on what is becoming now so well known, that one of the immediate results of physical suffering is to make the heart tender and to fill it with sympathy.

Scarcely second to this tremendous gain is the cultivation of our own fortitude, powers of endurance, and manly effort to be patient under acute pain. Without pain there would be no courage; nothing to brave. Without pain there would be no patience; nothing to bear. Without pain there would be no aspiration; nothing to disturb the hum-drum monotony of physical ease. Pleasure itself would lose half its zest were there no pain. And so it does not surprise us that fresh kinds of suffering rise to take the place of those which have disappeared. The struggle for existence, for instance, has taken quite new forms in the present epoch, and has to be fought out with a new generation of foes. As fast as one point of progress is reached, new demands are made upon our activity; fresh obstacles stand in our path to stimulate renewed efforts after the goal. If, then, we find that all our intellectual and moral progress is directly traceable to the rebellion against pain implanted in our nature, it will not be hard to recognize a wisdom higher than our own in the appointment of the suffering condition of humanity.

Still, there are those who object that beneficial results do not always flow from the infliction of pain. It must be admitted that sometimes pain and sorrow produce at first the reverse of those virtues which could not have birth without suffering. Great agony will sometimes produce cowardice, frenzy, hardness, and cruelty. The same appalling catastrophe will enoble some and debase others; make some brave, others craven, some generous, others selfish. These apparent anomalies are to be partially explained by the fact that what will do a man good at one stage of his progress is fatal at another; what exasperates him at one stage will at another raise and subdue him. It is contrary, however, to all analogy, that we should be able satisfactorily to account for anomalies and exceptions to the general order of Divine Providence. Our faculties and our experience are at present too limited to enable us to make a perfect induction, and we can but aim at a general view which is sound and reasonable so far as it goes.

Others have objected that God might have done all the good he intends for man without the pain and suffering; and that, if he could not have done so, he is not almighty. To this objection one can only reply that, in the order of Nature, there are already many things which cannot be done. A body cannot have at one and the same time the shape of a sphere and of a cube. No one thing can be in two places at once; and so forth. God himself cannot undo any already accomplished fact. He may twist and turn its consequences as he pleases, but he cannot alter the course of events which have already taken place. I think it almost burdens on childishness to substitute the suggestions of our confessed ignorance for the actual arrangements of a Providence whose wisdom in other matters we unhesitatingly adore.

Compared with the advantages to be derived from pain in this life only, a suffering condition is not an unfair price to pay for them; and if, as we devoutly hope, those advantages will grow greater to all eternity, we may well say with the Apostle: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "Our light affliction, which is but for a moment, worketh in us a far more exceeding and eternal weight of glory." To the ordinary essayist on pain, pain seems to be, and is spoken of, as if it were incessant and eternal. But as a matter of fact, few men and women suffer all through their lives without cessation, and even then death sets them free. Instead of being eternal, pain is begun and ended in every case within the short space of one hundred years. The worst and most excruciating and most incessant physical torture never exceeded that limit of duration; and what is that to eternity? The infant crying for its first meal suffers far longer, during these few minutes, in proportion to its subsequent life on earth, than men and women suffer in their whole lives in proportion to the life of the world to come.

But whichever way we look at physical suffering, we can only come to the conclusion of my text; namely, that if a perfectly good God is the author and ruler of our lives and conditions, it may in a certain sense be said truly of him: "He doth not afflict willingly, nor grieve the children of men." That is, not one grain of pain or sorrow is inflicted wantonly, or without a good pur-

pose, but only from the necessity of things; and, judging by our own tenderness of heart, we may be quite sure that he would not put upon us the slightest affliction which was unnecessary to our eternal welfare. There is much pain in the world, perhaps by far the largest share of it, which is manifestly necessary to our own physical safety, without which, so senseless and ignorant is man, thousands would fall victims to the untamed forces of Nature. Such pain is a manifest blessing; but it has not been chiefly present to my mind in this discourse. I have been thinking much more of those pains and sorrows which seem to be purposeless, and which no forethought of ours could avert. Avoidable suffering is always the result of so much sin, a guilty neglect of God's known laws for which there is no excuse. But unavoidable suffering—suffering which is practically unavoidable through our own ignorance, or through the tyranny of others to-day—ought very soon to become avoidable,—ought gradually to pass over into the category of man's conquered foes, never to rise again to his dismay. But, while it is for us unavoidable, it will not paralyze our efforts to overcome and cast it out, to believe all the possible good purposes which our Maker had in view in bringing us face to face with a misery too terrible for our imperfect powers of resistance. It will even fortify our hearts to believe that, though God's hand has ordained every pain that we can bear, yet he never wishes us to bear a single pain which we can conquer or avoid, and that the direct use of pain in human discipline is to call forth that vigorous rebellion against it which will end ultimately in its complete removal. If pain did nothing more for us than to fill us with a burning sympathy which not only made us scrupulously careful not to inflict pain on others, but also to do all we possibly could to relieve and remedy the suffering around us, we might well bless the Lord God on high for his mercy to men, and say with hearts full of faith and adoration, with eyes open to every fact of human circumstance, with minds enlightened by the deepest and most careful reflection: "It is the Lord, let him do what seemeth him good."

SCIENCE AND HUMAN BROTHERHOOD.

[From the New York Nation.]

Huxley, in one of his "lay sermons," devoted to showing the influence of the growth of natural knowledge in improving the moral and physical condition of the race, supposes the first president of the Royal Society of London, which was founded just after the great fire of 1666, to revisit the earth once more, and pictures his surprise on learning that although London contains tenfold more inflammable matter than it did in his day, the rooms being filled with woodwork and light drapery, and every corner of the streets and houses with explosive and inflammable gases, it had never since then been burnt down, and that, owing to the invention of engines for throwing water, not even a street is ever destroyed by fire. This sermon was delivered in 1866. If Lord Brouncker had delayed his visit, however, five years, he would perhaps have found in the burning of Chicago some reason for doubting whether natural knowledge had done for the world all that the learned professor claims for it, either in the matter of preventing great conflagrations or of mitigating their consequences. For the growth of natural knowledge has had a double set of effects on human society. There is no question as to the enormous increase of comfort and security which it has wrought, and as to the influence it has had, through this comfort and security, in "altering our modes of thinking and our views of right and wrong." But it has enormously increased the area over which any great calamity is felt, at the same time that it has increased the area from which succor and sympathy are drawn.

A more striking example of this could not be desired than is furnished by the burning of Chicago. Chicago is, perhaps, more distinctively and peculiarly than any city which exists or has ever existed, the product of "the growth of natural knowledge." All other great cities, whether of the New or Old World, have had their foundations laid by accident, and have owed their rise to slow accretions of population, brought to them in the course of ages by all sorts of agencies, political, social, and commercial. Wars, famines, invasions, revolutions, the aimless wanderings of exiles and malcontents, the flight of criminals, the fears or necessities of sailors, the needs of barbarous tribes, or the flow of great rivers and the temptation of rich soil, have combined to build up nearly all of them in the slow course of centuries. This may be said with more or less accuracy of New York, Boston, Philadelphia, and New Orleans, and Cincinnati, even, as well as of Rome, London, Paris, Berlin, Vienna, Venice, and Constantinople. Chicago, however, owes nothing, or next to nothing, to the past, and has no roots in human traditions or weaknesses. It is distinctly the product of steam travelling and electrical communication, and is the work of a single generation. It was created for the express purpose of receiving and distributing the products of the Northwest, and was run up like a warehouse or factory. Without the railroad and telegraph it could not have been

created, or, if it had been created, it would have been of no use. Its very existence, under all the circumstances, would probably surprise Lord Brouncker far more than the immunity of London from great fires. The invention of the fire-engine is no doubt a great thing, but the creation of a city nearly as large as London at the time of the great fire, in the middle of a remote wilderness, within a period of forty years, is a far greater thing, even from the merely scientific point of view.

But, then, there is something about it even more wonderful than its creation, and illustrating still more remarkably the influence of scientific progress on human society. London, in Lord Brouncker's day, though a great political and commercial capital, had little or no relations except through what we should call a feeble and straggling commerce with the rest of the world. Had Chicago existed and been burnt down in his time, the news would have reached England probably in six or eight months, by means of brief allusions in commercial or other private letters, and would have been talked of as we talk of the sack of Rome by Alaric, or the storming of Constantinople by the Turks. It would have taken two months to get to New York or Boston, and the most charitably disposed man in either city would have speedily dismissed from his mind the little he knew about the calamity. Relief in the shape of stores he could not send for want of transportation, and, long before relief in money could get there, the sufferers would either be past help or able to do without it; and so he would have jogged on his way more than ever satisfied that his concern was with the affairs of his own household and his own neighborhood. On the other hand, the disaster, commercially considered, would have been a disaster for hardly anybody but the inhabitants of the city. Nobody in New York or London or Berlin would have been touched in his pocket by it, or have felt his comfort affected by it. It would no more have threatened the exchanges of these cities with a panic than the burning of Yokohama five years ago. The effect of difficulty of communication in producing a sense of remoteness is one of the familiar facts of history; but the effect of the sense of remoteness in deadening and destroying the sentiment of human brotherhood is something which we only now begin to appreciate. There have occurred within a few years calamities far more terrible, as regards the resultant misery, than the fire of Chicago. Over a million of people have perished in India by famine within a single year since the close of our war, and, at this writing, vast districts of Persia are undergoing depopulation through the same agency. More horrible still, hordes of Turkomans from the great northern desert are riding on through the villages and hamlets and carrying into slavery the unhappy survivors. After making every allowance for the effect of difference of race and of civilization in creating the indifference with which we hear of all this, a large part of it must be attributed to simple distance both in time and in miles. If the railroad or the telegraph brought these awful scenes of suffering to our very doors, neither color nor creed could stop the flow of our sympathy or prevent our sympathy being really active.

It is not true then, apparently, that the march of science has made the burning of large cities henceforth impossible. Under certain conditions of weather and material, in any modern city, fires may still break out which no machines yet invented can check. It would indeed appear, from the experience of Chicago, that when the fire attains a certain volume, its power becomes something which no machine is ever likely to be able to check, and against which no habitable building can be made "proof." Moreover, when a city burns in our time, science carries the desolation over the civilized world. The terror which spread through the streets of Chicago was felt almost as acutely in the streets of New York and London. The flames which raged there threatened full as many homes elsewhere, homes in other cities, with desolation. It was not the savings of the people of Chicago only which were destroyed, but the savings of at least as many more who never came within a thousand miles of it, and with their savings nearly everything that made life sweet. There is something grand about this, but there is also something which everybody must, in his secret heart, find appalling. There is no place on the globe now to which a weary man can go for rest; no "boundless contiguity of shade" to which the storm that shake the busy world cannot find an entrance. The fortunes of the whole race are being so closely linked together by science that there is nobody, from the hod-carrier up to the millionaire, who may not any morning read in the paper news from the uttermost ends of the earth depriving him of his fortune or his daily bread.

On the other hand, while the citizens of London after the great fire, and the citizens of Lisbon after the great earthquake, were, like the famine-stricken Hindus and Persians, left alone in their misery to battle as best they could with their sufferings and losses, Chicago, after spreading her losses over the civilized world, finds the civilized world come to her assistance. Nothing would probably have astonished Lord Brouncker more than to see countless tons of relief-stores

THE RICHMOND & LOUISVILLE MEDICAL JOURNAL for October.
Louisville, Ky.: E. S. GAILLARD, M.D. \$5.00 a year.

The Association having assumed the publication of *THE ASSOCIATION*, the Directors have loved an assessment of ten per cent. on each share for the year ending Oct. 30, 1873. All former shareholders are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the stockholder is forbidden to incur any indebtedness to the Association, and is not to stock the actually any indebtedness, and this provision will be strictly enforced. It is very desirable that the entire membership of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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The only theory of "Prison Reform" which is worth sixpence is that which aims to reform the prisoners. Such experiments as Mr. Brockway is so wisely conducting in the Detroit House of Correction promise results over which humanity may well weep tears of joy.

"Wisdom too late," oracularly remarks a friend, "is no better than foolishness."

NOVEMBER 2, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

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FREE RELIGION AND SOCIAL REFORM

However intense may be one's faith in optimism, it must be moderated by the reflection that a large proportion of the evils that afflict human society are unnecessary and preventible. This could not be true if ours were to-day the best possible world. So far as the great universal laws of Nature are concerned, which manifestly tend to the best results in the end, we believe in optimism; but so far as the actual state of human affairs is concerned, which depend on human causes, we do not. Evolution, the keyword of modern thought, implies a gradual passage from the lower to the higher, from the less to the more perfect, and is therefore unintelligible on strictly optimistic principles. Improvement is the negation of anterior perfection. Yet the condition of things would be to-day bettered beyond all calculation, if only a little more thought could be infused into the great, stupid animal, Man. If he would but use the powers he now has, he might with ease throw off the load that so galls his foolish back. Why should he always be the saddle-horse of Destiny, when he might be Destiny's free rider? There are evils enough in the world, it is true, needing no microscope to discover; on every side they loom up like giants. But thought, the little giant-killer, would make short work with them all. The trouble is that Jack is asleep.

It would certainly be false to say that man is a contented victim. He rebels against his lot with daily increasing vehemence. But he has not yet learned how to snap the cords that bind him. Victim as he is, he is victimized above all things with bad advice.

First comes Christianity, preaching the gospel of his damnation by Adam, his salvation by Christ, and his regeneration by the Holy Ghost,—all done for him by others in one way or another. He is told that he is a poor miserable sinner, not worthy to be saved and not able to save himself, who must wait shivering with fright till God plucks him as a brand from the burning, or leaves him to be consumed, according to his own royal will. Not knowing any better than to believe what he is told, the poor creature has endured his miseries for nearly two thousand years, hoping for a salvation that should be let down to him out of heaven, and neglecting the salvation that lay all the while in his own right arm. But the dull motions of his brain, puzzling over the great theological riddle that has no answer, are by degrees communicating themselves to the long disused muscles, and the seven green withs that bind the captive Samson are beginning to crack. Wornied out with waiting for reform till the advent of the "kingdom of Christ," the world impatiently demands it here and now.

In answer to this demand, a swarm of special reforms have sprung into prominence within the last half century, outside of the churches and having no definite relation to them. The mere fact of their existence is proof of the felt failure of Christianity to redeem the race. But whether these various special reforms, useful as they are in many ways, will be able to accomplish their special objects with adequacy or thoroughness, is more than doubtful. So far as they confine themselves to the securing of some definite measure (for instance, the legal abolition of slavery), a brilliant apparent success is possible; but the success that is really needed, the extinction of the spirit of slavery, is not to be gained by a vote

of Congress, a Presidential proclamation, or the million-footed tread of victorious armies. Nay, an outward success over which the special reformer shouts himself hoarse may be a death-blow to his reform. For example, the triumph of "prohibition" would in all likelihood be the defeat of temperance. Here are millions of people that want to buy liquor; there are thousands of people that want to sell it. Pass, if you please, a stringent prohibitory law in every State: does any one believe that it is going to step in between every dealer and his customer, and prevent the traffic? The outward signs of the traffic might cease; but the traffic would go on in a more secret, more degrading, more dangerous way. Drive back from the surface a cutaneous eruption, which is at once the sign and the safety-valve of interior disease, and death may be the consequence. So is it with this black world-curse of intemperance. The evil itself is the ungovernable craving for sensual excitement, while the liquor-traffic is only one of its many channels of gratification; which being stopped up by law, the stream does but force its way in a new direction, all the more perilous to society if under ground. "Prohibition" is an open confession of failure in the cause of temperance, that is, the government of the senses by conscience and reason; and the fact that so many of the noblest people enthusiastically advocate it only shows the *inherent impossibility of wisely carrying on a special reform with reference to itself alone*. Reliance upon special measures as more important than general principles, which results almost inevitably from too close attention to a special evil, is the most formidable obstacle to the real and permanent cure of that very evil. There is doubtless an occasional necessity for local treatment in cases of disease; but the whole tendency of modern science is towards the substitution of general treatment so far as possible. Regimen, cleanliness, air, exercise, and so forth, are of infinitely greater consequence than medicine in the general preservation of health, as is confessed by all the wisest physicians of to-day. Yet the special reformer, relying upon his one or two pet measures as the adequate cure for his pet evil, exhibits the wisdom of the physician who, when his patient is suffering from a general disease of the blood, should aim solely to cure one arm or one leg, or even one finger.

There is no cause to wonder that the world is so cold and unresponsive to the appeals of special reformers, when we consider how few of them manifest any comprehension of the general ideas which underlie their own special reforms. Still less cause for wonder is there when we observe the extravagances of speech and action which naturally enough attend this ignorance of or contempt for the universal principles involved. In order to recommend the special measure urged upon the public, the most glowing pictures are drawn of the magical changes to be wrought by it in the world's condition,—pictures which, as the common sense of mankind at once perceives, can correspond to nothing real in the heavens above, or in the earth below, or in the waters under the earth. Or the special measure is framed in direct violation, perhaps, of the very principle on which it professes to be based. Or a measure urged in behalf of one reform clashes directly with a measure urged in behalf of some sister reform, both being advocated in the name of the selfsame principle.

In a thousand ways, the multiplication of reformatory movements and measures in recent times, each pressing forward "on its own hook," and each clamorously demanding the exclusive or paramount attention of the public, tends directly to check the development of that uniform, wide-spread, and intelligent public opinion which must precede the triumph of reform in any of its aspects. The utter lack of unity in these movements, or at least any such unity as can be made visible to the sluggish eyes of the world, and the intellectual confusion which they beget in the minds of thousands whose ears are stunned by this worse than hackman-hubbub, are the chief obstacle, in our opinion, to the success even of the most excellent special measures. People get tired of being called on to comprehend all the arguments, and remember all the facts, of

many unconnected, independent, and perhaps inharmonious movements; and fatigue generates indifference or even disgust. Until these isolated special reforms can be clustered about some simple central ideas, easy to understand and to remember, no great headway will ever be made in the direction of the substantial, methodical, and rapid improvement of society. The really valuable special reforms (we exclude certain pseudo-reforms that make a great noise in the world) need above everything else to be brought into relation, traced back to the universal principles of which they are the outgrowth, and affiliated in such order and connection that all the reformatory forces of modern society can work together harmoniously and powerfully to a common end,—not, as now too often, nullifying and defeating each other by a useless dissipation or opposition of energies. Before there can be that outward association of all mankind into a single Co-operative Union which is the golden dream of the best minds and hearts of our time, and which alone could cope successfully with the enormous social miseries that sadden us all either to see or to share, there must first be a thorough association of ideas, plans, purposes, among all those who believe in reform as possible and are willing to work in order to make it actual. Intellectual unity must precede organic unity. Is it possible in such a chaos of conflicting cries?

On this point something will be said in another article.

A PROTEST.

I always feel like making a protest whenever I hear the term "Free Religionist;" not so much against what may be signified by the term (though some who use it might find it difficult to say what they signify by it) as against the phrase. Strictly speaking, it must be called at least a rhetorical impropriety, if not a *barbarism*. The word *religionist* is not a word in very good repute. Etymologically it means, of course, one who professes a religion; but, as Worcester says of it, it is "generally used in a bad sense, as synonymous with *bigot*." It is sometimes used in a good sense, but its more customary meaning is a bad one. The term, therefore, for the purpose for which it is meant to apply it, seems to me to be condemned on the score of correct rhetoric.

But I always feel an objection to it on other grounds. In spite of the adjective "free," there is something of a sectarian look about it. Especially when I see or hear it used, as it not infrequently is, in such combinations as this, "Radical Unitarians, Infidels, Spiritualists, Free Religionists, Come-outers," &c., do I shake my head and say to myself, the speaker, or writer, has no proper understanding of what the phrase "Free Religionist" means, or of what it ought to mean if it is to be used at all. The "Free Religionists," certainly, cannot be thus classified as a division of people apart from the other classes here named. The phrase has come into such use as it has obtained since the organization of the Free Religious Association. It is derived from the name of that Association, and is meant, of course, to indicate the members of the Association and those who may be in sympathy with the general aims and principles of the Association, though not nominally members. But among the members of the Association, to say nothing of the large body of sympathizers not registered by name as members, will be found some who would designate themselves as "Radicals," "Unitarians," "Spiritualists," "Infidels," "Come-outers," as well as by other names indicating liberal and progressive phases of religious thought. Evidently, then, such a classification as that made above is erroneous. The "Free Religionist," instead of being one term in such a classification, includes all the terms. Indeed, when we have said that the Free Religious Association represents those general liberal and progressive tendencies of religious thought, which are taking people off the ground of ecclesiastical and traditional authority and putting them upon the ground of the authority of man's mental and moral intelligence, have we not indicated what the term "Free Religionist," if it is to be used at all, must properly mean? It should signify one who believes in the full and free application of

reason to all problems, speculative and practical, of religion.

Perhaps in time the name may be redeemed from the present objectionable features that attach to it; but it is to be hoped that the free religious movement is not to be hampered and injured by a name crudely understood and prematurely crystallized. Names in religious movements are very convenient, and perhaps inevitable; but there is danger in them. While we hold firmly to truth, let us beware of the fetter of a name.

W. J. P.

SATISFYING PREACHING.

A writer in the *Liberal Christian* listened lately to a rationalist preacher, whether in this country or abroad we cannot say, and came away unsatisfied. The discourse was brilliant, interesting, abounding in thought, sparkling with illustration. The hearers sat through it attentive and to all appearance interested. But as he watched the people coming out of church, he observed on not a few countenances an expression which indicated a similar disappointment to his own. Evidently they had not been fed—with his food. It is quite likely. In every congregation, on any particular day, there must be some who are not "fed" by the special sermon they had heard. No sermon meets every listener's need. But that is no sign that the sermons delivered from the desk fail to meet the need of the greater number, or, on the whole, of all who seek the individual's ministration. Had our friend looked in other faces, he might have seen satisfaction and something more—an expression of gratitude and cheer from what they had heard. It is quite possible that one standing in the vestibule, say, of "All Souls' Church," or the "Church of the Disciples," or Mr. Beecher's, as the audience come out, might detect a look of disappointment on here and there a face. They had had too much of what they didn't want, too little of what they did; too much of Christ, too little of God; too much doctrine, too little wisdom; too much edification, too little instruction; too much sentiment, too little thought; too much Bible, too little Word; too much tradition, too little knowledge; too much admonition, too little cheer; too much gospel, too little reason; too much unction, too little ointment.

It is odd that "pectoral" preaching should be in such good repute among liberal Christians whom the entire Evangelical world is holding in abhorrence for being so intellectual. It is the remainder of the old heaven not yet left out of the composition of the bread of life. One is sure of saying the right thing who praises warm, impulsive, emotional preaching, which has a mellowing effect on the feelings, and in the same breath finds superfluous fault with "fine sermons," "great sermons," "intellectual sermons," which address only the reason. A noted minister in Boston has recently said (and his saying has been generally echoed with favor) that it was not the minister's business to preach great discourses. Alas! Are Channing and Dewey and Parker so soon forgotten? For my part, I should be sorry to think it the business of the minister to preach great sermons; not that such are too numerous or unprofitable, but because it is a very hard thing to do, and it is not pleasant to consider that so many admirable men are unmindful of their business. But it would seem to be the preacher's clear duty to preach as great sermons as he can. Why undertake to address people at all, unless one gives them the very best he has, and unless he prepares himself to give his best? And it is surely impossible to do one's best without exerting all the intellectual power he possesses. At my ordination, twenty-five years ago, the preacher of greatest repute in Boston charged me that I could not put too much well-directed intellectual force into a sermon, and I have felt pledged to try and do that every time.

Did the phrase *well-directed* imply that the intellectual force was not to be used intellectually? How then can it be used? Intellect, whatever its aim, must consult the intellectual laws. The greatest Evangelical preachers were highly intellectual; they made people use their minds to some purpose. Their most effective sermons

were not other than "fine," "magnificent," "grand." Was it their merit that they were aimed at the heart and not at the head? They were aimed at the heart *through* the head. They set forth views, doctrines, arguments, philosophical reasonings. They were meant to produce conviction, to fasten upon the mind certain strong chains of thought, which had been fashioned by prodigious labor in the study.

And this, precisely this, is what the rationalist preacher proposes to do. To him it seems vastly more important to instruct his hearers in the new philosophy of the universe and of human life, to give them a new view of the meaning of existence, to explain to them the laws of character and of society, to reveal to them the conditions of happiness, than to touch their feelings or to send a momentary thrill along the nerves of their moral sense. That the average audiences do not enjoy this kind of ministration as keenly as the other may be the case; they are less accustomed to it. But that they profit by it less I am slow to believe; and that they will learn to enjoy it more as they are more accustomed to it, is more than probable. After all, the only thing that satisfies people in the end is truth; and the more clearly it is presented to them the better. Scrappy talking may be tolerated; but the first condition of solid success is that a speaker shall respect the minds of his auditors.

Emerson says: "The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science." Perhaps Mr. Emerson would not find so much dissatisfaction in the members of the rationalist's congregation. The greatest preacher in America, by far, is Mr. Beecher; and he owes his eminence to the broad intellectuality of his mind. Whoever will allow himself the pleasure of reading his "Lectures on Preaching" will discover that something beside sentiment is needed for "satisfying" preaching; that, in the judgment of this great exemplar, all the mind one can get is none too much for the sermon; and that failure is the result, not of sermons that are too great, but of sermons that are too little. O. B. F.

PROF. TYNDALL IN BOSTON.

Mr. Tyndall's name and reputation are so familiar to the readers of THE INDEX that I think they will like a brief account of his first lectures in America. No scientific man has been so eagerly welcomed since Agassiz first lectured in this country. The announcement of the lectures was very brief, and many did not learn of the time for procuring tickets, and yet the rush for them was so great that the waiting throng reached nearly the whole length of Bromfield street. The Hall was crowded by an eager and attentive audience. I was not fortunate enough to get a ticket and so missed the opening lecture; but a friend kindly gave me one for the second.

Mr. Tyndall is a tall, slender man, with a bright and intelligent face, and a decidedly English accent. It does not, however, render his speech either unpleasant or unintelligible. His manner is unaffected and genial, and he puts himself into entirely friendly and affectionate relation with his audience, smoothing away every little mistake or failure in the experiments with a pleasant joke, and continuing his explanations from the speaker's desk or the assistant's stand, wherever he may happen to be.

He opened the first lecture with an admirable statement of the importance of original investigation, before he went on to illustrate the properties of light by experiments with the electric light and the carbon points.

His second lecture was on color; and in a series of experiments with the spectrum he illustrated very clearly the composition of light and the essential principles of spectrum analysis. He said that these lectures would not be designed for learned audiences, but would be elementary, as he had understood that he would have cultivated and intelligent, but not strictly scientific audiences. There was, therefore, nothing very new or original in the subject matter of the lecture; but the great charm was in the perfect clearness of the explanations, and in the perfection and beauty of the experiments. To one who

has only read of Spectrum Analysis, actually to see the lines of sodium and thallium is a pleasure almost akin to that of beholding the Milo Venus in the original for the first time.

He made the very welcome announcement that, "when he came to America again" (he tried to change his conjunction to *if*, but the storm of applause prevented him), he should give a course of lectures more specially adapted to scientific people, in which he should discuss more difficult problems. He said: "Man and Nature had both given him so kindly a reception that he should feel very much disposed to come again."

I most earnestly hope he will, and feel a great debt of gratitude to those who have procured for us the great satisfaction of seeing and hearing a man who has done such great service both by scientific research and liberal thought. I trust, also, that the stimulus his lectures will give to scientific study will lead many of our country lycœums to arrange next year for courses of scientific lectures which shall give valuable information, instead of a desultory course of entertaining essays on various themes. E. D. C.

The following paragraph from the New York *Times* is a fair specimen of the manner in which the Roman Catholics in this country "keep the word of promise to the ear, but break it to the hope." Where the idea of liberty has such firm hold of the people as it has in the United States, there is no possibility of success in Catholic propaganda, unless, at least in sound, the claims of Catholicism are reconciled with it. But how utterly the idea of liberty is stricken out of the word, will appear plain to any one who knows how completely enslaved is the State when "subordinated" to the Church. If any one wants to enjoy the "liberty" exemplified to the world in the history of the Spanish Inquisition and the massacre of St. Bartholomew, let him "stand firmly by the Pope."

"Liberty has no guarantee where there is no divinely commissioned spiritual authority; that is to say, where there is no divinely commissioned Church, with authority from God, above and independent of secular society, to which the State is subordinated and bound to hear, and whose decisions in the case are for it the law of God, which it must not transgress and must observe. Here is the significance of the decree of the council of the Vatican, defining the Pope to be, by divine right, the supreme governor of the universal Church. Hence, whoever wars against the Pope wars against liberty, and is playing, whether he knows it or not, into the hands of despotism, and a despotism that extends alike over both body and soul. Let Catholics stand, then, firmly by the Pope."

Who can help admiring the gentlemanly and Christian tone of the following criticism on one of our fellow-workers, contained several weeks ago in the New York *Christian Advocate*?

"An editorial contributor to THE INDEX whose initials are W. H. S. writes about the council at North Adams, and this is part of what he says:

"These three Orthodox preachers called this old pivotal doctrine [of eternal punishment] a non-essential doctrine. If so, pray what is essential? A belief in the supernatural divinity and sacrifice of Jesus? Essential for what? Not for salvation, for they admit they do not believe in damnation."

They admitted nothing of the sort. They all believe in hell, and that all liars shall have their part in it. W. H. S. may not believe this, but he has personal reasons for examining the subject carefully."

It is at least well to have on record this express avowal that the *Christian Advocate* does "believe in hell," as it evidently means to endorse what it takes to be the belief of the "three Orthodox preachers."

Mr. S. H. Morse, late editor of the Boston *Radical*, has very kindly sent to us specimens of his fine medallions of Grant and Greeley, advertised on our last page. They do great credit to his artistic powers, and make a very handsome ornament for the parlor or study. Let every friend of the present presidential candidates purchase one or the other of these medallions, not only for their own sake (and they are well worth the money), but also as a tribute of gratitude and respect to a noble man who has given seven of the best years of his life to unremunerative, modest, and singularly disinterested labor for the radical cause.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE BAIT AND THE TRAP.

BY CHARLES K. WHIPPLE.

For years past, some of our more enthusiastic Orthodox brethren have been sounding the praises of Mr. K. A. Burnell, a Western man who calls himself "a lay evangelist." His success in the West has been such that he was invited last year by the Boston Young Men's Christian Association to engineer "revival" movements in Massachusetts. This enterprise closed with some "Union meetings" held in Boston in March last; and, if we can trust the report of the Corresponding Secretary and factotum of the Young Men's Christian Association Mr. Burnell had then addressed large numbers of people in this State, having held thirty-five meetings in as many towns and cities within seventy-five days. These meetings, designed to establish and promote "revivals," were arranged by the B. Y. M. C. A., and conducted by some of its functionaries in conjunction with Mr. Burnell, the fame and skill of the latter gentleman seeming to be mainly relied on for success. Mr. Burnell has certainly deserved success, in so far as diligence in the use of means implies such desert; and by engaging him, the managers of the B. Y. M. C. A. have shown their thorough appreciation of the use of means, and their skill in the choice of agents; though, when success attends any of the elaborate industries carried on by these agents, they make a point of bestowing "all the glory" in another quarter.

Mr. Burnell is, indeed, a very skilful speaker. I was about to say that he is well worth hearing, but that remark requires qualification. The songs of the Syrians were well worth hearing to those who had taken such precautions as Ulysses did against injury from them. So the mellifluous speech of Mr. Burnell is really worth hearing by one who is able to go into the way of temptation without yielding to temptation.

Mr. Burnell is, manifestly, a genial, social, friendly man. His countenance is sweet and pleasant, his voice agreeable, his command of language abundant, his fluency in expression and illustration wonderful. He can talk, apparently without end, yet always charmingly, and never with the slightest appearance of egotism, even when his own experience or his own action is the subject in hand.

He is engaged by his employers to do a work of proselytism among the people whom they call "impenitent sinners." He, however, does not call them so. He perfectly understands that flies are not to be caught with vinegar. His employers want him to get people into their churches, or put them in train to get in, assuming that hell must be the ultimate portion of all outsiders. Mr. Burnell does this work, it is said, with great success; but he says not a word about either hell or the church. He leaves all the unpleasant explanations to be given by those who may come after. Knowing that it is the first step which costs, and that whoever is persuaded to say A will be likely to say B, and proceed to C, he applies himself exclusively to that first step.

Mr. Burnell's forte is the excitement of sympathy among his audience, and he accomplishes this in a masterly manner. He has stories without number, genuinely interesting and affecting, and he tells them with a perfection of manner such as Mr. Everett himself could not surpass. As, in a novel, there must always be a lover and a maid, so in Mr. Burnell's stories, the invariable characters are a person "without an interest in Christ," and a friend, new or old, who, with or without other acts of friendliness, persuades the first of his need of such an "interest," of the feasibility of obtaining it, and of the need of obtaining it at once. These two persons may be much, little, or not at all related to each other, and there may or may not be other parties and other incidents concerned in the story. There is almost always, however, an affecting appeal to the remembrance of paternal and maternal love, and there is always a remorse, or a longing, or a sense of want, which can only be appeased by the attainment of that "interest in Christ" which it is Mr. Burnell's business to supply. Mr. Burnell (to judge from his stories) seems never to have met with a person who, being without this form of spiritual comfort, was not earnestly desirous of obtaining it. He seems (still judging from his stories) quite unaware of the possibility of loving God, seeking to do his will, and living on good terms with him, without getting the business transacted at the office of some agent, go-between, or middle-man; and quite unaware of the existence of persons who, loving and serving God thus, are satisfied with that relation, and feel no need of any extra policy of insurance. All the people Mr. Burnell tells about "would give all they have in the world" to possess a faith stamped and endorsed after his particular fashion.

Apart from the "interest in Christ" which Mr.

Burnell insists upon as the one thing needful, he makes particular mention of only one article of that Orthodox creed, the acceptance of which in full is by and by to be required of his proselytes. Original sin, total depravity, election, predestination, damnation, and that striking peculiarity in the Orthodox idea of the Heavenly Father which makes him utterly indifferent to penitence and reformation beyond the grave, in the case of those who have not repented and reformed on this side of it—all these are taken for granted by him, but he seems to judge it best not to talk about them. They are not of the nature of bait, and the open presentation of them would scare from the trap those whom he is trying to draw into it. The only Orthodox dogma which he talks about and enlarges upon besides the Christ-theory, is the theory that every word in the Bible is God's word; and that we must have a child-like faith in that book, and believe everything contained in it, from Genesis to Revelation. If his hearers will only take this point for granted, and say that they desire an interest in Christ, and stand up or kneel down to be prayed with, there is great probability that their cases will be successfully finished, in a few days or weeks, by some of the subordinates.

Of course, Mr. Burnell discourages argument or discussion, in relation to any of those points wherein reason and the natural sense of right and justice are at issue with the Orthodox theories. In the opening meeting of the series in Boston above alluded to, when Mr. Burnell was appointed to follow Mr. Hepworth in remarks on the question—"How shall Christians meet the modern scepticism or Free Religion of the day?"—they both earnestly deprecated reasoning about the dogmas of the creed, and Mr. Burnell frankly gave his judgment in the following words:—

"We don't want logic, but simple faith in the book [holding up the Bible]. Isn't scepticism sin? And doesn't the Bible say, 'The wages of sin is death'?"

Among those "sinners" who have been regular Attendants on Orthodox preaching, a considerable number are fully prepared to swallow the mass of assumption. These, of course, are easily magnetized by Mr. Burnell to the point of openly taking the first step, and "committing themselves" as seekers for "an interest in Christ." The attainment of this, they are led to expect, will secure for them not only salvation in the next world, but permanent joy and peace in the present one.

What wonder that, with this pleasant prospect before them, sundry enthusiastic young people and sundry anxious older ones should take the bait which Mr. Burnell offers? All that they have to do, they are told, is to give themselves to Jesus, and accept for themselves the atonement he has provided. Amidst the excitements of a "revival," the solicitation of relatives and friends who think it indispensable for you to accept those traditions of the elders which they long ago accepted, the enthusiasm of new converts, and the testimony of respectable old church-members that they have never known a doubt nor a fear since they gave themselves to Jesus, and that his promise to give them whatever they asked in faith has never once failed,—under all these influences, I say, what wonder that the contagion spreads, and that many apply for the rich inheritance proffered on such easy terms. The drawbacks and incumbrances are discovered later, one by one; but long before that time Mr. Burnell has gone, and is setting the trap somewhere else.

When a young man has once taken that first step which it is Mr. Burnell's department to persuade him to, he finds himself taken in charge by sundry of the proselytes of the Y. M. C. A., who examine him, pray with him, exhort him as to the things he is expected to believe and the things he is expected to say and do, then pray with him again, and thenceforward undertake, as far as they are allowed, the direction of his thoughts, words, and actions. He finds his whole life searched into, spied upon, reported upon, and manipulated, as far as possible, in the interest of the Y. M. C. A., and of the group of churches whose agents the officers of that Association are. He finds that the "interest in Christ," which he received on the ground of the joy, rest, and peace it was to bring, is understood as pledging him to believe sundry unreasonable things as true, to refrain from sundry innocent or salutary things as wicked, and to go through with sundry daily formalities as important duties. Hestiation about any of these points will call forth suspicion and remonstrance from his self-elected guardians; and the refusal to follow their dictation in any of these matters, or the claim that he must decide for himself what are his own duties, in opposition to their judgment, will subject him to the reproach of being a "backslider." Their object is to mould and fashion him after the pattern of their church; that is to say, after the pattern of some one of the four churches banded together for proselytism in their Association. If he has a mind of his own, and forms and adheres to an idea different from theirs of the service God requires of him, he will be treated by them as an outsider, and remanded anew to the class of publicans and "sinners."

If it were fairly understood in the revival-meeting or the prayer-meeting that giving one's

self to Jesus will be of no avail unless accompanied or followed by belief in hell, and in the sort of God whose pleasure it was to create hell, and then to create men and women to suffer eternally there, probably fewer persons would swallow the bait, and thus fewer would be caught in the trap.

In every town and village there are many who avoid or escape the snare of the sectarian proselyter. A proportion of these see that life is real and earnest, the beginning of an unending existence, and that their future, both in this world and the next, must be materially influenced by the characters they are forming here and now. If any one of this class asks, "What shall I do in view of this future? How shall I form a character acceptable to God and useful to man? How am I to know God's purposes in regard to me, and how shall I co-operate with him to fulfil them?"—if any one, I say, asks these questions, the answer is easy, however difficult may be the execution.

Such a one may well take to heart and act upon this saying of Jesus: "Why, even of yourselves, judge ye not what is right?" Let your reason and conscience take counsel together on this matter. Are there known duties which you have been accustomed to neglect in daily life? Are there temptations, customary or occasional, which you have allowed to gain the victory over you? It is *certainly* God's will (is it not?) that you should fulfil those duties, and resist those temptations, and form the habit of right living, and strengthen it by daily use. Apply yourself, day by day, to this work, and seek, from all sources, light to guide and strength to fortify you in it. Whenever you fall in any point, whenever you come short in any point, notice the fact, seek the cause of it for avoidance in the future, try again, keep trying, never cease trying. Living thus, you will be in the line of duty and of progress; and you need neither dread sudden death of the body, nor apply at an insurance office to secure future welfare for your soul.

IDEAL AND HISTORICAL CHRISTIANITY.

CAMBRIDGEPORT, Oct. 9, 1872.

Mrs. ABBOT:

I want to say a few words in THE INDEX, on the subject of "Ideal and Historical Christianity." I have been reading your and Professor Newman's thoughts on the subject, A. W. Stevens in the *Radical*, and A. J. Grover in THE INDEX. "Christ or Miracle" I think is charming.

What is historical Christianity? In the first place allow me to say that I do not think it is possible to find it. It is like the Irishman's flea,—when you think you have put your finger on it, it is gone. You say it is the Roman Catholic Church. Professor Newman says, No—that is a corruption of Christianity. Mr. Stevens says it is the Orthodox Church. Dr. Bellows says that it is the Unitarian; and so forth.

I think Mr. Grover is right when he says that men live two lives—one actual, the other ideal. But allow me to suggest what to me looks like the truth, that no one can see or comprehend our actual lives but ourselves. When we look at the best and wisest men of the past and present, we see simply our idealization of them; that is, our best and highest thoughts of these men constitute for us the ideal men. It is probable that our conception of great men is a very different thing from the real and actual men themselves. What do I know, for instance, about the real and actual Socrates, Jesus, Luther, Milton, Shakespeare, Parker, Holyoake, Mill, Spencer, Emerson, Bartol, Abbot? I have been reading and admiring Emerson for twenty-five years, yet what do I know about the real, actual Emerson? Do I comprehend or understand him? Far from it. I have my ideal Emerson, and to me he seems greater than Jesus. But what are the actual facts about the merits and demerits of the two men I am unable to say.

It seems to me that we have nothing but our own and other people's ideals of Christianity. We can have no real and actual historical Christianity. When I hear Christians—Catholic, Orthodox, or Unitarian—extolling the virtues of Christianity, and try to understand what they mean by it, I find that they all idealize the thing. That is, they interpret Christianity so as to make it harmonize with their best and highest thoughts of truth and right.

To show the great difficulty of ascertaining actual facts, allow me to tell the story of the Frenchman who was going to write the history of the world. Having got his room well filled with books and manuscripts, and being about to sit down to his writing, he heard a noise under his window; going out to ascertain what was the matter, he got so many contradictory accounts of the affair that he went into his room and threw his books into the fire, saying that if he could not find out what happened under his own window, it was useless to think of trying to write an account of what had happened in the whole world.

Some one has truly said that words have no fixed meaning, that they can only mean what each person has the power of understanding from them. And as no two persons have the same understanding or seeing power, therefore no two

persons understand or see any one thing alike. How then can we expect to see Christianity as Jesus saw it? It is impossible.

It has been said, again, that God made man in his own image; and also, that man makes God in his own image. It seems to me that we all make Christianity in our own image.

Yours respectfully,
JOHN VERITY.

MISCELLANEOUS REFLECTIONS.

FRANCIS E. ABBOT, ESQ.:

Dear Sir,—I attended a lecture sometime ago—or I may call it an address—delivered in a public school of this city, and was very much pleased to see how broad and radical the views were which the lecturer advanced upon scientific and other matters. The audience was a small but intelligent and appreciative one. But the lecture seemed to me to be quite out of place where Bible-reading in school was tolerated. There was no mention of God made in it but as the higher Being whom we generally speak and think of as being the creator of the present earth, and none of Christ. The lecturer closed with saying that, believing there would certainly be an end to matter—how soon was not of any consequence—he believed it must have had a beginning, and therefore a Creator. A close like this I felt to be very unsatisfactory; for, having reasoned thus far, he ought of necessity to have said something about his ideal of the Creator: whether he had existed from infinity or had sprung up with matter, a question of the highest importance, which can or cannot be answered. If from infinity, how he conceived or by what process of reasoning he had arrived at it, *excluding revelation*; if with matter, what had been the cause of his appearance and had given him the power to make natural laws, &c. I see no other way open for a man who believes matter is not eternal but to accept the God of the Bible; if not wholly, at least substantially. I am inclined to think that a man holding such an opinion would be soon crushed by a materialist such as Underwood. There is no doubt that the great and real question now to be solved by science is: "Is there a God?" This finally answered, we can then proceed in our investigation of things which are now only guessed at or assumed; but until this doubt is settled, we must pause.

It seems to be a truth which all Christian sects establish by their actions that, whatever one thoroughly believes, he is undeniably justified in persecuting others—even unto death—for not believing, in order to convert them, without pausing for a moment to consider whether such a course is just or not. For Roman Catholics and other Christians are thoroughly convinced that what they believe is the only truth, and therefore they are, according to themselves, quite justified in trying to convert others to their opinion, and for that purpose in using the most violent means to effect their aim if milder ones fail. But as it happens, the Brahmin, Buddhist, Mahometan, nay, even the savage and idolater are quite as much convinced as the Christian that they are right, therefore they also are justified on the same principle in using the same means as their friendly and merciful brothers use. What holds good for one holds good for all, and that in everything. And this is where lies the fallacy of the whole argument, as it makes *might—right*.

Another thought has always struck me forcibly about the plagues of Egypt, and this is it: "How was God justified in sending the ten plagues on the Egyptians, instead of upon Pharaoh alone, who was really the only offending party?" The Bible says that he "smote all the first-born of Egypt." Now it is very clear that the Egyptians themselves had very little, if anything, to do with the slavery of the Hebrews; for if Pharaoh had but said, "Let the Hebrews go," no one would have disputed his royal word. Besides which, Pharaoh desired once or twice to let them go, but the account says: "And the Lord hardened Pharaoh's heart so that he would not let the people go." Admitting the God of the Bible and pretended revelation, it would have been impossible for Pharaoh, or any one else, to exhibit any power whatever, if God really hardened his heart, which is but another way of expressing the taking away of one's will, and thereby rendering him utterly incapable of acting as he would. The whole account is but a description of the *injustice* of God, if true. Even human justice would be better than his, as the law of most countries which are civilized or even uncivilized does not condemn and punish a whole family for the misdoing of one of the members, especially if he in a certain degree had not been able to act otherwise.

One more thought and I close. It has always seemed to me strange that nations so far removed from the country where Jesus was born should place such implicit belief in the accounts of him, and acknowledge him as the Son of God with only such slight testimony as the four Gospels contain; more especially as the nation of which he was a subject does even unto this day deny his divinity, as the Jews certainly do. It really is an astonishing fact. For the question naturally arises, who is likely to know the best, the people with whom he spent his life and amongst whom

he worked his miracles, or those who have only an account of him in the shape of the four Gospels? Yet the latter declare it infallibly true, the former absolutely false.

Permit me to make an illustration, which may not be the best, but is as good a one as I can think of. Suppose the Chinese were to assert that there never took place in America a Declaration of Independence: which would the world believe, and which would be likely to know the best, the Chinese, or the Americans? 'Tis as simple to answer this question that it requires not a moment's reflection. Yet foreign nations persist in knowing better than Jews themselves who was born and lived amongst them, although being obliged to take the Old Testament, the history of the Jews, for the foundation of their New Testament with its Christ, atonement, crucifixion, ascension, &c.; whereas, if they had not the Jewish tradition contained in the first two chapters of Genesis about the fall of man, their New Testament could not stand a moment. How strange such things appear to one who has thoroughly freed himself from their benumbing influence! Yet they exist to this day and are believed by millions, whose minds we ought to endeavor with all our might to undeceive.

But I have already occupied more space than I ought to have done, and therefore I will now close with the hope that the time is not far distant when reason and science alone will be taken as the only guides for intelligent men to follow.

Yours in faith, H. W. N.

IS IT ONLY "FAITH"?

MR. ABBOT:—

In a late INDEX Dr. Sunderland writes "faith" twenty times in about one column. I often read such articles from his pen. His main idea is that Spiritualism, like Christianity and all other kindred religions, is built on "faith"—not on knowledge.

My evidence of the present existence of several of my relations whose earthly bodies have long been buried, and of my real communication with them, is of the same nature as my evidence that La Roy Sunderland exists, and that I have received letters from him. Millions of honest men and women would testify to the above fact. We know it to be a fact. Permit me to ask Dr. Sunderland if our evidence of his existence, and that the letters in our drawers signed by his name are really from him, *is no more than faith*? Such "faith" will satisfy me on almost any subject. Mrs. Kent has not read his letters or articles, yet through me as a "medium" she has no doubt that Dr. Sunderland is an actual man. Such "faith" will do. If this is only faith, may not faith be sometimes about as good as much which is allowed to be knowledge?

Fraternally, AUSTIN KENT.
STOCKHOLM, N. Y., Sept. 1872.

AN INQUIRY.

EDITOR OF INDEX:—

Will you please inform your readers whether or not President Grant and Schuyler Colfax signed one of the original calls for a convention to make the theological amendment to the Constitution of the United States? The information may be useful to other readers as well as to

INQUIRER.

[Both General Grant and Mr. Colfax, a year or two ago, signed in their private capacity an invitation to the European branch of the Protestant Evangelical Alliance to hold one of its meetings in New York; and the officers of the American branch of the Alliance, with great impropriety, appended to the signatures their official titles. We consider even an unofficial signature as wholly wrong under the circumstances. But neither of these men, so far as we know, ever signed the call for a Christian Amendment Convention; and we do not believe they would ever sign one.—Ed.]

AN ANTIDELUVIAN PARAGRAPH.

Has the Chicago *Interior* any grand-children? If so, it is pleasant to think how in future years, looking over the venerable files, they will smile to come upon such paragraphs as the following. It is extracted from one of its recent utterances upon the sacredness of the Sabbath:—

"Originally instituted on the day after Creation was finished, it symbolized the great Sabbath of time and of the heavenly world. It was, moreover, a sign between God and Israel through all their generations, as the rainbow was a sign to Noah."

H. L. B.

"Though all the winds of doctrine were let loose upon the earth, so *truth* be among them we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?"—John Milton.

The Index.

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A Chapter of Accidents in Comparative Theology.

BY PROFESSOR MAX MUELLER.

Very different from the real similarities that can be discovered in nearly all the religions of the world, and which, owing to their deeply human character, in no way necessitate the admission that one religion borrowed from the other, are those minute coincidences between the Jewish and the Pagan religions which have so often been discussed by learned theologians, and which were intended by them as proof positive, either that the Pagans borrowed their religious ideas direct from the Old Testament, or that some fragments of a primeval revelation, granted to the ancestors of the whole race of mankind, had been preserved in the temples of Greece and Italy. Bochart, in his "Geographia Sacra," considered the identity of Noah and Saturn so firmly established as hardly to admit of the possibility of a doubt. The three sons of Saturn—Jupiter, Neptune, and Pluto—he represented as having been originally the three sons of Noah: Jupiter being Ham; Neptune, Japhet; and Shem, Pluto. Even in the third generation the two families were proved to have been one, for Plut, the son of Ham, or of Jupiter Hammon, could be no other than Apollo Pythius; Canaan no other than Mercury; and Nimrod no other than Bacchus, whose original name was supposed to have been Bar-chus, the son of Cush. G. J. Vossius, in his learned work "De Origine et Progressu Idolatriæ" (1688), identified Saturn with Adam, Janus with Noah, Pluto with Ham, Neptune with Japhet, Minerva with Naamah, Vulcan with Tubal Cain, Typhon with Og. Huet, the friend of Bochart, and the colleague of Bossuet, went still further; and in his classical work, the "Demonstratio Evangelica," he attempted to prove that the whole theology of the heathen nations was borrowed from Moses, whom he identified not only with ancient law-givers, like Zoroaster and Orpheus, but with gods and demi-gods, such as Apollo, Vulcan, Faunus, and Priapus.

All this happened not more than two hundred years ago; and even a hundred years ago, nay, even after the discovery of Sanskrit and the rise of Comparative Philology, the troublesome ghost of Huet was by no means laid at once. On the contrary, as soon as the ancient language and religion of India became known in Europe, they were received by many people in the same spirit. Sanskrit, like all other languages, was to be derived from Hebrew, the ancient religion of the Brahmans from the Old Testament.

There was at that time an enthusiasm among Oriental scholars, particularly at Calcutta, and an interest for Oriental antiquities in the public at large, of which we in these days of apathy for Eastern literature can hardly form an adequate idea. Everybody wished to be first in the field, and to bring to light some of the treasures which were supposed to be hidden in the sacred literature of the Brahmans. Sir William Jones, the founder of the Asiatic Society at Calcutta, published in the first volume of the "Asiatic Researches" his famous essay "On the Gods of Greece, Italy, and India;" and he took particular care to state that his essay, though published only in 1788, had been written in 1784. In that essay he endeavored to show that there existed an intimate connection, not only between the mythology of India and that of Greece and Italy, but likewise between the legendary stories of the Brahmans and the accounts of certain historical events as recorded in the Old Testament. No doubt, the temptation was great. No one could look down for a moment into the rich mine of religious and mythological lore that was suddenly opened before the eyes of scholars and theologians, without being struck by a host of similarities, not only in the languages, but also in the ancient traditions of the Hindus, the Greeks, and the Romans; and if at that time the Greeks and Romans were still supposed to have borrowed their language and their religion from Jewish quarters, the same conclusion could hardly be avoided with regard to the language and the religion of the Brahmans of India.

The first impulse to look in the ancient religion

of India for reminiscences of revealed truth seems to have come from missionaries rather than from scholars. It arose from a motive, in itself most excellent, of finding some common ground for those who wished to convert and those who were to be converted. Only, instead of looking for that common ground where it really was to be found, namely, in the broad foundations on which all religions are built up,—the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life,—the students of Pagan religion as well as Christian missionaries were bent on discovering more striking and more startling coincidences, in order to use them in confirmation of their favorite theory that some rays of a primeval revelation, or some reflection of the Jewish religion, had reached the uttermost ends of the world. This was a dangerous proceeding,—dangerous because superficial, dangerous because undertaken with a foregone conclusion; and very soon the same arguments that had been used on one side in order to prove that all religious truth had been derived from the Old Testament, were turned against Christian scholars and Christian missionaries in order to show that it was not Brahmanism and Buddhism which had borrowed from the Old and New Testament, but that the Old and the New Testament had borrowed from the more ancient religions of the Brahmans and Buddhists.

This argument was carried out, for instance, in Holwell's "Original Principles of the Ancient Brahmans," published in London as early as 1779, in which the author maintains that "the Brahmanic religion is the first and purest product of supernatural revelation," and "that the Hindu scriptures contain to a moral certainty the original doctrines and terms of restoration delivered from God himself, by the mouth of his first-created Birmah, to mankind, at his first creation in the form of man."

Sir William Jones [Asiatic Researches, i. p. 272] tells us that one or two missionaries in India had been absurd enough, in their zeal for the conversion of the Gentiles, to urge "that the Hindus were even now almost Christians, because their Brahma, Vishnu, and Mahesa were no other than the Christian Trinity;" a sentence in which, he adds, we can only doubt whether folly, ignorance, or implety predominates.

Sir William Jones himself was not likely to fall into that error. He speaks against it most emphatically. "Either," he says, "the first eleven chapters of Genesis—all due allowance being made for a figurative Eastern style—are true, or the whole fabric of our national religion is false; a conclusion which none of us, I trust, would wish to be drawn. But it is not the truth of our national religion as such that I have at heart; it is truth itself; and if any cool, unbiased reasoner will clearly convince me that Moses drew his narrative through Egyptian conduits from the primeval fountains of Indian literature, I shall esteem him as a friend for having weeded my mind from a capital error, and promise to stand amongst the foremost in assisting to circulate the truth which he has ascertained."

But though he speaks so strongly against the uncritical proceedings of those who would derive anything that is found in the Old Testament from Indian sources, Sir William Jones was really guilty of the same want of critical caution in his own attempts to identify the gods and heroes of Greece and Rome with the gods and heroes of India. He begins his essay [Asiatic Researches, i. p. 221] "On the Gods of Greece, Italy, and India," with the following remarks:—

"We cannot justly conclude, by arguments proceeding the proof of fact, that one idolatrous people must have borrowed their deities, rites, and tenets from another, since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds and follies of men, in countries never connected; but when features of resemblance, too strong to have been accidental, are observable in different systems of polytheism, without fancy or prejudice to color them and improve the likeness, we can scarce help believing that some connection has immemorially subsisted between the several nations who have adopted them. It is my design in this essay to point out such a resemblance between the popular worship of the old Greeks and Italians and that of the Hindus; nor can there be any room to doubt of a great similarity between their strange religions and that of Egypt, China, Persia, Phrygia, Phenicia, and Syria; to which, perhaps, we may safely add some of the southern kingdoms, and even islands of America; while the Gothic system which prevailed in the northern regions of Europe was not merely similar to those of Greece and Italy, but almost the same in another dress, with an embroidery of images apparently

Asiatick. From all this, if it be satisfactorily proved, we may infer a general union or affinity between the most distinguished inhabitants of the primitive world at the time when they deviated, as they did too early deviate, from the rational adoration of the only true God."

Here, then, in an essay written nearly a hundred years ago by Sir W. Jones, one of the most celebrated Oriental scholars in England, it might seem as if we should find the first outlines of that science which is looked upon as but of to-day or yesterday,—the outlines of Comparative Mythology. But in such an expectation we are disappointed. What we find is merely a superficial comparison of the mythology of India and that of other nations, both Aryan and Semitic, without any scientific value, because carried out without any of those critical tests which alone keep Comparative Mythology from running riot. This is not intended as casting a slur on Sir W. Jones. At his time the principles which have now been established by the students of the science of language were not yet known, and as with words, so with the names of deities, similarity of sound, the most treacherous of all sirens, was the only guide in such researches.

It is not pleasant to have to find fault with a man possessed of such genius, taste, and learning as Sir W. Jones, but no one who is acquainted with the history of these researches will be surprised at my words. It is the fate of all pioneers, not only to be left behind in the assault which they had planned, but to find that many of their approaches were made in a false direction, and had to be abandoned. And as the authority of their names continues to sway the public at large, and is apt to mislead even painstaking students and to entail upon them repeated disappointments, it is necessary that those who know should speak out, even at the risk of being considered harsh or presumptuous.

A few instances will suffice to show how utterly baseless the comparisons are which Sir W. Jones instituted between the gods of India, Greece, and Italy. He compares the Latin Janus with the Sanskrit deity *Ganessa*. It is well known that Janus is connected with the same root that has yielded the names of Jupiter, Zeus, and Dyaus, while *Ganessa* is a compound, meaning lord of hosts, lord of the companies of gods.

Saturnus is supposed to have been the same as Noah, and is then identified by Sir W. Jones with the Indian Manu Satyavrata, who escaped from the flood. Ceres is compared with the goddess Sri, Jupiter or Dispiter with Indra or Divaspati; and, though etymology is called a weak basis for historical inquiries, the three syllables Jov in Jovis, in Zeus, and Siv in Siva are placed side by side, as possibly containing the same root, only differently pronounced. Now the *s* of Siva is a palatal *s*, and no scholar who has once looked into a book on comparative philology need be told that such an *s* could never correspond to a Greek Zeta or a Latin J.

In Krishna, the lovely shepherd-god, Sir W. Jones recognizes the features of Apollo Nomus, who fed the herds of Admetus, and slew the dragon Python; and he leaves it to etymologists to determine whether Gopala, i. e., the cow-herd, may not be the same word as Apollo. We are also assured, on the authority of Colonel Vallancey, that Krishna in Irish means the sun, and that the goddess Kalfi, to whom human sacrifices were offered, as enjoined in the Vedas (?), was the same as Hekate. In conclusion, Sir W. Jones remarks, "I strongly incline to believe that Egyptian priests have actually come from the Nile to the Ganga and Yamuna, and that they visited the Sarmans of India, as the sages of Greece visited them, rather to acquire than to impart knowledge."

The interest that had been excited by Sir William Jones's researches did not subside, though he himself did not return to the subject, but devoted his great powers to more useful labors. Scholars, both in India and in Europe, wanted to know more of the ancient religion of India. If Jupiter, Apollo, and Janus had once been found in the ancient pantheon of the Brahmans; if the account of Noah and the deluge could be traced back to the story of Manu Satyavrata, who escaped from the flood,—more discoveries might be expected in this newly-opened mine, and people rushed to it with all the eagerness of gold-diggers. The idea that everything in India was of extreme antiquity had at that time taken a firm hold on the minds of all students of Sans-

krit; and, as there was no one to check their enthusiasm, everything that came to light in Sanskrit literature was readily accepted as more ancient than Homer, or even than the Old Testament. It was under these influences that Lieutenant Wilford, a contemporary of Sir William Jones at Calcutta, took up the thread which Sir William Jones had dropped, and determined at all hazards to solve the question which at that time had excited a world-wide interest. Convinced that the Brahmins possessed in their ancient literature the originals, not only of Greek and Roman mythology, but likewise of the Old Testament history, he tried every possible means to overcome their reserve and reticence. He related to them, as well as he could, the principal stories of classical mythology, and the leading events in the history of the Old Testament; he assured them that they would find the same things in their ancient books, if they would but look for them; he held out the hopes of ample rewards for any extracts from their sacred literature containing the histories of Adam and Eve, of Deukalion and Prometheus; and at last he succeeded. The coyness of the Pandits yielded; the incessant demand created a supply; and for several years essay after essay appeared in the "Asiatic Researches," with extracts from Sanskrit MSS., containing not only the names of Deukalion, Prometheus, and other heroes and deities of Greece, but likewise the names of Adam and Eve, of Abraham and Sarah, and all the rest. Great was the surprise, still greater the joy, not only in Calcutta, but in London, at Paris, and all the universities of Germany. The Sanskrit MSS. from which Lieutenant Wilford quoted, and on which his theories are based, were submitted to Sir W. Jones and other scholars; and though many persons were surprised and for a time even incredulous, yet the fact could not be denied that all was found in these Sanskrit MSS. as stated by Lieutenant Wilford. Sir W. Jones, then President of the Asiatic Society, printed the following declaration at the end of the third volume of the "Asiatic Researches":—

"Since I am persuaded that the learned essay on Egypt and the Nile has afforded you equal delight with that which I have myself received from it, I cannot refrain from endeavoring to increase your satisfaction by confessing openly that I have at length abandoned the greatest part of the natural distrust and incredulity which had taken possession of my mind before I had examined the sources from which our excellent associates, Lieutenant Wilford, has drawn so great a variety of new and interesting opinions. Having lately read again and again, both alone and with a Pandit, the numerous original passages in the Puranas, and other Sanskrit books, which the writer of the dissertation adduces in support of his assertions, I am happy to bear testimony to his perfect good faith and general accuracy, both in his extracts and in the translation of them."

Sir W. Jones then proceeds to give himself a translation of some of these passages. "The following translation," he writes, "of an extract from the Padma-purana is minutely exact":—

- "1. To *Satyavarma*, the sovereign of the whole earth, were born three sons; the eldest *Sherma*; then *Charma*; and thirdly, *Jyama*.
- "2. They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown, brave men, eager for victory in battle."
- "3. But *Satyavarma*, being continually delighted with devout meditation, and feeling his sons fit for dominion, laid up in them the burden of government."
- "4. Well-to be remained honoring and satisfying the gods, and priests, and king. One day, by the act of destiny, the king, having drunk mead."
- "5. Became senseless, and lay asleep naked; then was he seen by *Charma*, and by him were his two brothers called."
- "6. To whom he said, 'What now has befallen? In what state is this our sire? By those two was he hidden with cloths, and called to his senses again and again.'
- "7. Having recovered his intellect, and perfectly knowing what had passed, he cursed *Charma*, saying, 'Thou shalt be the servant of devils.'
- "8. And hence thou wilt laugh in their presence, from laughter shalt thou acquire a name. Then he gave to *Sherma* the wide dominion on the south of the snowy mountains."
- "9. And to *Jyama* he gave all on the north of the snowy mountains; but he, by the power of religious contemplation, obtained supreme bliss."

After this testimony from Sir W. Jones, wrong from him, as it would seem, against his own wish and will, Lieutenant Wilford's essays became more numerous and more startling with every year.

At last, however, the coincidences became too great. The MSS. were again carefully examined; and then it was found that a clever forgery had been committed, that leaves had been inserted in ancient MSS., and that on these leaves the Pandits, urged by Lieutenant Wilford to disclose their ancient mysteries and traditions, had rendered in correct Sanskrit verses all that they had heard about Adam and Abraham from their inquisitive master. Lieutenant (then Colonel) Wilford did not hesitate for one moment to confess publicly that he had been imposed upon; but in the meantime the mischief had been done, his essays had been read all over Europe, they retained their place in the volumes of the "Asiatic Researches," and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religion.

Such accidents, and, one might almost say, such misfortunes, will happen, and it would be extremely unfair were we to use unnecessarily harsh language with regard to those to whom they have happened. It is perfectly true that at present, after the progress that has been made in an accurate and critical study of Sanskrit, it would be unpardonable if any Sanskrit scholar accepted such passages as those translated by Sir W. Jones as genuine. Yet it is by no means cer-

tain that a further study of Sanskrit will not lead to similar disenchantments, and deprive many a book in Sanskrit literature, which now is considered as very ancient, of its claims to any high antiquity. Certain portions of the Veda even, which, as far as our knowledge goes at present, we are perfectly justified in referring to the tenth or twelfth century before our era, may some day or other dwindle down from their high estate, and those who have believed in their extreme antiquity will then be held up to blame or ridicule, like Sir W. Jones or Colonel Wilford. This cannot be avoided, for science is progressive, and does not acknowledge, even in the most distinguished scholars, any claims to infallibility. One lesson only may we learn from the disappointment that befell Colonel Wilford, and that is to be on our guard against anything which in ordinary language would be called "too good to be true." Comparative philology has taught us again and again that when we find a word exactly the same in Greek and Sanskrit, we may be certain that it cannot be the same word; and the same applies to Comparative Mythology. The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek have deviated from each other, have both followed their own way, have both suffered their own phonetic corruptions; and hence, if they do possess the same word, they can only possess it either in its Greek or its Sanskrit disguise. And if that caution applies to Sanskrit and Greek, members of the same family of language, how much more strongly must it apply to Sanskrit and Hebrew! If the first man were called in Sanskrit *Adima*, and in Hebrew *Adam*, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech, and we should be driven to admit that *Adam* was borrowed by the Jews from the Hindus, for it is in Sanskrit only that *Adima* means the first, whereas in Hebrew it has no such meaning.

These principles and these cautions were hardly thought of in the days of Sir W. Jones and Colonel Wilford, but they ought to be thought of at present. Thus, before Bopp had laid down his code of phonetic laws, and before Burnout had written his works on Buddhism, one cannot be very much surprised that Buddha should have been identified with Minos and Lamech; nay, that even the Babylonian deity Belus, and the Teutonic deity Wotan or Odin, should have been supposed to be connected with the founder of Buddhism in India. But we did not expect that we should have to read again, in a book published in 1869, such statements as these ["Tree and Serpent Worship," by James Fergusson. London: 1868]:—

"There is certainly a much greater similarity between the Buddhism of the Tenses and the Scandinavian mythology than between it and the Buddhism of the books; but still the gulf between the two is immense; and if any traces of the doctrines of the gentle ascetic (Buddha) ever existed in the bosom of Odin or his followers, while dwelling near the roots of the Caucasus, all that can be said is, that they suffered fearful shipwreck among the rocks of the savage superstitions of the north, and sank, never again to appear on the surface of Scandinavian mythology. If the two religions come anywhere in contact, it is at their base, for underlying both has existed a strange substratum of Tree and Serpent Worship; on this the two structures seem to have been raised, though they afterwards diverged into forms so strangely dissimilar." (p. 34.)

Or again (p. 32):—

"We shall probably not err far if we regard these traces of Serpent Worship as indicating the presence in the northeast of Scotland of the head of that column of migration, or of propagandism, which, under the myth of Wodenism, we endeavored in a previous chapter to trace from the Caucasus to Scandinavia."

"The arbors under which two of the couples are seated are curious instances of that sort of summer-house which may be found adorning tea-gardens in the neighborhood of London to the present day. It is scarcely like those that make us hesitate before asserting that there could not possibly be any connexion between Buddhism and Wodenism." (p. 140.)

"One of the most tempting nominal similarities connected with this subject is suggested by the name of *Maya*. The mother of Buddha was called *Maya*. The mother of Mercury was also *Mala*, the daughter of *Atlas*. The Romans always called Wodin, Mercury, and *dies Mercurii* and *Wodenaday* alike denoted the fourth-day of the week. These and other similarities have been frequently pointed out and inelated upon, and they are too numerous and too distinct not to have some foundation in reality." (p. 160, note.)

Statements like these cannot be allowed to pass unnoticed or uncontradicted, particularly if supported by the authority of a great name; and after having spoken so freely of the unscientific character of the mythological comparison instituted by scholars like Sir William Jones and Lieutenant Wilford, who can no longer defend themselves, it would be mere cowardice to shrink from performing the same unpleasant duty in the case of a living writer, who has shown that he knows how to wield the weapons both of defence and attack.

It is perfectly true that the mother of Buddha was called *Maya*, but it is equally true that the Sanskrit *Maya* cannot be the Greek *Mala*. It is quite true also that the fourth day of the week is called *dies Mercurii* in Latin, and Wednesday in English; nay, that in Sanskrit the same day is called *Budha-dina* or *Budh-vara*. But the origin of all these names falls within perfectly historical times, and can throw no light whatever on the early growth of mythology and religion.

First of all, we have to distinguish between *Budha* and *Buddha*. The two names, though so like each other, and therefore constantly mistaken one for the other, have nothing in common but their root. *Budha* with two d's, is the

participle of *budh*, and means awakened, enlightened. [See Buddhaghosha's "Parables," translated by Captain Rogers, which an introduction containing Buddha's "Dhammapadam," translated from Pali, by M. M., 1870, p. 110, note.] It is the name given to those who have reached the highest stage of human wisdom, and it is known most generally as the title of Gotama, *Sākya-muni*, the founder of Buddhism, whose era dates from 543 B. C. Buddha, on the contrary, with one d, means simply knowing, and it became in later times, when the Hindus received from the Greeks a knowledge of the planets, the name of the planet Mercury.

It is well known that the names of the seven days of the week are derived from the names of the planets [Hare, "On the Names of the Days of the Week" (Philol. Museum, Nov. 1831); Ideler, "Handbuch der Chronologie," p. 177; Grimm, "Deutsche Mythologie," p. 111], and it is equally well known that in Europe the system of weeks and week-days is comparatively of very modern origin. It was not a Greek, nor a Roman, nor a Hindu, but a Jewish or Chaldean invention. The Sabbath (*Sabbata*) was known and kept at Rome in the first century B. C., with many superstitious practices. It is mentioned by Horace, Ovid, Tibullus (*dies Saturni*), Persius, Juvenal. Ovid calls it a day "*rebus minus apta gerendis*." Augustus (Suet. Aug. c. 78) evidently imagined that the Jews fasted on their Sabbath, for he said, "Not even a Jew keeps the fast of the Sabbath so strictly as I have kept this day." In fact, Josephus (Contra Apion. li. 39) was able to say, that there was no town, Greek or not Greek, where the custom of observing the seventh day had not spread. It is curious that we find the seventh day, the Sabbath, even under its new Pagan name, as *dies Saturni* or *Kronike* mentioned by Roman and Greek writers, before the names of the other days of the week made their appearance. Tibullus speaks of the day of Saturn, *dies Saturni*; Julius Frontinus (under Nerva 96–98) says that Vespasian attacked the Jews on the day of Saturn, *die Saturni*; and Justin Martyr (died 165) states that Christ was crucified the day before the day of Kronos and appeared to his disciples the day after the day of Kronos. He does not use the names of Friday and Sunday. Sunday, as *dies Solis*, is mentioned by Justin Martyr (Apolog. i. 67), and by Tertullian (died 220), the usual name of that day amongst Christians being the Lord's-day, *dominica* or *dominus*. Clemens of Alexandria (died 220) seems to have been the first who used the names of Wednesday and Friday, *Hermis kai Aphroditēs hēmera*.

It is generally stated, on the authority of Cassius Dio, that the system of counting by weeks and week-days was first introduced in Egypt, and that at his time, early in the third century, the Romans had adopted it, though but recently. Be this as it may, it would seem that, if Tibullus could use the name of *dies Saturni* for Saturday, the whole system of week-days must have been settled and known at Rome in his time. Cassius Dio tells us that the names were assigned to each day *dia tesserōn*, by fours; or by giving the first hour of the week to Saturn, then giving one hour to each planet in succession, till the twenty-fifth hour became again the first of the next day. Both systems lead to the same result, as will be seen from the following table:—

Old High German.	Middle-High German.	Anglo-Saxon.	Old Norse.	Sanskrit.
sunne tag (sunne tag)	sonntag (sonne tag)	sunnor dag (sunne tag)	sunnor dag (sunne tag)	Budh-vāra
monne tag (monne tag)	montag (monne tag)	monnō dag (monne tag)	monnō dag (monne tag)	Budh-vāra
tiwne tag (tiwne tag)	tiwtag (tiwne tag)	tiwō dag (tiwne tag)	tiwō dag (tiwne tag)	Budh-vāra
wedne tag (wedne tag)	wedtag (wedne tag)	wednō dag (wedne tag)	wednō dag (wedne tag)	Budh-vāra
thursne tag (thursne tag)	thursdag (thursne tag)	thursō dag (thursne tag)	thursō dag (thursne tag)	Budh-vāra
friggne tag (friggne tag)	friggdag (friggne tag)	friggō dag (friggne tag)	friggō dag (friggne tag)	Budh-vāra
satne tag (satne tag)	satdag (satne tag)	satō dag (satne tag)	satō dag (satne tag)	Budh-vāra
sunne tag (sunne tag)	sonntag (sunne tag)	sunnor dag (sunne tag)	sunnor dag (sunne tag)	Budh-vāra

After the names of the week-days had once been settled, we have no difficulty in tracing their migration towards the East and towards the West. The Hindus had their own peculiar

system of reckoning days and months, but they adopted at a later time the foreign system of counting by weeks of seven days, and assigning a presiding planetary deity to each of the seven days, according to the system described above. As the Indian name of the planet Mercury was Budha, the *dies Mercurii* was naturally called *Budha-vāra*, but never *Buddha-vāra*; and the fact that the mother of Mercury was called Maja, and the mother of Buddha Māyā, could, therefore, have had no bearing whatever on the name assigned to the Indian Wednesday. [Grimm, "Deutsche Mythologie," p. 118, note.] Whether the names of the planets were formed in India independently, or after Greek models, is difficult to settle. The name of Budha, the knowing or the clever, given to the planet Mercury, seems, however, inexplicable except on the latter hypothesis.

Having traced the origin of the Sanskrit name of the *dies Mercurii*, *Budhavāra*, let us now see why the Teutonic nations, though perfectly ignorant of Buddhism, called the same day the day of Wodan.

That the Teutonic nations received the names of the week-days from their Greek and Roman neighbors admits of no doubt. For commercial and military arrangements between Romans and Germans some kind of *lingua franca* must soon have sprung up, and in it the names of the week-days must have found their place. There would have been little difficulty in explaining the meaning of Sunday and Monday to the Germans, but in order to make them understand the meaning of the other names, some explanations must have been given on the nature of the different deities, in order to enable the Germans to find corresponding names in their own language. A Roman would tell his German friend that *dies Veneris* meant the day of a goddess who represented beauty and love, and on hearing this the German would at once have thought of his own goddess of love, *Freyja*, and have called the *dies Veneris* the day of *Freyja* or Friday. [Ibid., p. 276.]

If *Jupiter* was described as the god who wields the thunderbolt, his natural representative in German would be *Donar* [Ibid., p. 151], the Anglo-Saxon *Thunor*, the Old Norse *Thor*; and hence the *dies Jovis* would be called the day of *Thor*, or Thursday. If the fact that Jupiter was the king of the gods had been mentioned, his proper representative in German would, no doubt, have been *Wuotan* or *Odin*. [Ibid., p. 120.] As it was, *Wuotan* or *Odin* was chosen as the nearest approach to *Mercury*, the character which they share in common, and which led to their identification, being most likely their love of travelling through the air [Ibid., pp. 137-148], also their granting wealth and fulfilling the wishes of their worshippers, in which capacity *Wuotan* is known by the name of *Wanach* [Ibid., p. 126.] or *Wick*. We can thus understand how it happened that father and son change places, for while *Mercurius* is the son of *Jupiter*, *Wuotan* is the father of *Donar*. *Mars*, the god of war, was identified with the German *Tiu* or *Ziu*, a name which, though originally the same as *Zeus* in Greek or *Dyaus* in Sanskrit, took a peculiarly national character among the Germans, and became their god of war. [Tacit., Hist. iv. 64: communibus diis et præcipuo deorum Marti gratæ agimus.]

There remained thus only the *dies Saturni*, the day of Saturn, and whether this was called so in imitation of the Latin name, or after an old German deity of a similar name and character, is a point which for the present we must leave unsettled.

What, however, is not unsettled is this, that if the Germans, in interpreting these names of Roman deities as well as they could, called the *dies Mercurii*, the same day which the Hindus had called the day of *Budha* (with one d), their day of *Wuotan*, this was not because "the doctrines of the gentle ascetic existed in the bosom of Odin or his followers, while dwelling near the roots of the Caucasus," but for very different and much more tangible reasons.

But, apart from all this, by what possible process could Buddha and Odin have ever been brought together in the flesh? In the history of ancient religions, Odin belongs to the same stratum of mythological thought as *Dyaus* in India, *Zeus* in Greece, *Jupiter* in Italy. He was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer. His travels in Greece, and even in Tyrkland [Grimm, l. c. p. 148], and his half-historical character as a mere hero and a leader of his people, are the result of the latest Euhemerism. Buddha, on the contrary, is not a mythological, but a personal and historical character, and to think of a meeting of Buddha and Odin, or even of their respective descendants, at the roots of Mount Caucasus, would be like imagining an interview between Cyrus and Odin, between Mohammed and Aphrodite.

A comparative study of ancient religions and mythologies, as will be seen from these instances, is not a subject to be taken up lightly. It requires not only an accurate acquaintance with the minutest details of comparative philology, but a knowledge of the history of religions which can hardly be gained without a study of original documents. As long, however, as researches of this kind are carried on for their own sake, and from a mere desire of discovering truth, without

any ulterior objects, they deserve no blame, though, for a time, they may lead to erroneous results. But when coincidences between different religions and mythologies are searched out simply in support of preconceived theories, whether by the friends or enemies of true religion, the sense of truth, the very life of all science, is sacrificed, and serious mischief will follow without fail. Here we have a right, not only to protest, but to blame. There is on this account a great difference between the books we have hitherto examined, and a work lately published in Paris by M. Jaccoliot, under the sensational title of "La Bible dans l'Inde, Vie de Jeseus Christina." If this book had been written with the pure enthusiasm of Lieutenant Wilford, it might have been passed by as a mere anachronism. But when one sees how its author shuts his eyes against all evidence that would tell against him, and brings together, without any critical scruples, whatever seems to support his theory that Christianity is a mere copy of the ancient religion of India, mere silence would not be a sufficient answer. Besides, the book has lately been translated into English, and will be read, no doubt, by many people who cannot test the evidence on which it professes to be founded. We learn that M. Jaccoliot was some years ago appointed President of the Court of Justice at Chandernagore, and that he devoted the leisure left him from the duties of his position to studying Sanskrit and the holy books of the Hindus. He is said to have put himself in communication with the Brahmins, who had obtained access to a great number of MSS. carefully stored up in the depths of the pagodas. "The purport of his book is" (I quote from a friendly critic), "that our civilization, our religion, our legends, our gods, have come to us from India, after passing in succession through Egypt, Persia, Judea, Greece, and Italy." This statement, we are told, is not confined to M. Jaccoliot, but has been admitted by almost all Oriental scholars. The Old and New Testaments are found again in the Vedas, and the texts quoted by M. Jaccoliot in support of his theory are said to leave it without doubt. Brahma created Adima (in Sanskrit, the first man) and gave him for companion Heva (in Sanskrit, that which completes life). He appointed the island of Ceylon for their residence. What follows afterwards is so beautifully described that I may be pardoned for quoting it. Only I must warn my readers, lest the extract should leave too deep an impression on their memory, that what M. Jaccoliot calls a simple translation from Sanskrit is, as far as I can judge, a simple invention of some slightly mischievous Brahmin, who, like the Pandits of Lieutenant Wilford, took advantage of the zeal and credulity of a French judge:

"Having created the Man and the Woman (*simultaneously*, not one after the other), and animated them with the divine afflatus—the Lord said unto them: 'Behold, your mission is to people this beautiful island (Ceylon), where I have gathered together everything pleasant and useful for your subsistence—the rest of the Earth is as yet uninhabitable, but should your progeny so increase as to render the bounds of paradise too narrow for a habitation, let them inquire of me by sacrifice, and I will make known my will.'"

"And thus saying, disappeared."

"Then Adam and Eva dwelt together for a time in perfect happiness; but ere long a vague disquietude began to creep upon them. . . . The Spirit of Evil, jealous of their felicity and of the work of Brahma, inspired them with disturbing thoughts:—'Let us wander through the island,' said Adam to his companion, 'and see if we may not find some part even more beautiful than this.'"

"And they wandered on. . . ."

"Arriving at last at the extremity of the island, they beheld a smooth and narrow arm of the sea, and beyond it a vast and apparently boundless country, connected with their island only by a narrow and rocky pathway arising from the bosom of the waters."

"The two wanderers stood amazed: the country before them was covered with stately trees, birds of a thousand colors flitting amidst their foliage."

"Behold, what beautiful things!" cried Adam, "and what good fruit such trees must produce! . . . let us go and taste them, and if that country is better than this, we will dwell there."

"The trembling, besought Adam to do nothing that might irritate the Lord against them. 'Are we not well here? Have we not pure water and delicious fruit? Wherefore seek other things?'"

"True," replied Adam, "but we will return; what harm can it be to visit this unknown country that presents itself to our view?"

"And as he approached the rocks, Eva, trembling, followed."

"Placing his wife upon his shoulders, he proceeded to cross the space that separated him from the object of his desire, but no sooner did he touch the shore, than trees, flowers, fruits, birds, all that they had perceived from the opposite side, in an instant vanished amidst terrific clamors: . . . the rocks upon which they had crossed sank beneath the waters, a few sharp peaks alone remaining above the surface, to indicate the place of the bridge which had been destroyed by divine displeasure."

"The vegetation which they had seen from the opposite shore was but a delusive mirage raised by the spirit of Evil to tempt them to disobedience."

"Adam fell, weeping, upon the naked sands, . . . but Eva, throwing herself into his arms, besought him not to despair. . . . 'let us rather pray to the Author of all things to pardon us.'"

"And as she spoke, there came a voice from the clouds, saying:—"

"Woman! thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me."

"I therefore pardon thee—and I pardon him also for thy sake: . . . but ye may no more return to paradise with him. I have created for your habitation . . . through your disobedience to my command the Spirit of Evil has obtained possession of the Earth. . . . Your children reduced to labor and to suffer by your fault will become corrupt and forget me."

"But I will send Vishnu, who will be born of a woman,

and who will bring to all the hope of a reward in another life, and the means by prayer of softening their sufferings."

The translator from whom I have quoted exclaims at the end, as well he might:—

"What grandeur and what simplicity in this Hindu legend! and at the same time how so fully logical! . . . Behold here the veritable Eve—the true woman."

But much more extraordinary things are quoted by M. Jaccoliot, from the Vedas and the commentaries. In one passage of the Veda we are told that the ancient poet exclaimed:—

"La femme est l'âme de l'humanité."

On page 63 we read that Manu, Minos, and Manes had the same name as Moses; on page 73, the Brahmins, who invaded India, are represented as the successors of a great reformer called Christna. The name of Zoroaster is derived from the Sanskrit *Saryastara* (p. 110), meaning 'he who spreads the worship of the Sun.' After it has been laid down (p. 116) that Hebrew was derived from Sanskrit, we are assured that there is little difficulty in deriving Jehova from Zeus. [p. 125, "Pour quiconque s'est occupé d'études philologiques, Jehova dérivé de Zeus est facile à admettre."] Zeus, Jeseus, Jesus, and Isis are all declared to be the same name, and later on (p. 130) we learn that "at present the Brahmins who officiate in the pagodas and temples give this title of Jeseus, i. e. the pure essence, the divine emanation, to Christna only, who alone is recognized as the Word, the truly incarnated, by the worshippers of Vishnu and the free thinkers among the Brahmins."

We are assured that the Apostles, the poor fishermen of Galilee, were able to read the Veda (p. 356); and it was their greatest merit that they did not reject the miraculous accounts of the Vedic period, because the world was not yet ripe for freedom of thought. Kristna, or Christna, we read on p. 360, signified in Sanskrit, sent by God, promised by God, holy; and as the name of Christ or Christos is not Hebrew, whence could it

[Concluded on Page 863.]

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ORIENTAL RELIGIONS, AND THE RELATION TO UNIVERSAL RELIGION. BY SAMUEL JOHNSON. India. Boston: JAMES K. OSGOOD & Co. 1874. 2vo. pp. 302. \$5.00.

THE FORMS OF WATER IN CLOUDS AND RIVERS, ICE AND GLACIERS. BY JOHN TYNDALL, LL. D., F. R. S., & F. R. G. S. With thirty-five illustrations drawn and engraved under the direction of the Author. New York: D. APPLETON & Co., 549 and 51 Broadway. 1872. 12mo. pp. 12.

THE PLAIN. A Tale. By J. FENIMORE COOPER. Illustrated by Drawings by F. O. C. DARLEY. New York: D. APPLETON & Co. Paper. pp. 180.

THE DEATH OF RIFON ON THE PHYSICAL RESURRECTION OF JESUS, IN ITS BEARING ON THE TRUTH OF CHRISTIANITY. BY THOMAS SCOTT.—SPIRITUAL PANTHEISM. BY F. H. J.—COMMUNION WITH GOD. BY THOMAS LUXEMBURG STRANGE.—All published by THOMAS SCOTT, No. 11, The Terrace, Parkgate Road, Upper Norwood, London, S. E.

THE HERALD OF HEALTH for November, 1874. New York: WOOD & HOLBROOK, 15 & 15½ Laight St. \$4.00 a year.

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"He who cannot feel the humanity of his neighbor because he is different from himself in education, habits, opinions, morals, circumstances, objects, is unfit, if not unworthy, to aid him." [Robert Falconer, page 374.]

Seek for peace only in self-identification with the universal order.

The Index.

NOVEMBER 9, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

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FREE RELIGION AND SOCIAL REFORM.

What is the great patent fact of human society?

A world full of men and women, all enjoying much, yet all suffering more or less by reason of ignorance, selfishness, and consequent unhappy conditions in themselves and in their relations to each other and to external Nature.

What is the great object of all social reform?

The amelioration and perfection of human life by human means here and now, and the prevention of all preventible evils by the removal of their causes.

What is the best and most effective method of securing social reform?

Three chief answers are offered to this question.

Christianity practically gives up the problem as insoluble. It regards man as incapable of self-rescue from his miseries, which it declares to be the inevitable result of his "depraved and ruined nature." All his efforts to raise himself out of his present condition it discourages, and exhorts him to rely on salvation from above. Until his nature has become "regenerated" by supernatural influences, it declares that no real reform is possible; and, while it zealously devotes itself to the regeneration of man as far as possible, it postpones the very hope of universal social reform to another world, in which the obdurate shall be banished to a realm of evil unalloyed, and the righteous shall be gathered together in the "kingdom of heaven." The futility of all merely human efforts to reform society here and now, the certainty that a large proportion of mankind are irredeemable, the necessity of waiting wholly on supernatural grace for the redemption of "such as shall be saved;" and the postponement of all hope of a thoroughly reformed society to another life than the present one, in which the refuse of the race shall be sifted out for destruction, and the "faithful" shall be alone preserved,—these are cardinal points of Christianity as an historical power; and they have necessarily led to the adoption of the one great means of all such reform as Christianity considers possible; namely, the social institution of the Church.

To the increase and growth of the Church, therefore, Christianity from the beginning has directed all the reformatory aspiration, enthusiasm, and energies of its followers; and whoever carefully studies the relation of the Church to the great secular reforms of modern times will perceive the jealousy, unfriendliness, and even open hostility with which it regards them. All the reformatory movements set on foot from time to time by the Church look exclusively to its own growth and prosperity, as after all the only possible germ of a reformed society; and all these various movements (Foreign and Home Missions, Bible and Tract Societies, Young Men's Christian Associations, and so forth) it sustains and supports solely as feeders to itself. To the question, therefore, concerning the best and most effective method of social reform, Christianity returns answer by a single word—THE CHURCH. Every one, however, who believes in social reform as we have above defined it, and who devotes himself to the practical task of carrying it out, will sooner or later discover that the most formidable obstacle he has to encounter is this

professedly reformatory institution of the Christian Church. The modern reformer believes in the amelioration of human society here and now, and by natural human means. But this belief the Church denounces as heresy; the attempt to carry it into practice it opposes as irreligious and anti-Christian. The Encyclical Letter and Syllabus of Pius IX. are but the bold denunciation and defiance of what Protestant Evangelicalism furtively, irresolutely, and feebly works against; namely, liberty, science, and civilization. It is perfectly true that many excellent adherents of secular reforms have been nominally Christians; but none the less is it true that, in favoring secular reform, they have fought against the very spirit of Christianity itself. The same religion which made Paul silent and acquiescent before the system of human slavery tends everywhere to make Christians silent and acquiescent before all other great secular evils. It is no accident that this is so. The innermost genius of the Christian gospel utters itself in the fact. All secular reform is paralyzed by this mighty, invisible, omnipresent influence of Christianity, which deadens the public heart to the appeals of reformers, blinds the public mind to the truth and evident bearings of their facts, and benumbs the public conscience before evils that are guilt and shame no less than immeasurable misery. The day is at hand when this truth will be entered among the commonplaces of social science. The entire system of Christian ideas is irreconcilable with secular social reform; the spirit of the Christian gospel is hostile to it; the institution of the Christian Church stands as the greatest obstacle and stumbling-block in its pathway. We say this without bitterness, simply as a physician makes the diagnosis of a dangerous disease. If the patient grows angry and unreasonable, is the physician at fault?

Few persons are aware how large an amount of money is invested, and how much more is annually spent, in the Christian Church of the United States. The statistics of religion, based on the just completed Report of the Census Office at Washington, show that on the first of June, 1870, the number of church edifices in this country was 63,074; and that the total valuation of church property was \$354,429,581. This vast sum is wholly unproductive, except so far as the support and propagation of the Christian gospel is concerned. At eight per cent., the interest upon it would be annually \$28,354,366.48; and this sum, therefore, may be taken as an approximation to the amount of money annually devoted to the simple provision of church accommodations. Furthermore, the total number of church edifices being at the above date 63,074, of which probably 60,000 at least sustain regular Sunday services, it would seem to be a low estimate to put the average cost of sustaining them at \$500 a year, including the minister's salary, the cost of the choir, of fuel, of light, and the other miscellaneous items of church expense. This would involve a total annual outlay of \$30,000,000 more. If to these amounts be added (say) \$5,000,000 to cover the annual receipts of Missionary, Bible, Tract, and other societies devoted to purposes of direct or indirect propagandism, we shall then have a total of over \$63,000,000 expended every year by the people of the United States alone in the propagation of the Christian gospel. This is, of course, a mere approximation; but we believe that it is less than the actual figures, could they be exactly known.

And yet, as we have seen, the influence of that Christian gospel which requires so vast a yearly expenditure is thrown directly against all efforts to reform the existing evils of society by purely natural methods. It is true that many Christians, clergy and laity alike, are actively interested and participant in these efforts; but the general result of their interference is to embarrass and impede the progress of strictly secular reform. They did more harm than good on the whole, as the "old abolitionists" will testify, to the anti-slavery reform; they believed in the Church as the proper instrumentality of reform, and squandered time, strength, and zeal in the endeavor to make it such. Apart, however, from the comparatively small minority of earnestly Christian reformers, the vast body of

Christian believers constituted the mightiest bulwark of the slave-system. It was the Bible defence of this system that made it almost impregnable, by entrenching it behind the perverted moral sense of the community. So has it been, so will it be, with every other secular reform. The Church not only opposes directly and vigorously the attempt to reform society by purely human means, but drains off the community's finest enthusiasm, best energies, most consecrated purpose, and chief resources in money and men, to the pseudo-reform of Christian propagandism. Nay, more. It not only actually blocks the way as society advances to work out independently its own reformation, but it even refuses to bear its equal share of the burden in supporting society as it now is; for it has secured the total exemption of its own vast property from taxation, obliges non-ecclesiastical property to pay all the expenses of protecting it, and thus directly taxes the people for the maintenance of Christianity. Yet the people fancy they have no State religion, not perceiving that they have to pay largely out of their own pockets towards the support of what is practically, though not legally, the Established Religion of the United States. Not until the Church has become a memory of the past will mankind discover how heavy a load they so unsuspectingly bore in climbing the steep hill of reform. Not until then will they discover that, when Christianity proposes to reform the world by means of the Church, it gives up secular reform altogether, and works for only such reform as shall be finally realized after the Day of Judgment. Its method on this earth is a failure.

The subject grows upon our hands, and cannot be compressed into the limits originally designed. Its great importance renders any apology for its continuation unnecessary, and we shall resume it next week.

MAX MÜLLER.

Professor Max Müller, of Oxford, England, the distinguished Sanskrit scholar and author of "Chips from a German Workshop," "The Science of Religion," and so forth, has favored us with an exceedingly interesting letter for publication, which will appear in the first issue of the enlarged INDEX. From this letter we quote at present only the following passage:—

"That the want of a journal devoted to Religion in the widest sense of the word should be felt in America,—that such a journal should have been started and powerfully supported by the best minds of your country,—is a good sign of the times. There is no such journal in England, France, or Germany, though the number of so-called religious or theological periodicals is, as you know, very large."

Professor Müller at the same time forwarded for our use the very valuable paper republished on the first pages of our present issue, which will undoubtedly be new to our readers. It was meant, as he writes us, "chiefly to inculcate caution in the treatment of ancient religions;" and that this caution is needed will be admitted by every one who has observed the credulous reception given by many radicals to the recent book by M. Jacolliot, entitled "The Bible in India." Not only is the cause of good learning seriously injured by such ill-considered books, but they confirm false views of the philosophy of religion in general, and propagate a shallow and misleading method in studying the mutual relations of the great religions of the world. It is as superstitious to suppose that Christendom owes its religion to India as to Palestine: the real religion of the human soul is everywhere indigenous, and neither nations nor individuals borrow from each other more than a few of its most superficial characteristics. Neither the Ganges nor the Jordan is the fountain-head of all waters; in every land are found pure springs, and, if you will but dig deep enough, a good well may be sunk even in your own backyard.

"The question of the authenticity of the Bible is settled," says the Toledo Commercial. Agreed. But does the Commercial know which way it is settled?

SPECIAL NOTICE.

F. R. A. CONVENTIONS.

The Executive Committee of the Free Religious Association have arranged for holding two Conventions, as follows:—

In New York, beginning Tuesday evening, November 19, and continuing through Wednesday, the 20th.

In Philadelphia, beginning Thursday evening, November 21, and continuing through Friday, the 22d.

The attention of all friends of the Association in those cities and vicinity, as also of all who desire to hear and know the principles and purposes of the Association, is called to this notice. Live subjects will be presented for discussion, and distinguished speakers will be in attendance. Further particulars, with regard to speakers and the Halls and hours of meeting, will be given in the local papers.

WM. J. POTTER,

Secretary F. R. A.

[A telegram from Mr. Potter, received since the above was in type, announces that there may possibly be a change in the dates of the Conventions.—Ed.]

PROF. TYNDALL'S LECTURES.

The interest in Mr. Tyndall's lectures in Boston continued undiminished to the close. In spite of the difficulty of obtaining tickets, by a process of "natural selection" those who most earnestly desire to hear any lectures generally get there at last; and so the audience in this case was composed of attentive and highly interested auditors who seemed best pleased with the most thorough and careful analysis of the subjects presented.

But, aside from the great scientific interest of Prof. Tyndall's lectures, one could not fail to observe his broad, liberal spirit, and the desire he felt to waken in his audience a love of truth for its own sake, and a respect for those original observers who devote their lives to the careful investigation of Nature. He evidently took great delight in paying tribute to the comparatively unknown names in science. His genial, lively manner, and his own enjoyment of his subject, gave a charm to the lectures which many would not have believed possible on such abstruse themes.

But Mr. Tyndall has another claim on our interest in his free and broad religious views, as well as in his thorough handling of scientific themes; and it is earnestly hoped that before he leaves the country he will embrace some opportunity of expressing his views in regard to the "queen of sciences."

E. D. C.

JOHNSON'S "ORIENTAL RELIGIONS."

Inquiry is sometimes made, by readers of THE INDEX, for some really good book on the religious faiths of mankind. It is pleasant to have at last one that is really admirable to recommend. We have at length the ripe fruit of long years of scholarly silence, in the first volume of Samuel Johnson's noble work.

The best answer one could make to such inquiries, heretofore, was to recommend Mrs. Child's "Progress of Religious Ideas," or Dr. Clarke's "Ten Great Religions." Both of these were written in a clear and simple style, and both recognized some germs of inspiration in all the great religions. The great trouble was that neither of them could be called a scholarly book, nor was either of them even a record of the most recent scholarship. Mrs. Child's book, though written with special impartiality, was written twenty years ago. But this evil was the greater in Dr. Clarke's book in proportion to its higher claims. It was not so much that the author did not know the Oriental languages, for that is unhappily the general rule among American au-

* ORIENTAL RELIGIONS, AND THEIR RELATION TO UNIVERSAL RELIGION. By SAMUEL JOHNSON. [India.] Boston: J. R. Osgood & Co. 1874. 45.

thors. But even American scholarship implies some knowledge of Greek and Latin, and yet there are no chapters in "Ten Great Religions" which impress the reader with less erudition,—less personal handling of the subject in question,—than those which treat of Greece and Rome. And even in dealing with second-hand sources of knowledge, there needs vigorous effort to keep up with the very latest. The science of Comparative Religion is a very recent study, and it makes a great difference whether you rely on the last authority or the last but half-a-dozen. In Dr. Clarke's chapter on "Buddhism," for instance, the authority especially cited (p. 143) to prove the "athelism" of that religion is a book by Upham, published in 1833, whose utter worthlessness was long since shown by Burnouf and other scholars. [Müller, Chips, I. 181.] Indeed, in his list of authorities on Buddhism (p. 147) Dr. Clarke cites no book printed later than 1868, though his own book did not appear until 1871, and at least four of the very most valuable English works on the subject had appeared in the interval. These are the books of Alabaster, Beal, and Bigandet, with the version of the "Dhammapadam" by Max Müller,—which is confessedly the best Buddhist scripture we yet possess, and in the preface to which the translator revokes the opinion, attributed to him by Dr. Clarke, that "Nirvana" means annihilation.

Again, Dr. Clarke's book suffers by being written in a polemic instead of a judicial spirit, and by its subordination to a preconceived system. This is fairly suggested in its cover and frontispiece, where these great religions appear as so many flies in a cobweb, with Judaism couched in the middle as spider. Throughout the book, each religion is imprisoned and cramped into a narrow corner, and put where Judaism can most conveniently get at it. Each must play the part assigned it, and the writer—thoroughly honest as a man, and only self-deceiving as a theologian—ignores unflinchingly all facts which make against his system. Mohammedanism, in his theory, is a dead faith, and the fact that it is probably making more converts *per annum* than any other faith on earth is utterly ignored. Its wonderful progress in Asia and Africa is recorded by travellers, year by year; but its place in Dr. Clarke's programme is to represent death, and death it shall be. When will theologians imitate the noble frankness of the scientists—of Darwin, for instance, who looks in the face a fact that would be fatal to his whole theory, and simply says, "Wait! there will be a place for you, also, by and by"?

Dr. Clarke's personal qualities entitle him to so much regard, and his book contains in a compact form so many facts not elsewhere accessible, that there seemed no need to point out these defects until a better book came. Now that Mr. Johnson's work on Oriental Religions has appeared, it is fair to call attention to its immense superiority. This is indeed a book of which an American may speak with pride. It would be scarcely possible, indeed, in the present state of knowledge, for a non-Orientalist to produce a better one. Mr. Johnson himself has to study those religions through translations. But there is a compensation for even this drawback. In the present imperfect state of philology, the acquisition of Oriental languages involves so much labor that we can rarely hope to find in a philologist the depth of religious thought which should go to the discussion of the great religions of mankind. This depth of thought is what Mr. Johnson brings to the task. Without it, his years of study would be almost wasted. It takes more than a grammar or a dictionary to reach the secret of Brahmanism and Buddhism.

It is to these two great religions that the present volume is devoted. Its sub-title is "India." He reviews the history of the primitive Aryans, shows the formation of Brahmanism, gives copious extracts from the Vedic hymns, discusses the Vedanta, the Sankhya system, the Bhagavad-gita; and the influence of these different phases of faith upon laws, social forms, and the position of woman. In the latter half of the book he gives simply the most admirable picture of Buddhism that I have ever had the good fortune to meet; and his chapter on "Nirvana," above all, is a masterpiece of fairness and careful justice.

To come out into these pages from those of Mrs. Child or Dr. Clarke is to come out of a creek into an ocean. If any one wishes a book which shall, as Thoreau wrote of the Bhagavad-gita, "keep him silent for awhile;" if any one desires a book, in short, to shut himself up with for six months, let him take this. They will be six happy months, for the thought and learning are so relieved on every page by graceful fancies and beautiful examples, taken from the wondrous Oriental sources, that there is no dullness, but only delight. And all wish to criticize special points must be merged, for the present, in the general sense of pleasure and obligation.

T. W. H.

THE QUAKERS.

The division of the Quaker Society of this country into two distinct and at the same time bitterly antagonistic bodies, occurred about the year 1827. Curiously enough, and in marked contrast with the experience of other religious associations a revival was the direct cause of the separation; a revival of Quakerism within the organization. The Society was already drifting away from old landmarks; the ship was dragging her anchor, perhaps, but she was surely drifting, when Elias Hicks, a powerful and eloquent, though by no means a well-educated preacher, sounded the alarm.

The cardinal idea of Quakerism is the universality and sufficiency of the Inner Light. Hicks' re-assertion of this principle disclosed the fact that nearly one-half of the Quakers had abandoned it, and in place thereof had substituted the doctrine of the atonement. These people retained the name and are known to-day as Orthodox Quakers; they continue to maintain the testimonies of George Fox against a "hireling ministry," war, amusements, etc.; but every one of them will tell you he not only believes in the infallibility of the Bible, but in the Evangelical interpretation of it, and he applies the Bible test to all revelation that assumes to proceed from the Inner Light, or from any other source. His Orthodoxy is as undoubted as that of the most Evangelical church member. On the other hand, the Hicksite Quaker is true to his traditions and the faith of his fathers. In theory, at least, the voice of God in the soul is for him the all-sufficient guide and teacher. All doctrine, all precept, all books, are brought to this one test.

I do not pretend to claim that these Friends are always faithful to their own logic. In their books of discipline and their First-day schools, they hold members within the limits of Christianity and teach some Christian superstitions which at least one other liberal church has abandoned. The Quaker principle is adhered to, however, to a good degree. From "The Young Friends' Manual," written for the use of First-day schools, I quote a paragraph that indicates the limitations of organized Quakerism, and at the same time forcibly suggests its splendid possibilities. The teacher puts the question, "If this Inward Guide and Teacher, as it is faithfully regarded and obeyed, is all sufficient for our salvation, what place do the Scriptures occupy?" and the reply is:—

"The Scriptures are invaluable in bearing emphatic testimony to this Divine power and principle in the soul of man; in exhibiting the love, mercy, justice, power, wisdom, and goodness of God toward his rational creatures; in furnishing the pure example, heavenly precepts, and righteous works of the blessed Jesus; and in containing the recorded experience of the most devoted servants of God in former ages, which is a way-mark to the traveller Zionward, who will find strength and encouragement from the corroboration of their experience, with the workings of the same spirit in his own heart. The Sermon on the Mount, as contained in the 5th, 6th, and 7th chapters of Matthew, and the 37th, 38th, and 107th Psalms, afford comfort for almost every state. But the Scriptures, although so valuable when rightly regarded and used, *will and can do us no good, unless we come to experience in our own hearts that of which they bear witness,—the spirit and power of God. They are, next to a rightly authorized ministry, the best of outward helps, pointing to the above source of true help. The truths they record are not true because they are recorded, but they were recorded because they are true; and a belief in anything of which we can have no corresponding evidence in our own consciousness is not essential to our salvation. Hence all Scripture that can benefit any*

one is that to which the spirit of God in our hearts bears witness. Having been dictated by this same spirit to the holy men of old, when it 'comes unto its own' in us, 'its own receives it,' and with it receives 'power to become a son of God.' John 1: 12."

I am well aware that the book from which I have here quoted is the work of one individual, and, technically speaking, cannot be referred to as an authority; it is moreover quite possible that the writer might find it difficult to reconcile his views with those laid down in the authoritative "Book of Discipline." But that these views are entertained by a large number of Friends, not nominal members merely, but members of influence and position, every one at all conversant with the subject very well knows. Benjamin Hallowell, the author of the Manual, is a revered elder and an "appointed minister" of the Society. As a matter of fact, there is enough of the spirit of liberty in the organization to ensure great latitude of opinion, and members are free to be Trinitarians or Unitarians, to believe in the atonement or to repudiate it; and, let the Discipline read as it may, it is perfectly well understood that not a few of them are radical Unitarians and are quite as radical as this term indicates, while a smaller number are pronounced "free religionists" and altogether reject the Christian name as well as the authority of Jesus.

Quakerism, however imperfectly its fundamental proposition may have been developed, has indeed always stood for religious freedom. The Free Religious Association reverses the words and advocates the broader and more inclusive idea known as Free Religion. The difference between the principles and purpose of the two organizations is quite apparent; but it is notable that there is far more of sympathy than of antagonism. The logic of the Quaker carries him beyond the limits of Christianity, but holds him to theism. Quakerism cannot include atheism; but, with this exception, it is as democratic, as free and catholic, as the constitution of the Free Religious Association.

I have already hinted that the recognition of this truth is becoming more and more frequent, and the remark is especially applicable to the younger members of the Society. Whether this progressive element remains within the organization to invigorate and to perpetuate its existence, depends largely upon the action of the conservative Friends. Another division is not at all probable. A gradual desertion from the ranks is now in progress, and will stop only with the disintegration of the Society, unless the conservatives who control it speedily recognize the demands of the hour and consent to welcome the fullest development of the doctrine by which almost alone Quakerism has at any time been vindicated. If the Inner Light is all sufficient, why not stand bravely by it? The Society can only save its life by fidelity to this fundamental, vitalizing principle; failing in this, it must die, and cannot die too soon.

R. P. H.

PRAYER—MARTINEAU—SIMONY.

LONDON, Oct. 14, 1872.

The prayer question has assumed imposing dimensions among the liberal preachers of this country. The discussion which the men of science have raised has revealed that for a long time many eminent Unitarians had practically anticipated it, and that anything that would be called prayer in the Orthodox sense has been in a large number of cases dispensed with. There have been little emotional addresses, poetical apostrophes, thanksgivings, and the like; but appeals to God to be good, petitions to the sun to shine, supplications to Supreme Love to be loving, seem to have slipped out of the usage of the valiant youth who in recent years have passed from the sitting at the feet of Martineau at Manchester New College to feed the rationalistic wants of this country. There has been a great deal of writing on the subject, but I desire particularly to call the attention of your readers to the subjoined passages of a letter which has just been published from the pen of Mr. Benjamin Templar, a distinguished school-teacher at Southport. The writer goes directly to the point at which the entire controversy, so far as liberal thinkers are concerned, has arrived; namely, the rectitude of prayer as a re-

active influence upon the supplicant. Referring to a remark by the celebrated Dr. Blair, in a sermon "On the Unchangeableness of the Divine Nature," that "the change which our devotions are intended to make is upon ourselves, not upon the Almighty," Mr. Templar says:—

"Let me give a striking illustration of this. Some years ago a ship was overtaken by a terrible storm in the Indian ocean, and sprang a-leak. All on board, passengers included, worked at the pumps till they were exhausted and in despair. The Lascars, of whom the crew chiefly consisted, implored the Captain to let them sacrifice to their duty. For a time he refused, telling them their time would be better spent at the pumps; after awhile, however, he gave the coveted permission: the men ceased pumping, and some precious moments were consumed in sacrificing a cock at the mast-head and offering up prayers. The effect upon the men was magical; they returned to their pumps with renewed energy and the ship was saved. Of course the Lascars were delighted with the result of their prayers and sacrifice, to which they confidently attributed the saving of the ship with all on board. And that was the result; but it resulted not from anything their duty had done, but solely from the effect of their prayers and their sacrifice upon themselves. I hope I shall not offend any one by suggesting that in like manner many a disheartened, wearied man, and many a toiling, hopeful, patient woman, have prayed for strength to carry out their labors of necessity or love, and have risen so refreshed and re-invigorated that they have been able to take up their toilsome task again and carry it through."

"But," it will be urged, 'what will people do it with increased knowledge of God and his mode of government they should become fully convinced of the uselessness of prayer? They will miss all the comfort and stimulus just spoken of, for they will not go through what they feel would be an empty form!' True, they will; but I cannot admit they will therefore need pity, for I believe that when they attain to that clear conception of the mode of God's government which would make them feel prayer to be useless, they will feel such veneration and love for its beneficence, and such a calm, unshaken, unassailable confidence in its permanence as they will feel to be far more precious to them than their lost faith in the efficacy of prayer. They will find that a conviction of the immutability of God's beneficent laws is a far more precious, comforting possession than their old faith in the need and power of prayer, and they will go on their way rejoicing. They will feel there can be no better stimulus to exertion than the certainty that certain effects are in the nature of things sure to follow their efforts, and they will simply exchange their faith in the importunity of *asking*, for a noble and more useful faith in the importunity of *acting*."

A great deal of anxiety has been felt that Mr. Martineau should take part in this discussion, but I regret to say there are sad reasons for fearing that he will be unable to do. A short time ago Mr. Martineau was seized with a giddiness, accompanied by other symptoms, which have warned him and his friends that the severe tasks which he has long been imposing upon himself must be suspended. He had just been passing his summer vacation in one of the most beautiful parts of Wales, and his devoted congregation were looking forward to the resumption of his pulpit duties with wonted pleasure. But he has been compelled to suspend them as well as his labors at the Divinity College. It was while he was engaged in preparing a reply to the last paper of Herbert Spencer that he was seized with this trouble, and the article had to be laid aside half-finished. Mr. Martineau's family have good reason to hope that with a suspension of work he will be able to surmount the present attack, and last week he was well enough to visit his College; but the cessation even for a time of such work as that of the greatest preacher in London is nothing less than a public calamity. His Church is the Normal School of reverent free thought in England. He has gathered around him a company of devoted and cultivated young men and women, each of whom is a centre of high influence; and, though his congregation is apparently small when the eminence of the man is considered, it is really large. In a sense it is Martineau that preaches to a score or two of congregations in the country through the minds he has trained and richly furnished. And yet among all these there is no prospect that we could find another Martineau any more than another Theodore Parker.

It may not be generally known in America that such clergymen as Charles Voysey, G. W. Cox, Mr. Wild, and others, are still in holy or-

ders in the National Church. Deprived, as in the case of Mr. Voysey, of his "living," or having resigned it, as in the case of the others mentioned, they still retain their membership in the church and the clerical position. They do this for political reasons. They hope to continue their seige until the nation has a creedless Church and is cleansed of its traditional impurities. I confess that the purification of the stables of King Augustus seems to me a feeble parable for the task to which they have addressed themselves. The English Church has become rooted in the hypocrisy and selfishness of the country to an extent which its most earnest accusers have hardly appreciated. One of the most significant revelations on this subject has lately been made by Mr. J. C. Cox, who has been collecting the advertisements of church brokers. These advertisements are scattered through the country marked "strictly private and confidential." Mr. Cox has found that in the month of September last there were 596 advertisements of livings for sale; for exchange or sale, 99; and there were others for exchange only, making the whole number of livings that may be described as in the market, 1,375. Of these he found that 105 were recommended as having the advantage of "good society,"—the phrase being sometimes "the best society." Fifty-six were recommended for being amidst "picturesque scenery," and in others it was said there was "excellent trout-fishing in the neighborhood." In 11 cases the livings were recommended for the "good shooting" near them, and in 9 it was observed that "the hounds meet" close to them. "No poor residents," "a fine house," "£600 salary" were the advantages of one living—price £8,500. One advertisement mentions that the incumbent is eighty years of age, and can therefore not stand in the way very long, and another "most eligible property" has an incumbent who "is in a very precarious state of health." Immediate offers are requested in a case where the incumbent is eighty-nine. The advantage of another (in Shropshire) is that service is only performed every other Sunday. It is thus apparent that the crime which the Church has branded as simony is going on in a shameless and notorious manner. But our bishops are too busy in prosecuting preachers for heresy to attend to it. The whip of small cords is reserved for any man brave enough to speak the truth in the temple instead of bartering it for money.

M. D. C.

AN UNSOLICITED TESTIMONIAL.

The following spontaneous expression of satisfaction with THE INDEX as an advertising medium has been kindly sent to this office:—

BRONSON, Mich., Nov. 1, 1872.

TO THE INDEX ASSOCIATION, TOLEDO, OHIO:

Gentlemen,—Being engaged in furnishing the philosophical works of Holyoke, Bradlaugh, Watts, Buchner, Tyndall, Darwin, Huxley, Buckle, Spencer, Draper, Lecky, Lubbock, Lewes, and other free thought books that embody the thoughts and opinions of the Salt of the Earth, I can attest to the merits of THE INDEX as an advertising medium, and would cordially commend it to the attention of the advertising fraternity. Yours, etc.,

J. F. RUGGLES,

Dealer in Free Thought Literature and Importer of London Books.

MORE PETITIONS.

Since our last acknowledgment, the following additional lists of signatures to the remonstrance against the Christian Amendment of the United States Constitution have been received:—

Mrs. Catherine A. F. Stebbins, Detroit, Michigan, sends one hundred and forty-five names; Mr. G. G. Sperry, Cortland, New York, twenty-seven; Mr. J. E. Haynes, Staten Island, New York, eleven; Mr. Walter F. Johnson, Iola, Kansas, four; Mr. J. F. Taylor, Garrettsville, Ohio, five; Dr. Titus L. Brown, Binghamton, New York, one hundred and ten.

The total aggregate of names thus far acknowledged in THE INDEX as appended to this remonstrance is 34,380.

"The gods, I believe," wrote Plutarch [Moralia, iv, 359], "enjoy health, but understand fever and pleurisy." And the truly virtuous man understands vice, but pities it.

A CHAPTER OF ACCIDENTS IN COMPARATIVE THEOLOGY.

[Concluded from Page 339.]

have been taken except from Krishna, the son of Devaki, or, as M. Jaccoliot writes, Devanaguy?

It is difficult, nay, almost impossible, to criticize or refute such statements, and yet it is necessary to do so; for such is the interest, or I should rather say the feverish curiosity excited by anything that bears on ancient religion, that M. Jaccoliot's book has produced a very wide and very deep impression. It has been remarked with some surprise that Vedic scholars in Europe had failed to discover these important passages in the Veda which he has pointed out, or, still worse, that they had never brought them to the knowledge of the public. In fact, if anything was wanting to show that a general knowledge of the history of ancient religion ought to form part of our education, it was the panic created by M. Jaccoliot's book. It is simply the story of Lieutenant Wilford over again, only far less excusable now than a hundred years ago, and decidedly reprehensible on account of the author's unscientific basis. Many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them; and as to the passages from the Vedas (including our old friend the Bhagaveda-gita), they are not from the Veda, they are not from any old Sanskrit writer,—they simply belong to the second half of the nineteenth century. What happened to Lieutenant Wilford has happened again to M. Jaccoliot. He tells us the secret himself:—

"One day," he says (p. 280), "when we were reading the translation of Manu, by Sir W. Jones, a note led us to consult the Indian commentator, Kalka Bhatia, when we found an allusion to the sacrifice of a son by his father prevented by God himself after he had commanded it. We then had only one idea left, namely, to find again in the dark mass of the religious books of the Hindus, the original account of that event. We should never have succeeded but for the 'compliance' of a Brahman with whom we were reading Sanskrit, and who, yielding to our request, brought us from the library of his pagoda the works of the theologian Ramateerth, which have yielded us such precious assistance in this volume."

As to the story of the son offered as a sacrifice by his father, and released at the command of the gods, M. Jaccoliot might have found the original account of it from the Veda, both text and translation, in my "History of Ancient Sanskrit Literature." He would soon have seen that the story of Sushaspa, being sold by his father in order to be sacrificed in the place of an Indian prince, has very little in common with the intended sacrifice of Isaac by Abraham. M. Jaccoliot has, no doubt, found out by this time that he has been imposed upon; and if so, he ought to follow the example of Colonel Wilford, and publicly state what has happened. Even then, I doubt not that his statements will continue to be quoted for a long time, and that *Adima* and *Hera*, thus brought to life again, will make their appearance in many a book and many a lecture-room.

Lest it be supposed that such accidents happen to Sanskrit scholars only, or that this fever is bred only in the jungles of Indian mythology, I shall mention at least one more case, which will show that this disease is of a more general character, and that want of caution will produce it in every climate.

Before the discovery of Sanskrit, China had stood for a long time in the place which was afterwards occupied by India. When the ancient literature and civilization of China became first known to the scholars of Europe, the Celestial Empire had its admirers and prophets as full of enthusiasm as Sir W. Jones and Lieutenant Wilford, and there was nothing, whether Greek philosophy or Christian morality, that was not supposed to have had its first origin among the sages of China. The proceedings of the Jesuit missionaries in China were most extraordinary. They had themselves admitted the antiquity of the writings of Confucius and Laotse, both of whom lived in the sixth century B. C. [Stanislas Julien, *Le Livre de la Voie et de la Vertu*, Paris, 1842, p. iv.] But in their zeal to show that the sacred books of the Chinese contained numerous passages borrowed from the Bible, nay, even some of the dogmas of the later church, they hardly perceived that, taking into account the respective dates of these books, they were really proving that a kind of anticipated Christianity had been accorded to the ancient sages of the Celestial Empire. The most learned advocate of this school was Father Prémare. Another supporter of the same view, Montucci [Montucci, *De studiis sinicis*, Berolini, 1808], speaking of Laotse's Tao-te-king, says:—

"We find in it so many sayings clearly referring to the true God, that no one who has read this book can doubt that the mystery of the holiest Trinity was revealed to the Chinese more than five centuries before the advent of Christ. Every-thing, therefore, who knows the strong feeling of the Chinese for their own teachers, will admit that nothing more efficient could be found in order to fix the dogmas of the Christian religion in the mind of the Chinese than the demonstration that these dogmas agree with their own books. The study, therefore, and the translation of this elegant book (the Tao-te-king) would prove most useful to the missionaries, in order to bring to a happy issue the desired gathering in of the Apostolic harvest."

What followed is so extraordinary that, though it has often been related, it deserves to be related again, more particularly as the whole problem which was supposed to have been solved once for

all by M. Stanislas Julien, has of late been opened again by Dr. von Strauss, in the "Journal of the German Oriental Society," 1869.

There is a passage at the beginning of the fourteenth chapter of the Tao-te-king in which Father Amyot felt certain that the three persons of the Trinity could be recognized. He translated it:—

"He who is as it were visible but cannot be seen is called *FAI*.
"He whom we cannot hear, and who does not speak to our ear, is called *HI*.
"He who is as it were tangible, but cannot be touched, is called *WEI*."

Few readers, I believe, would have been much startled by this passage, or would have seen in it what Father Amyot saw. But more startling revelations were in store. The most celebrated Chinese scholar of his time, Abel Rémusat, took up the subject; and after showing that the first of the three names had to be pronounced, not *Khi*, but *I*, he maintained that the three syllables, *I* *Hi* *Wei*, were meant for *Je-ho-vah*. According to him, the three characters employed in this name have no meaning in Chinese; they are only signs of sounds foreign to the Chinese language; and they were intended to render the Greek *Iao*, the name which, according to Diodorus Siculus, the Jews gave to their God. Rémusat goes on to remark that Laotse had really rendered this Hebrew name more accurately than the Greeks, because he had preserved the aspiration of the second syllable which was lost in Greek. In fact, he entertains no doubt that this word, occurring in the work of Laotse, proves an intellectual communication between the West and China, in the sixth century B. C.

Fortunately, the panic created by this discovery did not last long. M. Stanislas Julien published in 1842 a complete translation of this difficult book; and here all traces of the name of Jehovah have disappeared.

"The three syllables," he writes, "which Abel Rémusat considered as purely phonetic and foreign to the Chinese language, have a very clear and intelligible meaning, and have been fully explained by Chinese commentators. The first syllable, *I*, means without color; the second, *Hi*, without sound or voice; the third, *Wei*, without body. The proper translation therefore is:—

"You look (for the Tao, the law) and you see it not; it is colorless.
"You listen and you hear it not; it is voiceless.
"You wish to touch it and you reach it not; it is without body."

Until, therefore, some other traces can be discovered in Chinese literature, proving an intercourse between China and Judea in the sixth century, B. C., we can hardly be called upon to believe that the Jews should have communicated this one name, which they hardly trusted themselves to pronounce at home, to a Chinese philosopher; and we must refer the apparent similarity between *I-Hi-Wei*, and Jehovah, to the same chapter of accidents, which ought to serve as a useful warning, though it need in no way discourage a careful and honest study of Comparative Theology.

A TRANSCENDENTAL PRAYER.—Exalted and living Will, whom no name can express and no idea embrace, I yet may raise my heart to thee! For thou and I are not divided. Thy voice is audible within me. In thee, the Incomprehensible, my own nature and the whole world become intelligible to me; every riddle of my existence is solved, and perfect harmony reigns in my soul. I veil my face before thee, I lay my hand upon my lips. Such as thou really art, such as thou appearest unto thyself, I can no more behold thee than I can become like thee. After thousands of thousands of lives such as superior spirits live, I should be as little able to understand thee as in this house of clay. What I understand is, from my very understanding it, finite, and by no progression can ever be transformed into the Infinite. Thou differest from the finite, not in degree, but in kind. I will not attempt that which my finite nature forbids. I will not seek to know the nature and essence of thy being. But thy relations to myself and all that is finite lie open before my eyes. Thou createdst in me the consciousness of my duty—of my destination in the series of rational beings; how, I know not, nor need to know. Thou knowest my thoughts and acceptest my intentions. In the contemplation of this thy relation to my finite nature, I will be tranquil and happy. Of myself I know not what I ought to do—I will do it simply, joyfully, and without cavil, for it is thy voice that commands me, and the strength with which I perform my duty is thy strength. I am tranquil under every event of the world, for it is thy world. Whatever happens forms part of the plan of the eternal world and of thy goodness—what in this plan is positive good and what only means of removing existing evil, I know not. In thy world all will end in good—this is enough for me, and in this faith I stand fast; but what in thy world is mere germ, and what blossom, and what the perfect truth, I know not. The only thing which is important to me, is the progress of reason and of morality through all the ranks of rational beings. When my heart is closed to all earthly desires, the universe appears to my eye in a glorified aspect. The dead, cumbrous masses which served only to fill space, disappear, and in their place the eternal stream of life and strength and action flows on from its source,—primeval life: from thy life, thou Everlasting One.—*Pichte*.

The Index.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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[FOR THE INDEX.]

On Pain and Moral Evil.—III.

A SERMON PREACHED IN ST. GEORGE'S HALL, LONDON, JANUARY 21, 1872.

BY THE REV. CHAS. VOYSEY.

"We know that all things work together for good."—Rom. viii. 28.

I have purposely cut off the words of the Apostle which follow, because it is impossible to take for my text any limitations to the ultimate triumph of good over evil, and it would be positively revolting to adopt any notions of predestination and election. If all things are working together for good only "for those who love God," only for those who have been "called" or "predestinated" to an exceptional state of happiness, then we must at once surrender our belief in a perfectly just and loving God; and admit at once that he is unjust, capricious, and cruel, without a single fatherly attribute towards the majority of men. If all men are not alike destined to attain goodness of character with all the blessedness which that state involves, then we can only say that it is a shame that any were born into a condition of sin and suffering to end life as it began. In our present state of mental and moral development, it is absolutely impossible for us to reconcile suffering inflicted without a kind purpose with the existence of a good God; and it is equally impossible to reconcile the final triumph of evil with the existence of a good God who is almighty. Our own hearts tell us that "all things are working together for good" to every human soul, or else there is no God so good as we conceive. God must be either, 1st, able to do this but unwilling; or, 2d, willing but unable; or, 3d, neither able nor willing.

If he be able but unwilling, then he is not good. If he be willing but unable, then he is weaker than evil and creation is a blunder which even human intelligence and human kindness would have guarded against. If he be neither able nor willing, then God is the direct opposite of our highest conceptions, and he sinks below the level of his own imperfect creatures; which is the same thing as saying that there is no God at all. I have stated this in the plainest terms, that it may serve in the place of that demonstration which we cannot furnish respecting the existence and goodness of God and the destiny of man. The dilemma is complete, and I should like to see the arguments overthrown if they can be overthrown, because they are all we have to trust to, the sole rational foundation of our belief apart from religious feeling and personal faith, which are of no use to any one but their owners. We want to believe only what is rea-

sonable and true; if it be in any one's power to show that this belief is false and unreasonable, we will give it up to-morrow, no matter how much personal comfort and hope it may cost us.

In entering upon the second division of the subject which we have lately been considering, namely, the reconciliation of sin and suffering with a belief in the perfect goodness of God, it was desirable to begin by the plain statement of the point we have to argue. It is my object to show that what is commonly called "sin" or "moral evil" is a necessary part of the divine plan in bringing all men to a state of goodness and happiness; and, therefore, that it offers no valid objection to the reasonableness of our belief in God's goodness. But it is only fair to confess at the outset that everything depends on the hypothesis of ultimate good. It is still in any one's power to say: "Your theory is a very pretty one, and it would be delightful if it were true; but you have no proof whatever that there will be a future in which present evil will work its way out into perfect goodness." I reply, No, I have no proof of it. At present, I confess, we have no direct evidence that the hypothesis is true. But, in the absence of such proof, we are wise in taking the balance of probabilities, and in trying to discover which is most likely to be true out of contradictory alternatives.

We pursue this course in arguing with others because, however firmly we may be ourselves persuaded of any given belief, we cannot prove anything by it; we cannot transfer our own convictions at will. With all our hearts, we may believe in God the Father Almighty, and in the certainty of final good to all his creatures; but that goes for nothing with an unbeliever, and so it should. For do not we ourselves reject the firm convictions of other men? Do we not hear, quite unmoved, of fervent prayers offered to Jesus, or to his mother Mary, believing that neither Jesus nor Mary can hear prayers any more than our own lately deceased relatives or friends can, and that, even if they could hear them, they are powerless to answer them? The convictions of other men go for nothing as arguments in proof that their belief is true. Hence it is that we more properly resort to what I have called the balance of probabilities. We have to ask which is the more likely,—that there is a God, or that there is not? That, granting his existence, he is more likely to have moral attributes or none?—more likely to be at least as good and trustworthy as the best of men, or to fall below even the ordinary standard of human justice and kindness? From a view of his stupendous works and wisdom in their creation and guidance, is he more likely to be able or unable to work out the good which we hope for and which we reverently consider it to be his duty to secure for those whom he has called into being? If after due consideration of these and similar alternatives one concludes that there is no ground of hope for the triumph of goodness, then there is nothing for him but to conclude also that God is not what we mean by the word "good," and that it would be an awful aggravation of our misery to have to live for ever under his iron rule.

Indeed, so foreign is such a notion to the human mind that, when the conviction is once reached that God is not good, belief in God at all is also extinguished, and the idea of God is banished from the mind. And this is the history of so-called atheism. The eyes of some men's understanding and sense of right open and open, until they perceive the repulsiveness and the falseness of the image of God presented to them by early education or surrounding creeds; and their aversion for the horrid outlines is so intense that they can escape from the torment of beholding the picture only by denying the very existence of God altogether. This shows, however, that they have already interwoven in the very fibres of their nature, some thoughts of a supreme goodness which made them revolt from the caricature of Deity, and abjure the very name by which it had been called. In the same way men have become avowedly atheistical because their conceptions of Godhead were so exalted. Anthropomorphism in any degree shocks their veneration and rouses their indignation. As they cannot know absolutely more of the Divine Being and mode of his existence than the believers around them can, they refuse to acknowledge a God at all, because they cannot form to their

own minds an image of God worthy of that lofty ideal which remains yet undefined in the recesses of their hearts and imaginations. Thus both of these professed atheists do, in fact, bear indirect testimony in favor of the hypothesis that God, if there be a God, must be good and great beyond all human speech and thought. It is for the sake of these more especially that I am pursuing the present consideration of the objections drawn from sin and suffering; and my apparent digression must be excused on the ground that, as in the pulpit all argument is one-sided, it is only fair to make such admissions as one would be driven to make, were the discussion carried on in ordinary conversation. This is why it has been deemed desirable to say, at the outset, that the objection to the goodness of God which meets us in the *sins* of the world cannot be answered at all, except on the hypothesis that everything is working for the best and must result in the final triumph of good. To put it more plainly still: every man, woman, or child must some day be permanently the better and happier for every sorrow borne,—for every sin committed.

If that be true, it will be no waste of time to examine the facts about sin,—about its origin, its nature, and some of its manifest consequences; whereas, if it be false, we may as well close the inquiry at the threshold. For if this life be the only one we can ever live, all our own highest rectitude can never justify the act of the Creator in having ordered the lives of some to be what they are from the cradle to the grave; but from a moral point of view we should have to regard in a great measure the creation of mankind, in the words of Professor Newman, as "a blunder infinite and inexcusable." The more loyal, in that case, men were to duty, the nobler their self-sacrifice for the well-being of their fellow-men,—the more cruel would be their fate, the more wasteful would be their extinction by death. Weigh, then, the alternatives, and see if it be not on the whole greatly more probable that all things are working together for good to all mankind, than that this life closes the scene of human thought and activity and aspiration. If this be granted, we shall find, I expect, still greater encouragement for our hope in the manifest results of sin as it works under our very eyes. We have now, however, to clear a little and to sharpen our thoughts as to what we are going to talk about.

This sin or moral evil—what is it? How is it caused? Why do we distinguish it from other pain? Let us take this last question first. There are things in the world which we love not only better than other things, but in a different way. It is more blessed to give than to receive. We are more glad, and in a different way glad, to have saved even the life of a fellow-creature than to receive any amount of money. We rejoice more in the moral excellence of any one dear to us than we do in his inheriting a large fortune. So there are some things in the world which give us not only more pain, but a different kind of pain than other things do. We are more wounded by the sense of having done an injury to our neighbor than by having had our pocket picked. We would ten times, a hundred times, rather hear of an accident which had injured the body of one of our children than to hear that that child had committed some disgraceful crime, or had fallen into an immoral habit. We can bear to see them suffer in sickness far more easily than we can bear to think of their lying, or being mean, or cowardly, or cruel. Few men and women, indeed, could be found not to prefer to be the victim rather than the perpetrator of a guilty act.

Sin differs from physical suffering in being the occasion of deeper distress to the offender himself, and of greater shame and distress to others who may be interested in him. To analyze the difference between the two kinds of suffering is much more difficult; for how can we describe the difference between deep remorse and neuralgia? Both are acutely painful; but we are distinctly conscious of a difference between the sensations, though we cannot say what the difference is. The neuralgia may even appear to be the more violent, and to convulse the frame with agony, while the remorse hardly disturbs the outside physical serenity, or becomes visible at all to an observer. But no one doubts which is the worst to bear; no one would hesitate in his

manly and womanly character; and I have tried so earnestly to break up some lingering Orthodox superstitions simply because, like tight ligatures about the limbs, they check the spiritual circulation, and thus the spontaneous, elastic motions of the soul. It is true, I have often and persistently attacked the authority of the Bible and the Christ; but why? Because the spirit still under authority is not free, and I count perfect freedom the very crown and glory of humanity, the essential condition of a generous, full-orbed, and grandly sympathetic character. Never have I taken any pleasure in the work of uprooting, even though I felt that I had better seed to sow. Faith in the boundless truth of God is a plant that cannot grow in a parlor flower-pot; it is the Tree of Life, and demands the ample spaces and the fresh, free breezes of all out-doors. So I have not shrunk from the task of transplantation. But first and last, the supreme importance of bearing fruit in character has been the burden of my preaching. The free, pure character that loves truth and goodness for their own sake,—remember, I entreat you, that my ministry has been one long-continued pointing to the beauty and divineness of that. At a regal banquet given by Mark Antony, Cleopatra, the famous queen of Egypt, is reported to have dissolved in a goblet of vinegar her costly necklace of pearl; and then, to dazzle and captivate her Roman lover by sheer wantonness of waste, quaffed it at a draught. Alas for him who, to win the favor of the Prince of Vanity Fair, is willing to dissolve in the corrosive acid of life's strenuous temptations his "pearl of great price"!

[FOR THE INDEX.]
THE SEMITIC RELIGIONS.
 BY C. D. B. MILLIS.

EDITOR OF THE INDEX:—

One of the things considerably needed at the present time is a comparison, dispassionate, thorough, critical, of the Judaic and the Christian religions, as represented in the Bible, with the religions of the surrounding and most nearly related peoples at the time of their origin. Doubtless both Judaism and Christianity had a genesis, a natural, normal birth from something that was before them; and I believe that a full acquaintance, could we once attain it, with the conditions of those times, would go far to elucidate and explain much that has hitherto had no explanation, and been considered unexplainable except on the convenient assumption of miracle.

The field has been so long hedged out from free human inquiry,—we have been so long taught and been wont to believe that to look or to think in this direction was illicit, impious, a mortal sin,—that there have been few explorers, and few of these well qualified for their task. I think you somewhere since, in THE INDEX, made reference to the fact that, among all the institutions of learning in our country (and these count some universities of much liberality), there is not yet one which entertains the study of religion scientifically. The spell is powerful that withholds from inquiry in this direction, permitting not even freedom in the University. But that spell is to be broken; it is being broken.

Not only in the popular mind generally is there an awakening, a rapidly growing disposition to look into this question freely and accept whatever results full investigation may give, but a like liberation is coming among the cultured, with some of the best scholars of our time. Prof. Max Müller of Oxford, a man who seeks to be thoroughly Orthodox and in regular standing with the prevailing church, delivers before audiences of the highest intelligence and accepted respectability a course of lectures on the Science of Religion; and, albeit he ventures only so far as the threshold of his subject and his treatment to that point is not thoroughly fundamental, his classification somewhat arbitrary and superficial, yet a courageous beginning is made. The road is laid open. Other workers are to follow, going farther, articulating more plainly, and bringing out much finer results.

A careful examination of the theology and worship of the Jews, side by side with those of their Chaldean or Babylonian ancestors, and their near neighbors—mostly Semites and doubtless their kindred by blood—will disclose many close relationships where they have been little suspected. Whence Moses derived his theology and his ceremonial, is a question that has been repeatedly asked, but never, so far as I know, quite satisfactorily answered. Perhaps we shall never be able fully to ascertain, as so much that might help us in this search is irrecoverably lost. But Egypt already gives important light on this problem, and shows us coincidences, whether indicating a derivation by the Hebrew from the Egyptian or pointing to a common origin for both in some distant centre, that are quite remarkable.

Going farther back, whence did Abraham draw his worship? How was the religion of this patriarch and his posterity, "the chosen people," related to that in which he had been reared in Chaldea? It may have been and very likely was, an amelioration, a partial advance, a reform; but had it not at bottom some parentage in Chaldea or Babylonia, and did it not retain

to the end the distinctive marks of the stem whence it grew? Was circumcision one of the signs of this new covenant and consecration, a seal of the new and heaven-established church? But we find it already in use among the Semites generally (the Phœnicians excepted) from the earliest times. It was also a very ancient rite in Egypt. Where is the proof that with Abraham and his descendants it meant essentially more, or was held as a higher, finer symbol than it had been with Aramaeans and Arabians? Did the Most High communicate himself under a new and peculiar name to this patriarch, the name *Shaddai*, interpreted to mean the "all-powerful," and then again to Moses by still another name, *Jehovah*, rendered the "ever-existent"? Was this religion thus differenced and set apart forever from all the others that prevailed around it, and stamped as divine in origin and character, while they were wretched idolatries, the devices of demons? We have long heard such things. Nothing in Christian literature has been more assiduously taught.

And yet on looking carefully we discover that probably no name of the Deity was original with the Jews. The term *El*, of which *Elohim* is the plural, one of the oldest and most frequent with them, is widely diffused throughout the Semitic family, and perhaps far beyond. It was a sacred name with the Phœnicians, is present in the Babylonian inscriptions, and is well known to occur constantly both in ancient times and the present with the Arabians. *Shaddai* was a term likewise employed by the Phœnicians, and may be traced in the hieroglyphic inscriptions in Egypt. And the name of names, *Jehovah*, more properly *Jahveh*—the boast of Israel, the name ineffable to the Jew—has a long history and a far-off ancestry. Sydnus says: "By the name *Jao* the Chaldeans designated God." The same term, a name, as it would seem, of the Sun-god or Fire-god, Rawlinson recently finds in the Babylonian inscriptions.

But a more significant question concerns the meaning of the name or names as employed by the Jews. Did they hint that pure Presence, greater than person, and impossible to be revealed? We should hardly expect it, looking at the origin of their sacred terms, and considering what we know to have been the character of the Jews. Taken at its best, we find that their conception was plainly liminary, sensuous, carnal. The *El-Shaddai* was to be worshipped by Abraham in a bloody and most unnatural human sacrifice, the slaughter of his own son upon the altar; and the Mosaic *Jehovah* was an intensely personal, very regal, exacting, self-seeking God, delighting in the smoke of sacrifice, the fragrance of burning victims, the abject prostration and imploring cry of the worshipper. As the names were the same, the character was substantially the same in this worship with those which it succeeded, warred against, and denounced. Under whatever amelioration or partially softened type, the old religions were essentially here with their degrading and revolting idolatries.

A farther interesting inquiry would be how far the narratives which profess to be historic,—the account of the garden of Eden, the children of Adam, the slaying of Abel, the wandering of Cain, the intermarriages, the dispersion, the flood, and so forth,—may correspond with the traditions and mythic stories afloat among the earliest peoples, the Semites, Aryans, and others. There is already enough found here to show that some very curious coincidences lurk in the facts and the fables that lie scattered about in this field.

Christianity, also, had doubtless a human genesis, not only being derived from Judaism, of which it seems at first to have been hardly more than an expanded form, but also from the Gentile world as well, from Greece, Egypt, and the Orient. Jesus withal had brothers; there were other souls in that age inspired outside of Judea; a wave of life and light was flowing upon the world. He had also parentage, came of loins other than those of Joseph or the house of David; and time waits that justice be done to those fine, subtle influences, subtle but natural and altogether human, that in degree made up the man and the institution. It is a broad theme and requires for its treatment the largest preparation and finest faculty.

What is needed is that this history, so long regarded as purely exceptional and miraculous, should be set in line with the general history of the world, and brought under the universal laws, so that what we there find shall be seen to be of the same kind and piece with the general advance of mankind. Such a work would revolutionize history, as now viewed, and would go far to revolutionize religion. Pagan and Christian, Greek and Jew, would all stand in one temple, none having aught to boast as the sole perfect and absolute before the other.

Of course we shall find facts that are not to be accounted for from antecedent conditions; there are everywhere Melchisedeks among mankind, men born without father or mother, descended from the skies and rising ever instinctively to their home. These are the prophets of humanity; they lift forwards, advance powerfully the race.

But it is something, is much, to discover that the world is all of one piece; that there is no

thing essentially exceptional in history; that Judaism, Christianity, Bible, Church, our own religion in its best type, all belong to the common stock, and take each with every other its appropriate sisterly place in the career of the thought, the struggles, and onward march of mankind.

[FOR THE INDEX.]
PRAYER, TRADITIONALLY, RATIONALLY, AND SPIRITUALLY CONSIDERED.

BY CHARLES K. WHIPPLE.

Stonewall Jackson, eminent as a leader of cavalry in the war of the rebellion, was not less eminent for piety. Whenever, during that war, his prayers were unusually long and fervent in the night, his negro servant felt sure that a long march or a desperate battle was resolved on for the morrow. While the issue of the rebellion was yet undecided, two Quakers, one favoring the Union and the other the Confederacy, and both convinced that the favor of God would decide the contest, were debating its probable result. "Thee knows," said one, "that Thomas is a praying man." "Abraham also," said the other, "is a praying man." "Yea," returned the first, "but Abraham is so in the habit of joking, that the Lord will hardly consider even his prayers to be meant in earnest."

Whatever may be thought of the accuracy of these stories, it is unquestionable that, during the four years of that war, the prayers of American ministers and church-members were arrayed in absolute opposition to each other. The Southern Baptists, Methodists, Presbyterians, and Episcopalians prayed for something utterly incompatible with a favorable answer to the prayers, equally fervent, of Northern Baptists, Methodists, Presbyterians, and Episcopalians. There is no reason whatever for rating the earnest desire or the confident trust in God of either of these parties below that of the other. That piety men in the North believed in the justice of their cause and prayed in the confident assurance that God would favor it, needs no evidence. As little doubt can there be that vast numbers of equally pious Southerners believed as firmly in the rightfulness of slavery and secession. Each prayed for what he thought right; each confidently trusted that God would favor his side; and each leaned, as his ground for such confidence, on the promises recorded in the New Testament, that whatsoever things disciples of Jesus asked for, believing, they should receive. The question now to be examined is, considering the well-known result of the war, what are we to think of those promises upon which the contending parties founded their diametrically opposite prayers?

Some, no doubt, will attribute the success of the North in quelling the rebellion to their work rather than their prayers. I do not propose to consider that question. But we stand in face of the palpable fact that the prayers of the South in that contest, however fervent, however confidently believing, and however backed by work as energetic as that of the North, were not favorably answered. Neither from God nor from his own strenuous efforts did Stonewall Jackson get that for which he and his fellow church-members prayed. This manifest fact must be kept in mind while we look at the letter and spirit of the New Testament promises about answers to prayer, and at the claim set up by the Orthodox church in regard to those promises.

We have now to consider—

The language of Scripture; the Church's theory concerning that language; the view of reason concerning that language; and the verdict of natural religion in regard to prayer.

1. What is the representation by New Testament writers, of the promises made concerning answers to prayer?

Mark (who is supposed to have written somewhere between twenty-eight and thirty-two years after the events which he undertakes to describe) represents Jesus as having said to his disciples, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Moreover, according to the record, Jesus fortified this all-comprehending statement by the specification of a particular case of the intensest improbability:—

"Verily, I say unto you that, whosoever shall say unto this mountain [pointing to one which stood in their sight near Bethany], Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark, xi. 22-24.

In Matthew (supposed to have written from twenty-eight to thirty-one years after the period which he describes), the parallel passage says the same thing: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—xxi. 22.

John (whose Gospel is supposed to have been written from thirty-five to sixty-five years after the crucifixion) represents Jesus as having said, "Whatsoever ye shall ask in my name, that will I do."—xiv. 13.

These passages clearly say that any believing petitioner may have any desire accomplished for

him. But the same promise is repeated (Matt. xviii. 19) to a concert of believers:—

"Again I say unto you that, if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

2. The Orthodox church, as represented by its members in the Boston Young Men's Christian Association, and in the Fulton Street prayer-meeting in New York City, constantly refer to the above promises as promises made by the Deity to themselves; and they not only claim that these promises were intended to be taken in their literal and obvious meaning, but affirm an unvarying literal fulfilment of them in their own experience. They explicitly say that their prayers move the arm that moves the world; and they often, in their public petitions, remind the Deity that his word is pledged to grant the many and various things they have asked for. Full evidence of this can be seen and heard, any week of the year, in both the meetings above referred to.

3. What does reason suggest in regard to this matter?

Ancient history tells us of a ruler who promised one of his subjects, in return for a trifling gratification, to do for her whatever she should ask. We hear that, when the request proved to be that the head of a great and good man should be cut off at once, and brought bleeding before them at the banquet then in progress, the ruler in question "was very sorry." We can hardly conceive that a good and wise ruler, even with the limitations necessarily attendant on human goodness and wisdom, should ever make an offer of this sort to all his faithful subjects, promising to do whatever the ignorance or prejudice of any one of them might ask. Yet this is what we are told to believe of the All-wise, of God himself! We willingly assume that the direction of this world is, and always has been, in the hand of supreme power, guided by perfect wisdom and goodness. It would seem, then, that a human being of even moderate discretion would try to adjust himself and his affairs to that perfect administration, instead of asking that it may be modified to accommodate his farm which wants water, or his vessel when an unfavorable wind keeps her in port, or his other unsatisfactory conditions of body or estate. Can it be imagined, then, that God's wisdom has really pledged God's power to the accomplishment of whatever well-meaning ignorance and prejudice may ask? This would be a pledge not only frequently to change his own method for a worse one, but sometimes to grant two mutually contradictory requests,—like the prayers, a few years ago, of Unionists and Secessionists. Is not such a supposition preposterous, absurd, utterly out of the question? Let us honor God more than to suppose that he has thus subordinated wisdom to unwisdom. He has done, he will do, all things well, precisely because he rules instead of letting us rule.

It is worth while to inquire just here, how a theory so absurd as that God should let men and women have the control of his supreme power, came to have currency in this nineteenth century. This theory, strange to say, rests on two other theories as its foundation. It is assumed as really settled and certain, first, that whatever Jesus of Nazareth said was absolutely correct; and, next, that what Matthew, Mark, and John noted down thirty years after, as their remembrance of his sayings, is also perfectly accurate, both in thought and language. Are those really "reasonable beings" who, on such grounds, assume such manifest imperfection in God's character? No wonder they stigmatize reason as "carnal," when they make the preposterous claim of guiding and controlling God's arm, immediately after confessing themselves "worms of the dust," blind, ignorant, and sinful beings.

The verdict of reason, then, in regard to this matter must be, that we cannot afford to make suppositions discreditable to God for the sake of keeping up the credit of the two Church theories above mentioned. We must maintain our confidence that God is wise as well as good, even though Jesus had really taught something at variance with this doctrine; still more when we find that the alleged words of Jesus are only recollections of his words noted down thirty years after their utterance, by persons who, during his whole ministry, failed to understand what he was trying to teach them. In short, the character of God is of vastly more consequence than the Church's notion that he dictates all the words of all the writers of the Bible.

4. Our final inquiry—using the spiritual sense to judge of spiritual things—is this: What does natural religion think about prayer and answers to prayer?

Religion necessarily implies a reverent sense of the relation existing between the Creator on one side, and the soul, his offspring, on the other. The most spiritual and devout of mankind have regarded God as complete in all perfections,—everywhere present, ever active through the whole range of matter and spirit, and ever sympathetic with the creatures he has made; and no idea of God as less or worse than this can ever be satisfactory to the reflecting mind. God has so made man that friendly communication with other souls is one of the things absolutely indispensa-

ble to man's welfare as well as his happiness. He holds such communion with like-minded human beings when they chance to be present with him. Is it not absurd to suppose that he can never hold it with the Heavenly Father, who is *always* present with him? Is it not still more absurd to suppose that this Heavenly Father, ever present, and ever affectionate, either cannot hear, or does not care to hear, or is not able to answer, what the lonely or suffering human heart seeks to communicate to him? When I say in gratitude, "Praised be the Giver!" when in trial or temptation I say, "Help me wherein I need!" it is monstrous and profane to assume of him who made me either that he does not hear, or that he does not care. Of course he will both sympathize and help. Whether the help will be given in the precise way which my ignorance looks for is very doubtful. It would be extreme folly in me to attempt to define the exact course which the All-wise will take to accomplish my welfare. Enough for me to know that he *will* accomplish it, and that he knows, and can control, better ways than I know to effect this purpose. The sense of this gives hope and joy to my communion with him. To him, more than to the dearest human friend, I delight to confide what I feel now, and what I aspire to in the vast future; and if at any time my thoughts fix on some event or some method as the particular one most needful for my welfare, faith in Divine wisdom and goodness corrects the error, suggesting confidently—"It will be thus, or better."

[FOR THE INDEX.]

THE CHARACTER OF THOMAS PAINE.

BY CHARLES WATTS THE SECULARIST.

Thomas Paine was essentially a world-wide reformer. National distinctions never interfered with his labors of love. Wherever he observed tyranny, oppression, and corruption, he worked for their removal. By his undaunted efforts he established for himself a name which became a terror to kings and priests, and which won for him a fame that will cause him to be regarded by a thoughtful posterity as a real benefactor of the human race. He had a generous and affectionate nature, a mind superior to fear and selfish interests; a mind governed by the principles of uniform rectitude and integrity; a mind the same in prosperity and adversity; a mind which no bribe could seduce nor terror over-awe. He had a large and benevolent heart; he was faithful to his friends, forgiving to his enemies, compassionate to the unfortunate, self-denying to private interests, but zealous for the public good; magnanimous without being proud, humble without being mean, just without being harsh, simple in his manners, but manly in his feelings,—one on whose word you could rely, and whose countenance never deceived you. In short, his life was spent in doing good, and working for his fellow-creatures, endeavoring to raise them from the low and degraded state in which superstition and political ignorance had placed them. True, Paine did aspire to glory, but it was that glory which Pliny calls "true glory," which consists in having done something worth the writing, having written something worth the reading, and having made the world better and happier for having lived in it.

The following preamble and statement of faith were adopted at a meeting of the First Unitarian Congregational church, Brooklyn, Monday evening, May 6, 1872. It is the church of which the Rev. Mr. Putnam is the pastor.

"Whereas differences of opinion in regard to matters of doctrine are known to exist throughout the Unitarian denomination, and these differences are of so serious a character as to impair its usefulness and imperil its life; and whereas, in view of these facts, a sense of duty and self-respect demands that we should declare, for the information of all who may be concerned to know, what are the fundamental doctrines in virtue of which we claim to be a Christian church,—resolved, that we adopt the following formula viz., 1st. We believe in the Bible, as containing the inspired Word of God. 2d. We believe in one God, the Father, infinitely wise and good, as revealed to us in the Bible; and more especially in the New Testament. 3d. We believe in one Lord and Saviour, Jesus Christ; we believe him to be the Son of God, and his specially appointed messenger and representative to our race, endowed with supernatural power, approved of God by miracles and signs and wonders, which God did by him; and thus, by divine authority, commanding the entire obedience of all to whom his Gospel is revealed. 4th. We believe in the Holy Ghost, the Comforter, the Spirit of God given to lead men into all truth and sanctify them in holiness. 5th. We believe in the Church Universal, in the forgiveness of sins on true repentance, in retributive justice, in the resurrection of the dead, and in life everlasting."

We place the foregoing statement before our readers as a specimen of what is transpiring in more than one Unitarian church. We published a similar one quite recently, in which Dr. Chandler Robbins's church placed itself upon the

record. The statement speaks for itself. It does not contain all the truth that we believe, and part of the truth which it does contain would have suited us better if it had been expressed a little differently; but is it not absurd to withhold the Christian name and Christian fellowship from a church which stands on such a platform?—*N. Y. Independent.*

The Rev. Thomas Vickers, of the Free Religious Society, Cincinnati, Ohio, is one of the few consistent liberals. He does not hold to the divine origin of the Scriptures or of Christianity, but only to natural religion. Instead of reading and expounding the Bible on the Sabbath, he sometimes takes up Shakespeare and other poets. And why not? If he believes such poets to be inspired as much as Moses or John, why not thus use them? We have often wondered that the "extreme left" of the liberals had the Bible at all in the pulpit. Why not have a little library there composed of Vedas, Shasters, Koran, Shakespeare, Mrs. Browning, etc., and a Bible? Echo answers, why?—*Christian Intelligencer.*

There is more than one way of "talking on the subject of religion," and a better way, evidently, than the old English lady had found whose husband was wasting under a lingering disease. The rector expressed a hope that she sometimes spoke to him of the future. "I do indeed, sir. Often and often I wake him in the night, and say, 'John, John, you little think of the torments as is preparing for you.'"

Our nurses are our first theologians.—*Hobach.*

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OXON HALL, St. Clair Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

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RECEIVED.

GARRETH AND LYNETTE. By ALFRED TENNYSON. D. C. L. Poet Laureate. With Illustrations. Boston: JAMES R. OSGOOD & Co. 1872. 16mo. pp. 96.

THE PENNSYLVANIA PILGRIM, AND OTHER POEMS. By JOHN GREENLEAF WHITTIER. Boston: JAMES R. OSGOOD & Co. 1872. 16mo. pp. 129.

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THE MANCHESTER FRIEND. October, 1873. London: F. BOWYER KIRTO, 5, Bishopsgate Street Without.

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THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. November, 1873. Rev. JOHN H. MORSE, D.D., Editor. Boston: LEO AND C. BOWLES, 36 Bromfield Street. \$5.00 a year.

THE LADIES' OWN MAGAZINE. November, 1873. Mrs. M. C. BLAND, Editor. Chicago: 255 West Madison Street. \$3.00 a year.

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The Index.

NOVEMBER 23, 1873.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

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FREE RELIGION AND SOCIAL REFORM. IV.

The first two answers to the question, "What is the best and most effective means of social reform?" have been already stated. Christianity replies, "The Church," but it looks to the realization of reform in another world, and despairs of a natural solution of the problem so far as this world is concerned. Society makes reply in a hundred disconnected, competing, and often jarring attempts to correct different special evils one by one; but for lack of unity of purpose and spirit it accomplishes little, and such reform as actually gets realized should be credited far more to the operation of general and irresistible causes than to the activity of special reformers.

The abolition of African slavery in the United States is an instance in point. No one could be more desirous than we are to give all glory to the anti-slavery reformers for their grand moral protest against a national iniquity, which pricked the conscience and emboldened the heart of the people to resist any further aggressions of the slave-power. But it remains true, nevertheless, that it was the madness of the slaveholding South, rather than the wisdom or virtue of the non-slaveholding North, that at last abolished slavery within the States. Secession once attempted, the logic of events and the laws of war did the rest; and to "military necessity," not to the Anti-Slavery Society, will history finally attribute the dazzling success of the most conspicuous reform of the century. The inherent feebleness of modern reform is thus set in an especially strong light by its most resplendent apparent victory. In consequence, therefore, of the confusion and frequent clashing of the special reforms into which the general reformatory purposes of the age has split, society has no clear, coherent, definite answer to give to the question stated above. Its only answer is a bewildering medley of inharmonious voices; and the public mind waits for some intelligible reply to it in a state of painful perplexity.

There is, however, a third answer to this question, to be given by Free Religion. By this name we would indicate, not a new religion originating when the Free Religious Association

started into being (although this particular name first came into use at that time), but rather religion itself, set free from superstition, dogmatism, and ecclesiasticism. Its origin lies away back, centuries ago, in the first stirrings of the spirit of freedom in the dawn of the Protestant Reformation. The succeeding centuries were the period of its gestation in the womb of Christianity; but now it claims its rights as a great historic movement in thought and life, independent of its parent. In presuming to call the reply we have to offer to the question under consideration "the answer of Free Religion," we would distinctly disclaim the pretence of regarding this reply as anything more than an interpretation put upon this great movement by a single individual who arrogates no right to speak by authority or to commit any one else to his own views of the movement. The reply now offered is undoubtedly a mere approximation to the true one; and its errors or inadequacies will certainly be corrected by the better matured thought of the future. So be it; we rejoice in that anticipation. But it behooves every one to make such contribution as he can towards the illumination of man's pathway to better things,—even though it be but the flickering ray of a penny candle.

Before essaying, however, to sketch the method of social reform as proposed by Free Religion, it is necessary to define its relation to the methods already described. These two methods, namely, Christian ecclesiasticism and the indefinite multiplication of special reforms without regard to their mutual relations, are the most formidable obstacles to the adoption of any better method. What is wanted is a simple but comprehensive plan of universal natural reform, based on universal principles and carried into execution by the universal consent and co-operation of the community. It presupposes a general agreement as to the causes of all social evil, and a concentration of the entire energies of mankind in the work of removing them. Now Christianity reduces all these causes to the fundamental depravity of human nature, for which there is no natural remedy whatever; and its whole influence is therefore cast against the adoption of any purely natural method of reform. Society, on the other hand, believes these causes to be as various as the special evils it deplors; it therefore adopts a different means of reform in each case, and squanders its strength, wealth, and time in superficial and ineffective expedients. Could anything be clearer than that a philosophical or scientific plan of reform has no chance of adoption, still less of success, until the comparative uselessness of these false methods is well understood? The social evils now endured by mankind are so vast and wide-spread that nothing short of the combined effort of the whole race could effectually dissipate them. Whatever stands in the way of this universal combination of effort is a great obstacle to reform. The first requisite of reform, therefore, is the abandonment of the two false methods now employed, the one as totally useless and the other as inadequate. The ecclesiastical method of Christianity is positively injurious, since it begets a general acquiescence in existing evils as incurable, and absorbs a vast proportion of the wealth and energy of the community in the furtherance of utterly chimerical objects. The secular method, or rather no-method, now employed by society in its attempts at reform undoubtedly accomplishes considerable good; but it is so feeble and desultory, so unorganized and even self-contradictory, that not a tithe of the real reformatory power of the community gets utilized.

We regard it, therefore, as the first merit of Free Religion that it declares open war against the ecclesiastical method of reform as worse than useless, while it seeks to organize, enlarge, and correct the secular method, as alone competent to produce valuable results. It must not flinch from this direct conflict with the vast instituted superstition of the Christian Church; it must not shrink from this direct antagonism with the fundamental ideas of the Christian gospel. Not to perceive, not to discharge, this stern duty of warfare with Christianity, would be to dash to the ground untasted the golden chalice of man's great hope of the future. Neither must Free Re-

ligion refrain from exposing the one-sidedness, the narrowness, the superficiality of the idea of reform as now too often acted upon, namely, that a great prevailing evil can be eradicated by special measures, without reference to other evils or to the deep common causes whence all social evils equally proceed. In order to prepare the way for the future adoption of its own method, Free Religion must accept the imperative double-duty of exploding the ecclesiastical method and of organizing the secular method of social reform. It must frankly oppose Christianity, not in defiance or hate or scorn, but in the noble spirit of the surgeon who consents to inflict pain for the sake of saving life. And it must take up the arduous task of organizing the ideas of reform, in order ultimately to organize its forces.

Let it not for one moment be supposed that we class "Free Religion" with other reforms, as one of them; it is not a reform, but reform itself. Although we sometimes speak of "the free religious reform," we do so in the sense that Free Religion is the essential thought, purpose, and spirit from which all reform must proceed,—the guiding principle and animating enthusiasm which, however imperfectly comprehended, prompt in reality every effort to ameliorate society or ennoble human life. How strikingly true this is,—how certain is the fact that all the phases of modern reform have sprung from one or more of the fundamental ideas of Free Religion, imperfectly applied to particular abuses,—we shall try to show by and by. It is enough now simply to state the fact itself.

Let it also not be supposed that Free Religion either promises or expects to work out a sudden cure of the great evils that afflict mankind. An over-sanguine temper possesses many devotees of special measures, who fail to see how deep-seated are the causes of these evils, and consequently over estimate the efficacy of their favorite remedies. Some advocates of Woman Suffrage, for instance, express an extravagant confidence in the power of the ballot to elevate the condition of woman. The measure thus proposed is eminently excellent and just in itself, and will certainly conduce much to the desired result. But its influence as a reformatory measure will be far less than is fancied by some too confident reformers. Free Religion recognizes the deep-seated nature of all great social evils, and the consequent necessity of time for their thorough eradication. Its method, therefore, must be a wise and patient one, productive less of immediate than of permanent results. A sure cure is the object to be desired, not a speedy apparent cure to be followed by a relapse.

What, then, is the answer of Free Religion to this question as to the best method of social reform?

Briefly: NATURAL EVOLUTION, PROMOTED BY HUMAN EFFORT UNDER THE INSPIRATION OF FAITH IN MAN.

In other words, society must be reformed by its own intelligent co-operation with Nature, and must be stimulated to this co-operation by faith in Man as both individually and socially a progressive being. Back of all intelligent effort at reform, either recognized or unrecognized, must be faith in Nature as a self-evolving whole—faith in the universe as a unit whose forces all tend to its own higher evolution; and faith in Man as a progressive being, as a component part of this self-evolving whole, is plainly included in faith in Nature. Here, then, we reach the fundamental principle, the inspiring power, of Free Religion,—FAITH IN NATURE AND MAN. How this power is to be applied, and how the method of social reform adopted by Free Religion is to deal with social evils, must be explained in another article.

Next week we shall probably have from Mr. Potter some account of the Philadelphia and New York Conventions of the Free Religious Association, which we doubt not were all that could be desired. To our own friends in those cities who were expecting that we should be present according to announcement, we would express our great regret that a sudden and severe, though not dangerous, illness prevented our leaving home. While it is pleasant to know

that we could not be essential to the success of meetings which were graced by the presence of the eminent speakers who took part in them, it is due to myself to state that nothing but absolute inability prevented the fulfilment of our engagement.

FATHER BURKE'S LECTURES.

The first thing that thoroughly proved the progress which the anti-slavery crusade had made was the fact that the slave-holder was fairly put upon his defence, came forward to the bar of public opinion, and claimed that slavery was not only expedient and necessary but right.

In the same way it seems to show the advance which free religion is making against ecclesiasticism, especially as it is represented by the Roman Catholic Church, that that church now feels called upon to enter the public arena, and defend her doctrines and her practices on the same grounds of reason and public utility on which they are attacked. So Father Burke comes forward in a popular lecture to show that Catholicism is the safeguard of America instead of her danger.

It is hardly fair to judge any lecture by a newspaper report, since it never gives the nice shadings of opinion; but we presume it will be just to assume as correct a reporter's account of Father Burke's first statement, that Unity in Religion is the great security of the State; for this principle is the grand basis of the Roman Church, and it is on this ground that she claims her supreme right and to this end that her institutions are adjusted. Not that she is alone in this claim, for many Protestant sects and countries make the same claim, each one maintaining that its own special doctrines, as being the truth, shall form the basis of this unity. But in the sense in which Father Burke uses this word, as implying uniformity of doctrine, practice, or confession of faith secured by authority or indeed by any outward means, unity, instead of being a condition of life and safety, is only a state of destruction and death. It is the last thing to be desired in a world of progress, that all opinions and actions should be conformed to a definite standard. Variety in unity or harmony, because every free impulse of human nature is carried out to its legitimate result, is the only condition of safety in a State, because it is the only condition of active, vigorous health.

Father Burke himself sees this in every other department of life, and claims freedom and variety of political and intellectual action; but in the most important of all functions this principle, he thinks, fails, and we must have definite authority to produce uniformity. He speaks of the evil effects of Protestantism in suffering the varied interpretations of the great authority, the Bible; not seeing that the evil comes from retaining a part of the vicious principle and restraining the free activity of the human mind within the arbitrary limits of a book. Between a book as authority, and a Pope or a Council, there are certainly fair arguments to be brought in favor of the latter, since human nature in any form has a chance of progress, and, as we have actually seen in the Catholic Church, a living council may partake of the spirit of the age and country more than can a printed book. But we must always, in religion, in politics, in society, in education, recognize this fundamental truth, that there can be no living, healthy unity except by the union of freedom and variety, so that the harmony shall result from finding a central, inward law which acts in all these various forms, not from imposing an outward law which may not be really true to any.

This is the great law of art, as expressed in the resolution of discords into harmony in music, of contrasting colors placed near each other in painting, of the balancing of lines and quantities in sculpture and architecture. It is the great social law by which a career is opened to talent, and each individual, working out what he can do best, finds an absolute dignity and value in his achievements and position, whatever may be their relative importance compared with those of other men. So in education a French writer truly says: "We must have different studies be-

cause capabilities are different, and it is in this very diversity that we find true equality."

So we welcome Father Burke most heartily to the lecture platform, feeling that the more strongly and clearly he states the doctrines which lie at the foundation of his ecclesiastical views, the more will he excite thought and inquiry among his hearers, and so the more promote the safety of the Republic which consists in free thought and inquiry on religious as on all other questions.

E. D. C.

ENGLAND.

THE TINKER'S HOME—VOYSEY AND MARTINEAU —THE LORD MAYOR'S CHAPLAIN—HANGING RELIGION.

LONDON, Oct. 23, 1872.

A curious instance of what the heretical would call "garnishing the sepulchres of the prophets, while stoning their successors," has just occurred in the old town of Bedford. All the world knows that it was there that the old tinker, John Bunyan, was imprisoned. The gaol in which his famous allegory was written has now become the chief glory of the city that incarcerated him. The Bedfordians appreciate the honor of their association with the memory of Bunyan to such an extent that they have just now proposed to erect a statue to him. Bunyan does, indeed, need no monument save that which his own poetic genius has built; nevertheless it is well enough that the descendants of those who incarcerated him should even at this late day make the *amende honorable*. Yet I have just learned that the Rev. Charles Voysey, who preached last Sunday at Leicester, went over to Bedford to fulfil an engagement to lecture there; the lecture, however, could not be given, and, at last accounts, had no prospect of being given, because the Bedfordians would not permit their hall to be occupied by a heretic! It is marvellous how character is transmitted from generation to generation, with communities as well as with families. As at Tyre the traveller still finds the people engaged in making the "Tyrian purple" and other dyes, and as nearly all the ancient cities, even amid their ruins, pursue the occupations for which they were famous in the time of the Bible or Herodotus, so here we find the people of Bedford testifying that they are the children of them that could find no better use to which to put John Bunyan than to immerse him in a dungeon.

Mr. Voysey's opponents seem resolved to make him the most popular and eminent figure of the time. The heretics will be glad of as much of this kind of hostility as the Orthodox choose to indulge in. But they (the heretics) have sorrows of another kind which are not easily borne, and one of these has just fallen upon them with peculiar heaviness. The tidings of the illness of the Rev. James Martineau, which had for some time been abroad, culminated last Sunday, when his congregation, on repairing to the Portland Street Chapel, were met with his resignation of the pulpit instead of the eloquent discourse which has long made that, to reverent and thoughtful men and women, the most hallowed spot in London. I am glad to be able to announce to the many friends and admirers of Mr. Martineau in America, that there is no cause for alarm at present in regard to his health. His late attack has been rather an admonition than a prostration; and, though he was very ill for a time, he has recovered sufficiently to pay several visits this week to his College. But his physicians have already imperatively forbidden his preaching farther, and it is probable that, severe as the trial would be to him, he will have also to suspend for some time his labors in the Manchester New College,—the corner-stone upon which the Unitarian Church of Great Britain rests, and which, in turn, rests upon Martineau.

Sir Sydney H. Waterlow, the new Lord Mayor of London, has appointed the Rev. Mr. Rogers, a clergyman of the Church of England, to be his chaplain during his term of office. The same clergyman was appointed by Mr. Sheriff Bennett some time ago to be the Shrieval Chaplain. Both Waterlow and Bennett are old religious radicals, and they and their families were among

the founders of South Place Chapel. The appointment of a clergyman of the Church to be their chaplain is not to be set down to any default on their part from their old sentiments. The appointment to such an office of a religious radical would be a scandal such as no man of ordinary sensibilities could be expected to endure, even were it possible for one of their own faith to fulfil the duties of the office,—which is doubtful. I believe the only instance in which a Lord Mayor has ever departed from the immemorial custom which assigns this, like most other snug morsels, to Church clergymen, was in the case of the late Lord Mayor Lawrence, who appointed to that office a Unitarian of a very mild type,—Thomas Mudge, if I remember rightly. Still there was a great howl over it, and I doubt if the experiment is ever repeated. To show how potent traditions of this kind are, I may mention that, since I have resided in London, there have been two Jews elected to be Lord Mayors. They were not converted Jews of the Disraeli kind, but members of the synagogue in full connection. They had a perfect legal right to appoint Rabbins to be their chaplains; yet both of them appointed clergymen of the Church of England! Nay, so strong was the routine of their office, that I have been told upon good authority that neither of them dared to withhold any of the normal contributions for various Christian purposes given each year by the occupant of the Mansion House to the hungry trustees of the various societies. The Israelite Mayors even gave the usual contribution to the Society for the Conversion of the Jews! The selection by Sir Sydney Waterlow of the Rev. Mr. Rogers is, it should be said, one that pleases the Orthodox even less perhaps than Mayor Lawrence's selection of a mild Unitarian. For Rogers is not only one of the most radical of the Broad Churchmen, but is labelled with a legend of shocking doctrinal looseness. Once, when he was trying to make some arrangements about the school connected with his city pariah (for, like most rationalists, he seems to indulge the hope of saving his soul by saving the poor), some one in a meeting which he had called asked what preparations had been made for proper instruction in religion. "Oh, hang religion!" was the ejaculation of this misguided man. The story got into the papers, and Rogers passed under a cloud from which only the heretical municipal magnates mentioned have dared to raise him.

M. D. C.

FAITH IN MAN.

Everybody has heard the distinction between Universalists and Unitarians which Starr King once gave: "Universalists believe that God is too good to damn men, and Unitarians believe that man is too good to be damned." This definition very aptly expresses the leading ideas of these two denominations. The key-note of half the sermons in Universalist pulpits in this country, it is safe to say, is: "God is good; therefore man will be saved." In fact, this key-note is about the only one you do hear, until you long for some change, and would be refreshed by a little damnation doctrine by way of interlude now and then. You are willing to take for granted that God is good, and that man will be saved, or anything else, if they will only stop talking about it. As we leave the church, the refrain of that beautiful Vedic Hymn comes to our mind, and we exclaim with the Hindu poet: "Have mercy, Almighty, have mercy!" No doubt this "oft told tale" finds new hearers occasionally and converts some one to the belief that "God is too good to damn men,—therefore, &c." This is certainly a noble and an ennobling faith, and good for man to have; but in order to keep it, he is sometimes obliged to keep away from Universalist Churches. At least this is our experience.

The Unitarians, on the other hand, emphasize, not so much the goodness of God, as the goodness of man. "Man is too good to be damned," they say. "I cannot but pity the man who recognizes nothing God-like in his own nature," said Channing. And so great was his faith in the progressive nature and infinite possibilities of man, that he also said: "I no longer see aught to prevent our becoming whatever was

good and great in Jesus on earth." Yet he thought Jesus was something "more than a human being," "did not regard him as a mere man," &c. So it would appear that the father of Unitarianism in this country believed that "mere man" might develop into something "more than a human being" in the far away future. What kind of a creature he would be if not a human being, we cannot imagine. Do not these expressions, "mere man," and "Jesus more than human," as used by Dr. Channing, betray in him the lingering inherited prejudice against the *natural* man as something inferior and depraved? He had great faith in man, it is true, and great faith in what man might become; but, after all, was not his faith in man conditioned on man's faith in Jesus as the "way, the truth, and the life"? And if we understand them, this is the *faith in man* which Unitarians preach to-day. It is a satellite to their primary doctrine of faith in Christ. They have faith in man—in what he is to be—if he will follow Christ. But suppose he goes off searching for a way, truth, and life by himself—what then? If consistent, they ought to despair of man just as much as the Orthodox do when they see him reject Christ as Redeemer and Savior. This is a very great "if," and fatal to any true and abiding faith in man.

Believers in Free Religion in this country (I only speak for myself of course) have faith in man without any such *ifs* or provisos. They have faith that the human race is destined to some good end, though they may not march in the "way" that Jesus walked; they have faith that the free mind of man can discover and appropriate whatever "truth" is good for him to know without taking it second-hand from Jesus, or following after him, or becoming as a little child at his feet; and notwithstanding the reverence which they may have for the "life" of the pure and loving teacher of Nazareth, they think it is quite possible that, among the millions of men before Jesus was born and since he died, there may have been one or two, even three, as pure, unselfish, noble, and exemplary characters as he was. If we have less faith in Jesus as "the way, the truth, and the life," it is because we have more faith in these things as revealed and revealing in the "God in Humanity."

"Man need no gas to aid lang syne
For truth to guide him,
For if he seeks, he sure will find
Truth close beside him.
Each day is ordained o' grace
To be his teacher,
And lika toddlin' weanle's face
Is text and preacher.

"The power above, see kind and guid,
Who ever sees us,
Will gi'e to men, whene'er they need,
A John or Jesus.
The sin o' Adam will na' cause
His love to vary,
Nor need he change creation's laws
To form a Mary."

The believers in Free Religion can be grateful for the lofty moral precepts which Jesus bequeathed to mankind, in common with other great religious teachers, without accepting him as the only channel of divine truth. He believes that—

"If he seeks, he sure will find
Truth close beside him."

Yes, a truth, a way, and a life nearer than Palestine and better for us than much that Jesus taught.

Faith in Christ! What do they mean? We can partly understand the believer in the Deity of Christ when he tells us that he has "faith in Christ," for Jesus is to him a sort of diffused essence of Deity, an omnipresent Person, loving and working for man. But what does the Unitarian mean by "faith in Christ"? Is the man Jesus not dead, and do we have faith in dead men? We can only have faith in the living and in the present. Do you say that it is faith in the *teachings* of Jesus? Yes, in certain teachings, because we have tested them and found them conducive to spiritual health and growth; but have we not also weighed in the balance other doctrines of his and found them wanting,—such as the doctrine of personal devils, eternal punishment, speedy end of the world, etc.? If you dare to reject these teachings, then you have more faith in your own judgment than in Jesus,

and are consciously or unconsciously on free religious ground; for you are putting faith in man above faith in the "Master." This is a common heresy, though it walks often in the garb of orthodoxy. It denies the Master in the name of allegory and rhetoric.

But we are told that we ought to have faith in Jesus, since his teachings have proved themselves adequate to the wants of men for eighteen centuries. But some of them have not proved adequate. "He brought immortality to light." To whom? Not to this century; or why do millions of people to-day eagerly seek for evidence of a future life in the phenomena of Spiritism or in the philosophy of intuition? They crave something, a "truth and life," which Jesus does not supply. There is a vast and increasing number of people who are not convinced of a conscious existence hereafter by a casual remark of Jesus to the thief on the cross, or his assurance of a mansion in the skies for us, or Paul's assertion respecting a "spiritual body," and the apparition of Jesus to "above five hundred brethren at once," or any other evidence which Christians offer. A great many people are getting to have more faith in the opinion of Drs. Carpenter and Maudsley about the relation of brain and mind, and the reality of another life, than they have in Paul or Peter, John or Jesus. To them Jesus utterly fails to bring immortality to light. Yet they have faith that man by patient and faithful research will, in time, reach the truth that lies wrapped in the great "mystery," and see it face to face.

And again, whatever Jesus and James may have thought about the "physical value of prayer," Prof. Tyndall in the name of science denies it; and we have faith, not in the assertions of Jesus or James, but in the authority of science and in our own observations. When James tells us that the "prayer of faith shall save the sick," we think James mistaken, and are ready to prove it by public tests; or when he urges that Elias stayed and brought rain by his prayers, we reply that we only have faith in Elias when his prayers conform to meteorological laws. We have more faith in the figures of the weather prophets of to-day than in the praying prophet of old. In nothing do we regard Jesus, or any dead or living man, as the only way, truth, and life for all mankind. We believe in the solidarity of the race and the democracy of mind. We decline to get down on our spiritual knees to any king less than the Sovereign Power of the universe. We reverence the name of Jesus and gratefully accept as true much of his teaching; but we do not hold him so near our eyes as to blind us to the rest of the universe. We have faith that some of his words will never die, but grow brighter as the centuries roll; but we have faith also that mankind could now teach him some things which he never knew, and is able to find a way, truth, and life for itself better than Jewish Scriptures reveal. If, then, we have less "faith in Christ," it is because we have more *faith in man*.

W. H. S.

It is cause for great rejoicing, even in the midst of profound sorrow, that the first reports of the destruction by the Boston conflagration were exaggerated far beyond even the terrible reality, and that the indomitable courage of the citizens refused to yield under the sudden and fierce ordeal by fire. Boston still lives, to enjoy a future even grander than her past. The ruined streets will be rebuilt with still greater magnificence than before; the substantial prosperity of the beautiful old city will be more than revived; its enterprise and commercial growth will scarcely be interrupted. Most sincerely we hope that those who were obliged to behold the wreck of their individual fortunes (and among these were some of the noblest and truest friends of THE INDEX and its cause) will more than recover all they have lost; and we cannot help saying that they have our warmest and profoundest sympathy. The same qualities that made Boston famous and great long years ago, survive to-day, and have most signally proved that the children are worthy of their sires. May new glory, freshly won, draw ever-new admiration and love to the Mecca of the western world!

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

WILLING AND PERMITTING EVIL.

DUNKIRK, Sept. 18, 1872

MR. ABBOT:

Dear Sir,—I wish to propose for solution a question in the domain of moral philosophy, not in a spirit of captiousness or controversy, but simply for information. The question is this: what is the difference between *willing* and *permitting* evil? In other words: is a person accountable for the existence of an evil he expressly permits?

I am prompted to ask this question from reading "Words of Pius IX." in the Boston Pilot of Sept. 21. The words are these:—

"We cannot seek, nor can we find, this simplicity amongst those who direct public affairs; on the contrary, we see amongst them malice and the most refined iniquity, which drives them on to the destruction of every work inspired by the spirit of God. And God permits this to prove his Church."

Of course, all this is now infallibly true, since the Pope, who has said it, is infallible. It is a great advantage to have on earth an infallible head of religion, because it settles every question forever.

Here it is plainly asserted that God permits the destruction of every work inspired by his own spirit! I fear that, on the terms of the above extract, the last mentioned work of God, the proving of his Church, is not quite safe. But I must say no more, lest I should obscure the question I have laid before you.

J. T. BLAKENET.

[It will probably take a wiser head than ours to satisfy our correspondent on this point. Our own opinion, however, is that between willing and permitting preventable evil no real difference exists. Nevertheless it may happen that a real good is obtainable only at the cost of some real evil; in which case he who wills the good may be said in one sense to permit the evil also, although the "permission" is wholly involuntary. Philip Gould, the colored hero who recently lost his life in saving the lives of several women, pushed them down an embankment in order to rescue them from a railway train close at hand. Very likely the women were hurt somewhat by the fall; yet the saving of their lives was secured, and they would have been thankless enough if they had blamed poor Gould for the slight injuries received. He "permitted" the evil, it is true; but it was in consideration of the great good.]

If it is a good thing that virtue should be possible, then in order to secure it vice must be possible, too. A morally free being must be as free to follow one as the other; and the virtue or the vice can have no "first cause" but himself. If Nature intends to have moral beings at all in the universe, she cannot prevent the possibility of wrong-doing,—any more than she can prevent the existence of an inside in whatever has an outside. In other words, man, if he is a moral being (as he seems), must shoulder the responsibility of his own moral acts, and not fancy he can shove it off upon Nature.—ED.]

THE RESURRECTION OF JESUS.

TO THE EDITOR OF THE INDEX:

Dear Sir,—What is your explanation of the early and persistent belief of the Christian Church in Christ's resurrection? This is the crucial miracle of Christian history. There are multitudes in Christian churches this day who would not be there but for the power which a conviction of the reality of Christ's resurrection from the dead has over them. I know this to be the case. If Christ did rise from the dead, then was he all that he professed to be. If we admit this, we must admit all the miracles he wrought and all the doctrines he taught.

A clergyman said in my hearing the other day that a man must be insane or a fool that would deny the resurrection of Christ, in view of all the testimony.

Let me hear your views on the question of questions.

A SUBSCRIBER.

[We are more sure of the intrinsic incredibility of the alleged resurrection of a man really dead than of any proffered explanation of other men's credulity with regard to it. How this Christian

belief arose, we should not be presumptuous enough to decide. Enough for us that the experience of mankind does not sanction it. People will continue to believe the story, doubtless, until better education has dissipated all belief in the miraculous. Our correspondent will find the whole subject of the "resurrection of Jesus" discussed critically and at length by Strauss and other radical theologians; we have neither space nor time to consider it here.—E.D.]

PLATO ON PRAYER.

CINCINNATI, Nov. 1, 1872.

F. E. ABBOT, Esq.:

Dear Sir,—In view of the present discussion on the nature of prayer, I was much struck recently by the aptness of the following extract from that old "heathen" Plato, which seems to meet the question with a clearness and pointedness not often excelled, if indeed equalled, nowadays:—

"Prayer is the ardent turning of the soul toward God; not to ask any particular good, but good itself,—the universal supreme good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore, remain silent before the gods, till they remove the clouds from thy eyes, and enable thee to see by their light, not what appears good to thyself, but what is really good."

Yours truly,
ALFRED J. WOLF.

"TWO OR THREE GATHERED TOGETHER."

NORTHUMBERLAND, Pa., Oct. 1, 1872.

MY DEAR MR. ABBOT:—

Man should be a thinking as well as a gregarious animal. Necessary conditions to his being so are freedom of inquiry and a disposition to use that freedom. This would imply the acknowledged legitimacy of free discussion, and the absence of legal and social tyranny. Especially have sectarianism and party spirit no legitimate place in morals and religion; and to commit instruction in them to the exclusive care of a certain class of persons would seem as unreasonable as to take a like course with the subject of chemistry or agriculture, and perhaps would be more mischievous.

Some of us have had occasion to feel how dismal a day is Sunday, when the cloud of superstition hangs thick around, casting a gloom over all innocent amusement, deforming the little social intercourse it allows by a repulsive cant, and thus preventing the healthful restoration of energies overtaken by the labors of the week. It is natural that such outrage should call to our minds the not altogether unphilosophic caprice of Diogenes, who is said to have gone through the streets of Athens in the day time with a lantern in his hand, saying, when asked why he did it, that he was looking for a man.

I live near this place, and all my neighbors are farmers. Some of them agreed with me of late in thinking that the state of things was becoming intolerable, and that something ought to be done to improve it. With a view to good example, at least, in that direction, meetings or social gatherings have occasionally been appointed to be held at some neighbor's house on Sunday, and notice was given with the announcement that there would probably be no superstitious proceedings at the meeting. Some of the neighbors, men and women, have attended on such occasions, and discourses have been read from THE INDEX, followed by discussion. Sometimes inspiring music has lent its aid, and there has been a pleasant social time. A grand repository, by the way, of material for such uses, is THE INDEX.

It seems likely that the practice mentioned, if largely introduced, would be exceedingly salutary, as tending to break up that fashion of degrading subservency which spoils all that is social in human nature, and shuts the door against the higher joys of life. Of course, the change desired must be gradual; for truth is proclaimed in vain to those who are not able to appreciate it.

Very truly yours,
CHARLES COLLINS.

P. S.—Orationem amicit tul JOANNIS WEISS Bostoniensem non semel legere aggressus, difficiliorum inveni quam ut ad finem legere possem. Figurarum est lucem, non auctoritatem, afferre; et cavendum scribenti ne illorum supra modum progrediatur. Gravior ille peccat; nam, quam insignis inter instauratores vere religionis ut scientie nulla scriptorum consuetudine auctoritate pendens, sed ratione naturali nitens, et, quodcumque tractare velit, sanguine et viribus abundans, rem tamen subjectam sepe imaginibus coarctat obscurat.

Qui flores in horto invisentibus modeste monstrat, voluptati verumque rerum notitiam inservire potest. Qui eorum incerto crepusculo et lubrico visis titubans, necnon pedetentim vadentes, jamdudum visum florum aversantes, per transtris

prope infinitos trahit, ille caveat oportet ne gravet amicos.

In peccatore inveniens, prope abest fortasse ut ipse in eodem genere peccaverit. C.

[Probably Mr. Weiss will be amused, if not flattered, by so learned a criticism as the above; and although we were charmed by the beauty and fragrance of the "flowers" referred to, we think he will not be averse to this expression of a different taste in rhetoric.—E.D.]

UNTRUTH IN THE PULPIT.

BY REV. E. C. TOWNE.

Is it worth while to tell the truth, the whole truth, and nothing but the truth, in a pulpit like that of Yale College? The average pulpit is given over for the present to a system of concealing truth, and half telling truth, and as much as half telling what is not true. Mr. Beecher says in his *Lectures* (p. 78): "I think that our profession is in danger, and in great danger, of going under, and of working effectively only among the relatively less informed and intelligent of the community; of being borne with in a kind of contemptuous charity, or altogether neglected, by the men of culture who have been strongly developed on their moral side." And again he says (p. 82): "The wide degeneration of Christianity into a kind of ritualistic mummery and conventional usage shows very plainly that the past history of preaching Christianity is not to be our model. We must find a better mode."

But, giving up to such condemnation the average pulpit, is it not permitted us to expect better things, things of honest and effective truth, of a pulpit like that of Yale College?

I ask this question after listening to a labored sermon by so distinguished a preacher as Dr. Bacon, in which he ventured the astonishing assurance, to an audience of students and scholars, that the great points of Orthodox doctrine are elements of self-evident truth, which we accept as soon as they are presented to us, if our minds are open to self-evident truth.

But this is by no means the case, on any candid view of facts, nor, according to candid Orthodoxy, was it ever meant to be the case. The very idea of revelation has always been to present truths not in their nature self-evident, with special divine attestation of their claim upon man. On this basis, and on this alone, can an honest Orthodoxy stand. There is an appearance as of a kind of trick in the attempt to meet rationalism by asserting that Orthodox dogmas themselves rest upon simple reason. Neither in history nor in fact do they so rest; the only actual and the only adequate basis for them is authority, specially and divinely attested. If the method of authority is thrown away, dogmatic certitude and rigor must go with it, and we are among opinions only, free to choose those which seem to our best judgment most surely true. I repeat, it is a doubtful procedure, in any form of Orthodoxy whatever, to step out from behind authority, and to say to rationalism, "The true rationalism is Orthodoxy." The next step to this can only be confession that Orthodoxy has no authority after all, and that it may be wrong quite as likely as any other set of traditional opinions.

But the untruth in this becomes peculiarly conspicuous, when we consider whether rationalism does indeed endorse the Orthodox dogmas. It is not for those who have never attempted to depend strictly on reason to say with any great confidence what rationalism does endorse. Still less is it for such to say that it endorses dogmas which most avowed and all eminent rationalists reject. Dogmas which Emerson, Curtis, Bryant, Higginson, Lowell, Longfellow, Bancroft, Holmes, Whitney, Max Müller, Darwin, Tyndall, Huxley, Lubbock, and many other leading minds known to us all, do not think reasonable, cannot be truthfully said to be endorsed by mere reason. Those whom I have named may be in error,—that is not the point here; but at least they are representatives of a high activity of reason, and, when a preacher undertakes to read off a catalogue of dogmas with the assurance that reason unassisted endorses them, in the face of the fact that very many men of eminent reason totally deny this, he does what will pass for telling the truth "only among the relatively less informed and intelligent of the community," and what will be "borne with in a kind of contemptuous charity, or altogether neglected, by the men of culture who have been strongly developed on their moral side," and who do not like to see untruth and half-truth mismanaging the advocacy of religion.

And before an audience of students, a large number of whom are not dogmatic believers, and nearly all of whom are keenly alive to faulty statements of false reasoning, it seems to me peculiarly unfortunate to rehearse, rather baldly as well as briefly, a system of dogmas, with the mere assertion that each one of these is a self-evident truth. It would at best answer but a poor purpose with such an audience to use a whole system of theology in one sermon,—and

I presume the sermon to which I allude was chiefly meant for the theological faculty,—but still less does it answer to use it in so doubtful and delusive a way. If such a system is to be rehearsed at all in a pulpit effort, it should be on the conviction, deeply felt and intensely impressed, of its divine authority. There the preacher may stand as a commissioned prophet, armed with a divine preparation. But off that ground he parleys with an enemy to whom he must soon surrender. The feebly plausible pretence of coming in the name of reason only, even for a moment of truce, to enforce dogmas which have spurned reason for fifteen centuries, and which men of mere reason now generally spurn, is calculated to put the teaching so advocated at a dreadful disadvantage; that, namely, of untruth against truth.

SO SLOW TO CHANGE.

DEAR MR. ABBOT:—

I think Mr. Pillsbury is right in saying that the changes made in popular religious teaching are far from keeping pace with the changes making in popular religious belief. That so much time should be required for a newly apprehended truth to leaven its way into the common creed of the masses, after it has been accepted and adopted by the more advanced minds among them, indicates something more than a mere lack of intellectual "iron in the blood;" it marks too plainly a wide-spread want of living, positive enthusiasm for truth.

Men and women of fully average intelligence and of independent thought and conscientious action in other matters will go on repeating the old religious formulas, apparently without a twinge of conscience, years after the faiths they once embodied have been superseded in their actual belief by the newer growths of the present.

Week after week, in the great congregation, men of learning and culture stand up and read: "For in six days the Lord made the earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day and hallowed it."

Do they believe this? Often in churches I have listened to the repetition of the Apostles' Creed with something very like a shudder, thinking of the solemn farce it must be to many of the worshippers. "I believe in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary,—was crucified, dead, and buried. He descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty. From thence he shall come to judge the quick and the dead." If it could be that, as these utterances died upon the air, a solemn voice should fill the temple, and into every ear be dropped the question—"Stop! do you believe all this?"—what would be the effect upon that worshipping assembly? Probably not less than one-half would confess that they repeated the words by rote, simply because they had been so taught; without having ever for one moment considered whether they believed or not. Of the remainder, a few, mostly women and children, would answer without reservation that they fully believed. A few more would aver that, in some allegorical and spiritual sense, these "deep things" stand to them for the great truths their souls need. But upon how many faces would be suddenly manifest the blankness of utter disbelief!

And so of the dogma of regeneration through baptism, and the eternal wretchedness of the unconverted. To what miserable compromises with conscience, what distorting of the plain meaning of words, nay, to what actual lying, do they force a man who is beginning to taste the sweets of free thought, yet finds his utterance shackled by the empty forms of an effete theology!

A prominent lecturer once said of certain persons that they had "a craving appetite for truth which amounted almost to a mania." Oh that the disease might become contagious, and that indifferent and temporising religionists might be the first to catch it! H. L. B. R.

ANGELS AND CAPTAINS.—A visitor at one of our Sunday schools a short time ago perceived one little boy, covered with a perspiration of buttons, singing "I want to be an angel" with such vigor and earnestness that he grew red in the face. Watching for that boy to emerge from the portals of the sanctuary, the visitor called him aside. He told that boy that he had observed with what apparent heartfelt enthusiasm the scholar had screamed out his anxiety to become an angel. The visitor told that boy that he would give him half a dollar if he would say honestly if he wanted to be an angel, and, if not, what he would like to be. The scholar looked solemn for a moment, clutched his half dollar so as to be certain of that anyhow, and said he believed he would like nothing better than to be captain of a canal-boat. It seems to us wrong to compel these ambitious children to tell fibs while they are singing in Sunday school.—*Max Adler.*

In 1850, the Jesuit body throughout the world was little in excess of four thousand. At present there are nearly nine thousand members.

The Index.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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[For THE INDEX.]

The Last Word.

A SERMON DELIVERED IN THE UNITARIAN CHURCH OF NORTH-UMBERLAND, PA., OCTOBER, 1872.

BY DAVID H. CLARK.

"Choose ye this day whom ye will serve."
JOSHUA, xxiv. 15.

The history of the Jews, not alone in respect to their political fortunes, but also their religious conceptions and worship, is one of ever-recurring modifications and transitions. It corresponds, in this particular, with that of every other people. It is not a history of uniform moral excellence, or of virtues or life always superior to that of others. It is one of wars, alike of victory and defeat; of revolutions in government, social anarchies, private feuds; of treachery and jealousy,—the baser as well as the better passions of our nature; the manifestation, in a word, of the common traits of our humanity.

Its religion, too, as I have intimated, though often regarded as a single and definite revelation, a fixed and finished system, was ever changing. If we should review the many hundreds of years which it includes, we should see that it was never the same at any considerably separated points of time; that new traditions became developed, new ideas and institutions, which caused the old to sink into less prominence, or altogether disappear. It both lost and contracted much through its contact with that of other nations and tribes, so that it became at length very different from what it was in the beginning. The text recalls to our minds an instance that bears upon this point. The Israelites not only retained, during their wanderings in the desert and conquest of Canaan, an attachment to the religion of the Egyptians, under the influence of which their lives hitherto had been passed, but also adopted to some extent that of the tribes with whom they mingled. This was a great trial to their leaders, whose continual aim was to bind them in closer and stronger allegiance to the God that had brought them out of Egypt.

"It came to pass," therefore, we are told, "a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua, waxed old and stricken in years, called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers," that he might remind them of the experiences through which they had been led to their present possessions, and counsel and admonish them in respect to the future. The conclusion of his address was as follows: "I have given you a land for which you did not labor, and cities which you built not, and ye dwell in them. Of the vine yard and olive yards which ye planted not, do ye eat. Now, therefore, fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served that were on the other side of the flood and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the

flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

There are times in all human life, and not unfrequently, that demand a somewhat similar and no less peremptory decision, which force us to a correspondent extremity, and bid us choose between two conflicting courses of action and sympathy in tones too imperative and unconciliatory to be evaded,—whether we will surrender our lives and hearts to an unworthy and false veneration, or to an ennobling homage and reverence; to the persuasions of expediency, self-ease, and the favor of others or to devotion to truth, unselfish courage, and sincerity.

I am but representing, my friends, my own experience during the week which has just passed. A critical point, it appears to me, has been reached in my relation to this church and congregation,—a condition of things which I must meet manfully, if I would preserve your respect or my own. I am informed, in a manner too unmistakable to be questioned, that the sermon I preached last Sunday was a cause of offence to some who were present. I am further informed that, if I continue to preach here certain views and sentiments it contained, I am threatened with the withdrawal of those who were displeased from my preaching and support.

This is something from which, I assure you, I should have been glad, if it had been possible, to have escaped. It is a position, in all respects, of sadness and pain. But sentiments and opinions, when they are conscientiously entertained, and are the result of earnest study and thought, are something which the public teacher cannot put aside at others' dictation, become a part of his habits of thought and character; and there is no more justice in another's censure because he holds them than there is if he is censured for the features of his face or the color of his hair. Nay, more; if he believes that the opinions which he holds are the truth, he will feel himself impelled, if he is an honest and earnest person, to utter them regardless of all intimidations and threats that may confront him. It will be impossible for him to equivocate in respect to them—to conceal or smother them. Any other course is mental slavery,—the lowest and meanest form of servitude into which a person can fall.

It seems, therefore, necessary at this juncture that a better understanding should be attained than at present exists between us, if our union is to be preserved. And I know of no better way of effecting this than for me to frankly state to you, in as clear and intelligible a manner as I am able, and withal in what is meant to be the utmost kindness of spirit, my exact position at this time in regard to the points to which exception has been taken; and to ask you to decide at once what course you will pursue. I would rather take up to-morrow the pick and the spade, and dig on the railroad, with such companions as I should find there, or engage in the humblest occupation, than to stand here on Sunday afraid to utter what I believe.

I alluded last Sunday to the Bible. I have frequently done so in a way which has subjected me to unfavorable comment. I am impelled, therefore, to say at this time that I regard the popular view of it, both as held by those who assume to be Orthodox people and also as held by some Unitarians, as an idolization of it, a superstition that must fall before the tests of reason and modern enlightenment,—a source of much mischief and an impediment in the way of progress. It is utterly unreasonable, I hold, to suppose that certain portions of the Bible possess any peculiar sacredness or spiritual authority; that the incest and lust and inhumanity associated with the lives of many of those who are referred to frequently as the worthies of the Scriptures, do not disqualify them for being treated as models of character for the civilization of to-day; that their ideas of the universe and God, the duties and purpose of human existence, are not lower every way than ours; that the books of the Bible are inspired in any other way than are the sacred books of the various religions of the world. Nay, more, it is impossible for me to regard that inspiration, even in its grandest and most spiritual utterances (and there is no book with which I am acquainted that to my mind excels it in such utterances) as different in its

nature from that of the products of genius in all their varieties in every age. Even the New Testament is mixed up all through (as is very plain to see if it is read with a critical and unbiased mind) with crude ideas and superstitions which greatly impair its application to the circumstances and life of to-day.

Now what ought we to do about these things? Ought we to refuse to admit them? Ought we to assume it as otherwise, because there are those around us who do not see them, or are unwilling to? Ought we not to endeavor to lead people to a perception of the truth in regard to this book as well as everything else, rather than, with artful subterfuge or timid preference, feign what we do not more than half believe, while the intelligence of the age looks upon us with derision and contempt? It will require some heroism, I know, to take such a stand, and maintain it in the midst of the uncritical habits of thought which prevail around us. It will require some indifference to the judgments of popular ignorance and prejudice. But what is religion for, if not for this? What is Unitarianism, if it does not infuse us with such a spirit? Nay what is Christianity itself?

I come now to speak of Jesus and Christianity. And, first of all, I am impelled to say, I do not believe that Jesus was a perfect human being; I do not believe that there ever was one in the sense in which the word is used in this connection. I do not think that the record of his life shows him to have been such in every particular. I cannot believe that he represents, though unparalleled it may be, in the grandeur, loftiness, and purity of his character, the complete ideal of our humanity; the fullest development to which it is possible for our natures with their varied capacities, intellectual, moral, and spiritual, to attain. No human being, not the greatest, whether sage or saint, that ever walked the earth, has been able to do this. To be able to do it would indeed lift such a one out of the life of humanity. It would make him a demigod, at least, suggesting all the arguments which at once arise against such a being as a pattern for us. The utmost that any great person can do for us is to enlighten and inspire us through certain of our faculties. He is never able to influence us through all, nor to lead us in each direction to the same extent. It is thus that we need many masters or teachers. No one is competent to give us the final lesson of life or to advance us to the limit of our possible education. We read that Jesus was tempted in all points like ourselves, yet without sin. We read also that "there is no man that liveth upon the earth and sinneth not;" and our experience confirms this last affirmation. It is seen, therefore, that not only must Jesus have been tempted in all points like ourselves, but also have sinned to have entered wholly into our nature and experience.

But was he tempted in all points like ourselves? Did that single, solitary life, never passing beyond the confines of Judea, of not more than half the frequent duration of human life—if the account of him that is generally accepted is true—comprehend all the experience and all the temptation possible to man, amid all the varieties and peculiarities of condition and temperament in every age and land for all future time? This appears to me impossible. Be it remembered that some of the common relations of life he never filled. He was without a family, and therefore knew nothing through personal experience of the peculiar duties, cares, and vexations which it includes. He knew nothing through personal experience of the relations of husband and wife, father and mother, and so of many other spheres of relationship, intercourse, and experience common to human life—to your life and mine. Furthermore, it is evident that Jesus was affected with some of the erroneous ideas and beliefs current in his time. It is evident that he believed and represented himself to be the Jewish Messiah, and that the conception was something quite different to his mind, and to those who became his followers, from that which the Church has presented. It is very clear that Jesus believed, or appeared to believe, in the existence of a personal devil, and of evil spirits that were the cause of various maladies, as was then the current belief. It is very clear also, I think, that he predicted his second coming—with the destruc-

tion of the world and a great judgment day within that generation.

I pass now from the person of Jesus to what he taught, to the religion which has its centre in his career among men. And here let me say that we are better prepared, with the facilities which modern scholarship supplies, to form a correct and intelligent appreciation of Christianity, especially in its relation to other religions, and other moral and intellectual systems, than ever before. Until within the last fifty years, I may perhaps say even the last twenty-five years, knowledge in respect to the other religions of the world was but scanty and meagre. It was the custom of the ancient Greeks to regard all other people as barbarians. With a similar contempt Christianity has looked on all other religions and systems of thought than its own. The languages in which the sacred books of other religions are printed were formerly but little known as compared with the present. These books themselves were much less accessible than they have in recent time become. The effect of this increase of knowledge, in respect to the other religions of the world, has been to disclose a greater agreement between them and Christianity than was hitherto admitted or even supposed. It goes to show that there are few of the doctrines or precepts of Jesus which had not been, in one form or another, by one teacher or another, taught before.

I have brought together a collection of brief quotations which I will introduce at this point, gleaned from such resources as I have at hand; not so complete or forcible as they might be, but sufficiently so, I think, to confirm what I have said. We are told, by those versed in these subjects, that the underlying conception of the religion of Egypt, even with all the varieties of the objects of its worship, was that of the Divine Unity and Spirituality—declaring God to be, in words almost precisely the same as these in which Jehovah is reported to have been revealed to Moses, "I am the I am." It was also maintained in the religion of that people, "that salvation cannot be expected from the justice or mercy of the Supreme Judge, unless an atoning sacrifice to him is made by a divine being;"—"that a god or man, or a being half god and half a man, once lived on earth, born of an earthly mother but without an earthly father." There is a papyrus in the Imperial Library at Paris, brought from Egypt, which has been supposed by competent authority to be the oldest book in the world. It consists of a collection of proverbs. Among these occur the following: "The bad man's life is what the wise know to be death. What we say in secret is known to him who made our interior nature." "He who made us is present with us though we are alone." "Many of the virtues," says James Freeman Clarke, in his *Ten Great Religions of the World*, "which we are apt to suppose a monopoly of Christian culture appear as the ideal of these old Egyptians. Brugsch says a thousand voices from the tombs of Egypt declare this. One inscription reads: 'He loved his father, he honored his mother, he loved his brethren, and never went from his home in bad temper. He never preferred the great man to the low one.'" An inscription concerning a priest at Saïs reads: "I honored my father, I esteemed my mother, I loved my brothers, I found graves for the unburied dead, I instructed little children, I took care of orphans as though they were my own children. For great misfortunes were on Egypt in my time, and on this city of Saïs." A king's tomb at Thebes bears these words: "I lived in truth, and fed my soul with justice. What I did to men was done in peace, and how I loved God, God and my heart well know. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger."

The ancient sacred books of India are said to contain these sentences: "There is one living and true God, everlasting, without parts or passion; of infinite power, wisdom, and goodness; the maker and preserver of all things." "Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being." The Code of Manu, a thousand years before the time of Christ, has these words: "The wise man must faithfully discharge all moral duties, even though he does not constantly perform the ceremonies of religion." "The soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men." "There are two roads which conduct to perfect virtue—to be true and to do no evil to any creature." "Men faithless to the truth, however much they may seek supreme happiness, will not obtain it, even though they offer a thousand sacrifices." From other sacred books of India these passages may be added: "Is this one of our tribe or a stranger? Is the calculation of the narrow-minded; but to those of a noble disposition the earth itself is one family." "What is religion?" says the same book: "Tenderness toward all creatures." "Hatred does not cease by hatred; hatred ceases by love."

The four points of the Persian creed are said to be—"To believe in one God and hope for mercy from him alone; to believe in a future state of existence; to do as you would be done by; to believe in Zoroaster as lawgiver, and to hold his writings sacred." "Turn not away from a sin-

ner, but look upon him with compassion," says one of its sacred books. This passage is from another: "All good do I accept at thy command, O God, and think, and speak, and do it. I believe in the pure law; by every good work seek I forgiveness from all sins. I keep pure for myself the serviceable work and abstinence from the unprofitable. I keep pure the six powers,—thought, speech, work, memory, mind, and understanding. According to thy will am I able to accomplish, O Accomplisher of Good, thy honor, with good thoughts, good words, good works."

The religion of China inculcates absolute sincerity, reverence, purity, and tenderness. It teaches that by tenderness and purity one may become as a little child. It says: "Recompense injury with kindness." From an essay by Mr. Higginson, upon the *Sympathy of Religions*, I quote a short extract, further to illustrate its spirit: "My doctrine," said Confucius, "is simple and easy to understand. It consists only in having the heart right and in loving one's neighbor as one's self." "Is there not one word," said one of his disciples to him, "which may serve as a rule of practice for all one's life?" "Is not reciprocity such a word?" He answered, "Do not to another what thou wouldst not he should do to thee." This is the sum of the law, which also occurs in the Jewish Talmud: "The wise man," says the Chinese Lao-tse, "avenges his injuries with benefits."

The distinctive doctrines of Christianity, as compared with other religions, have been supposed to be the Fatherhood of God and the brotherhood of man. But an acquaintance with the religious conceptions of the ancient world will show us that it cannot claim these as original inculcations. Thus Marcus Aurelius, the Roman emperor and stoic philosopher, speaks of God as the Father of men and the Preserver of the world. So Philo, a Jew, living before the time of Christ, says: "One Creator, one Father, one Master of the Universe." "The best of prayers and the end of happiness is to attain a likeness to God." He also said: "Judge not your neighbor until you have stood in his place." "The cynic cares for all, as a father, a brother, a minister of Zeus, the common parent,"—are words ascribed to Epictetus; as also these: "One is not to call himself a citizen of Athens or Corinth, but of the universe, and a son of God." Cicero thus gives utterance to the like sentiment: "Men were created for mutual help; cherish the common bond of the human race." And again: "One who knows himself will feel that he is a citizen of the whole world, holding all united by Nature his own relatives." Seneca says: "Humanity counts that good for one's self which will be a good for another." "All have one origin; none is nobler than another, save by pre-eminence in right and good ways." So in the Old Testament, notwithstanding the austerity, vindictiveness, and cruelty which are often ascribed to God, he is frequently represented as a father to men; as for example in this instance: "Have we not all one father? Hath not one God created us?"

There has been much speculation with regard to the origin of Jesus and the circumstances amidst which his life and character were developed. In Harriet Martineau's *Eastern Life, Past and Present*, there is the following reference to the Jewish sect, the Essenes, who flourished in the time of Christ, which is to my mind very suggestive upon this point:—

"It is impossible to enter in any degree into the mind of Christ without considering how large an element of his thought was the life and doctrine of the Essenes. When we read of them in Josephus or Philo, we see reflected back, as in a mirror, the life of the gospel; or at least the idea of that life which was held by the early Christians. The Sermon on the Mount might be taken as one long blessing on the Essenes: the non-resistance, the abjurers of property, the humble, the mortified, the industrious, the charitable. The leading object, the central purpose of the Essenes, was that of fulfilling the moral ideal of the Law. Their societies undoubtedly formed the model of the first Christian communities, and of subsequent monastic institutions."

"They held their goods in common, forbidding a man to have two cloaks or two staves, and not allowing him to be in want of one. . . . They believed that the hairs of men's heads were all numbered and every moment of their thoughts determined by an immutable providence. They held that men are truly and practically brethren under the paternity of God. They refused to call any one master upon the earth, denouncing slavery and every kind of servitude. All political action was discountenanced; giving the cheek to the smiter rather than raising the hand was inculcated. With this went unlimited forgiveness of injuries. They might have had for their motto the glorious text of the Koran—'To endure and to pardon is the wisdom of life.' They taught that the best temper for man consisted in these affections—love of God, love of the truth, and love of man; and that the best employments corresponded to these, namely, contemplation and healing the bodies and souls of men. Hence they called themselves, and were called, physicians of bodies and souls. While abstaining from marriage, they opened their arms to children out of love for their purity, as

well as compassion for their helplessness. They might have inscribed over their doors the words: 'Suffer little children to come unto us, and forbid them not, for of such is the kingdom of heaven;' and the children did go to them and were taken in and cherished as were the hungry, the naked, the sick, and miserable. They repudiated oaths, practised the utmost plainness of speech, thinking that all exaggeration of their yea and nay came of evil."

I have endeavored to indicate by this collection of quotations that I do not regard Christianity, or in other words the teachings of Jesus, to be exclusively an original system, having no relation to antecedent systems of morals and religion, as has been very generally supposed and taught. I believe rather, in the words of another, that "Christianity was in the air," in the intellectual and spiritual life of the time; that it was preceded by influences and causes involved in the general drift of human life in that age,—like all great revolutions in society and civilization; and that Jesus but received and reflected what was best and richest in its thought and spirit, illustrating this fact in a life of wonderful spiritual perception, self-sacrifice, and purity.

Do you say that this deprecates the person of Jesus and his mission? I answer that it rather increases their value. In removing the abnormal and superstitious associations, with which he has been invested, we but bring him into closer relation to human sympathy; we but render him more interesting and attractive. Do you say that such views are destructive of religion? I ask, Does not God remain—still infinite in his nature and perfections, with his providence as comprehensive, pervading, tender, and beneficent as before? Do not all high aspirations remain—all noble intuitions and instincts, all beautiful sensibilities and sympathies, which the Creator has caused to spring up within us? Nay, more; may we not still draw inspiration and guidance, not alone from Jesus, but alike from all the great sages and teachers of the past?

I have had persons ask me, "What is the use of religion if there is no endless hell?" But those who have outgrown that crude belief know that religion loses nothing of its significance or worth because it drops this relic of old superstitions. So is it in regard to the doctrine of the Trinity. Have Unitarians lost anything in the spiritual power of the life of Jesus because they have been unwilling to confound his person with that of the Almighty? Will not their record, as compared with that of other bodies of Christians, show that they have presented as genuine claims as any to be regarded his disciples?

Do you say this is not Unitarianism? Will any one give me a definition of what it is? It is a denomination without a uniform statement of belief, that is ostensibly committed to free thought; but, as it turns out, sometimes only within certain Christian limitations. Whom will you name as its exponent? Here are Drs. Bellows, Sears, Robbins, and such as these at one end; and Dr. Bartol, Robert Collyer, Mr. Alger, Chadwick, Ames, and such as these, at the other. Last winter Dr. Hedge preached a sermon, in a course of sermons in Boston by different Unitarian clergymen, on Christian mythology, maintaining that Christianity has its mythology, as well as what are called the Pagan religions, and that it is to be traced back even to its beginning.

More recently, in June last, the Rev. Mr. Hall, of Worcester, in a sermon before the Alumni of the Divinity School of Cambridge, took the ground that theology should henceforth be treated as a science, placed upon the same level with the other sciences, and subjected to the same free discussion and examination. This position is precisely that of the Free Religious Association; and THE INDEX has complimented the sermon by publishing it entire.

But what matter whether these views are Unitarianism or not? There is a more pertinent question: *Are they the truth?* Truth is superior to parties and sects, which should be but auxiliaries in its service. The Unitarian denomination has assumed to be committed to reason; and Dr. Hedge has said, "Between reason and Rome there is no middle ground." Shall Unitarianism stop forever where it is? Shall it, snail-like, withdraw itself into the shell of a stationary conservatism, whenever a tendency is manifested to urge it forward? If such is to be its character, let it cease henceforth to charge this fault, as it has been so wont to do, upon other sects. Let it cease to proclaim its superiority in this particular. We complain of the intolerance and bigotry of these sects; and yet I confess I have met some Unitarians as unwilling to consider or read anything which did not coincide with their declared belief as the straightest of those about us.

It may be asked, If the views I have presented are so obvious, why do not the great minds of the Church see them and proclaim them? Amusing simplicity! Reform in these directions, my friends, does not begin with this class. They do but conform to what at last they are compelled to. They do not, as a general rule, acquaint themselves with the proof which leads to such conclusions. They are more interested in building up and strengthening the sects to which they belong. They are too much attached to their seven, and ten, and twenty thousand dollar tal-

aries, and comfortable living, to give much time or attention to unpalatable or unpopular truths. No, my friends, the work of reform goes on ever among the untrammelled and independent outside of the Church. The heretics and unbelievers, the great thinkers of the age, those who are stirring most its inherited opinions, who are making the deepest impression upon the thought of the time, are not in the Church. It is almost impossible to point to a single mind of the ecclesiastical class which occupies a prominent place among the real intellectual leaders of to-day. We shall be compelled to turn for such to those who possess little or no connection with ecclesiastical institutions; to the walks of literature, philosophy, and science; and then we shall find that the tendency in regard to religious ideas sets all in the direction of my position.

But it is said that if I proclaim these views, I shall drive people away from me. I shall drive only those away who are intolerant, who are unwilling the world shall get beyond their conclusions, and between whom and a liberal faith there is no natural or genuine harmony of spirit. If I drive some away, I am sure I shall attract others; or I shall win from them at least a greater respect than if, while holding such opinions, I timidly conceal them.

For, my friends, I am persuaded that a very large amount of the indifference to the Church, which is everywhere apparent, which keeps so many away from it of the most intelligent and thoughtful in every community, is to be attributed to the fact that the pulpit has so little to teach; that its utterances are to so large an extent a repetition of worn-out platitudes which leave the mind as vacant and inactive as before. But more important even than the teaching of the preacher is often the influence of his spirit. It is not alone because of his theological expositions or his discoveries in science that his memory is cherished whose name we have inscribed upon these walls [Dr. Priestley]. Some of these have become obsolete already, or are known and properly appreciated chiefly by theologians and scholars; but there are few familiar with his history who do not know and venerate him as a distinguished exemplar of the heroic and martyr spirit, through the devotion which he preserved to his honest convictions even at the cost of exile and persecution. It is the want of courage and a disposition to move forward in the line of progress, to recognize and accept the new truth of the age, which retards more than anything else the progress of Unitarianism, and has already driven out so many of its most cultivated and brightest minds, and is continually increasing the list. It is out of this class to no inconsiderable extent that has sprung up the Free Religious Association, comprising among its leaders those who were once of the Unitarian ranks, but are of it no longer,—an association organized on a broader principle of co-operation and fellowship, that of absolute freedom of thought in respect to religion. Already, though not of more than five years existence, it has made itself widely known and felt in this country and in Europe. The Index Association, a product of the same movement, has nearly completed the raising of a fund of one hundred thousand dollars to put upon a secure basis THE INDEX, the weekly paper which is the organ of the movement. So you perceive that heresy does not die of anathema and excommunication. But, irrespective of the effect of my utterances upon the prosperity of this church, it seems to me that, if the spirit of its founder has so far departed that nothing is to be tolerated from the pulpit but what is already accepted and believed, it will not be a very great calamity even if it goes to pieces.

I am asked, Why not preach as Channing and Priestley did, and such as these? No one has a greater veneration for these names than I have; but as well might some one in their time have pointed them to those behind them as their example. There can be nothing more absurd than for conservative Unitarians of to-day to call themselves Channing Unitarians. They are certainly not such in spirit. Channing was one of the most intense radicals of his time. He was especially so in regard to slavery—a whole generation in advance of his denomination.

It is said again, Why not withhold these obnoxious views and preach practical sermons? But religion has its theoretical or intellectual side as well as its practical or moral one. Nay, the one is so involved in the other that it is impossible to separate them. And how is it possible for an earnest and thoughtful mind to be indifferent to the great critical questions of to-day which are more and more forced upon the attention? Moreover, my friends, it is one of the most marvellous things in the preacher's experience what an enormous amount of practical preaching congregations can stand without producing any perceptible effect! The sermons which are called so good, so comforting, so beautiful, are the very ones which abound frequently where the people are the most worldly and fashionable. We need what sets us to thinking—what forces us to critical surveys and examinations of our opinions—what stirs us to heroic virtue and self-denial, as well as that which simply appeals to the imagination, sensibilities, and feelings. Mr. Curtis, in one of his lectures, describes one of these congregations whose special delight

is practical preaching, somewhat thus, as it dispenses: "That was a fine sermon," says one; "the Doctor really surpassed himself to-day." "Why, what a love of a bonnet you have!" "Charley, how your boots shine!"

But, my friends, I have not jumped at these conclusions. They are the result of years of fearless study and research, of the expenditure for years of all my surplus earnings upon books to enable me better to elucidate these problems,—from the time when, a mere boy, I took my place with the new converts in a Methodist revival meeting, passing eventually out of that denomination into one of what I regarded larger freedom, the Universalist, and then to the Unitarian, through many vicissitudes and trials, until now. How much have your opinions cost you? What has been the process through which they have been verified? How many headaches have they caused you in endeavoring to prove whether they were true or otherwise? Most of you came into possession of them through inheritance, and amid associations sufficiently honorable to render your fidelity to them easy. No social relations have been sacrificed for them; no one has been impoverished. Do not think, my friends, that I am insensible to kindness; that I would recklessly sever the ties of genuine affection that bind me to this congregation. I acknowledge all these claims upon me. But there are considerations more imperative. I must be true to myself. Ah, my friends, how many a minister has been killed by kindness! Should not I strive to escape the peril? The embroidered slippers, and handsome dressing-gown, and pariah tea-parties, and sponge cake, have stolen away many a minister's manhood. They have made him not only weak in mind, but craven in spirit.

I submit, then, my friends, this frank avowal of my opinions. In the words of Luther: "Here I stand; I cannot do otherwise; God help me." If after the declaration I have made you can consent to listen to me, and labor with me still, I promise a greater devotion to all the opportunities of my vocation than ever before. If this cannot be, we separate to pursue henceforth divergent paths.

[FOR THE INDEX.]

OUTSIDE THE CHURCH.

The dark, square belfry tower and massive walls
Fling huge, quaint shadows on the vivid grass;
Through Gothic archways the blue sky is seen;
On the carved stone the generous sunshine falls
With warm, brown tints; all about the oriel's glass
It casts strange rainbow stains upon the green.

Open the jewelled, pictured windows afloat,
That the cool freshness of the soft-aded morn
May enter in; while outward float to me
The deep-voiced organ-chorde, the full-choired chant
Above all simple, rural sounds upborne,
And the fine incense's sultry fragrance.

No grief, no pain those sacred tones express:
Why do they overflow the eyes with tears?
No troublous discord, no pathetic plaint—
They sing the perfect peace of holiness,
Uplift above the reaches of men's fears,
Of grave, great joy and undisturbed content.

The thin, clear echo of the last note dies—
Nay, rather soars beyond our narrow ken
Into a sphere more lofty, vast, and wide—
Leaving fulfilled with tears the cheated eyes,
And the foiled heart with longings vague and vain,
Nameless and never to be satisfied.

Where is the utter peace those chants suggest?
Have yonder folk who kneel within at last
Reached its pure source and quaffed the waters calm?
I almost deem that that's its perfect rest,
Disaster, doubt, and evil overpast,
As from without I listen to their psalm.

O Church, to yet one more thy gateways open,
Who needs all comforts thou canst offer these—
Love, pity, pardon, charity and prayer,
The far-off prospect of a light, a hope
In the fulfilment of life's promise,
A strengthening breath of some diviner air.

O Mother-Church, what solace, what reply,
Hast thou for me? No, I have stood within
The cloistered limitations of thy walls,
With honest efforts, earnest piety,
Imploping refuge from distress and sin,
The grace that on thine own elected falls.

Wearied of those unceasing doubts of mine,
Harassed, perplexed, with one great longing filled:
To hear the mastering word, to yield, adore,
Conquered and happy, crying, "I am thine!"
Uplift, sustain, and lead me like a child,
I will repose in thee forevermore."

I waited, but the message did not come;
No voice addressed my reason, and my heart
Shrank to itself in chill discouragement.
To me the ancient oracles were dumb,
The lifeless rites no comfort could impart,
Charged with no answer for my discontent.

Midst blank and stupid faces I could see,
Crowned with strange joy, made beautiful with peace,
Pale brows of women, rapt and fervent-eyed;
And grave men glorying in humility,
Absorbed in quaint and child-like services,
Sincerely moved, devout and satisfied.

The tempered light of many a serene
With the stained sunshine: the dim atmosphere,
Dreamy with incense: the organ's rich sound,—
Each sense with these was feasted and content.
Neglected still the hungry heart was here,
And no response my mind or spirit found.

Estranged, unsatisfied, I leaned forth
(Not there again to look for peace and rest)
Into the broad white light and large sweet air;
And lo! the spring-tide beauty of the earth
Touched tenderly the chord untraced, unguessed,
And all my spirit melted in a prayer.

Here will I seek my peace, here rears my mind,
Knowing "God's comforts are no ill thing."
Oh simple souls who yearn with no reply,
Too reverent for religions, ye may find
All patience, all assurance life can bring,
In this free prospect, 'neath this open sky!

Here where I stand, religion seems a part
Of all the moving, reeling, sunlit earth;
All things are sacred, in each bush a God;
No miracles accept the pious heart,
Where all is miracle; of holy word
Seems the plain ground our daily feet have trod.

As the majestic choral chant I hear,
The low, impressive organ symphonies,
And with rapt eyes the unfathomable skies I search,
All earth-born troubles wane and disappear,
And I can feel, amidst my reveries,
That not alone I stand outside the church.

EMMA LAZARUS.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OXFORD HALL, 81, Cliff Street, on Sunday mornings, at 10½ o'clock. The public are invited to attend.

CASH RECEIPTS.

For the week ending December 7.—George Schneider, \$3; Henry Greenbaum, \$3; C. A. Morse, \$2; W. H. Ovington, \$3; Miss Alice Norton, \$3; Dr. A. B. Brockway, \$3; Charles Watson, \$3; Mrs. H. Judd, \$3; Miss A. Hall, \$3; Eben McArthur, \$3; Frank Strong, \$1.10; Thos. H. Ash, \$3; Perseus Desair, \$3; Richard Butcher, 50 cts.; E. Turner, 50 cts.; Lucian Moses, \$2; Mrs. H. C. Gilbre, \$3; Wm. H. Bradbury, \$3; Henry Huff, 50 cts.; W. C. Harion, \$1.50; Ernest Blaukenberg, \$4.40; C. W. Wendie, \$3.10; John C. Hayner, \$1; Toledo Printing Co., \$20.00; T. E. Peck, \$20; E. M. Whipple, \$20.00; H. B. Richardson & Co., \$23.40; P. E. Abbot, \$24.00; A. Bell, \$1; S. F. Woodard, \$20.00; M. L. Holbrook, \$10.00; H. Evans, 20 cts.; H. G. Neubert, \$20.00; J. Banta, \$2; John Smeihorst, \$3; Peter Leelin, \$3; E. S. Bunker, \$2; J. S. Post, \$3; Joseph Steele, \$3; Henry W. Stone, \$3; C. Brown, Jr., \$1.50; I. Kahn, 50 cts.; Chas. W. Pierce, \$3; James L. Pierce, \$3; Henry A. Hannon, \$3; Wm. C. Shannon, \$2; T. S. Forrester, \$3; H. B. Richardson, 10 cts.; P. Bradley, \$3; M. R. Osypow, \$3; E. E. Wright, \$3; Jon. Heleland, \$3; C. K. Corbin, \$3; Mrs. K. Ketchum, 50 cts.; H. Martin, \$3; J. H. Burfield, \$3; J. M. Smith, \$1.30; J. Jones & Co., \$2; B. Liebetradler, 60 cts.; S. G. Hayner, \$3; S. Corner, \$3; Mrs. S. B. Berry, \$15.00; Miss E. T. Cowperthwait, \$15.00; John H. Clark, \$3; Wm. H. Ford, 20 cts.; Samuel H. Seaman, \$3; W. T. S. Forrester, \$3; P. Buchanan, \$3; Henry N. Stone, \$20.00; Miss S. C. Tyler, 25 cts.; R. L. Baker, \$3; A. J. Wolf, 25 cts.; Mrs. S. E. Gilman, 10 cts.; Wm. H. Ovington, \$15.00; W. F. Bickles, \$20.00; Chas. A. Gurley, \$20.00; Jonathan Sawyer, \$10.00; L. T. Osborn, \$10.00; J. T. Sutton, \$10.00; J. D. Zimmerman, \$10.00; Phoebe A. Zimmerman, \$10.00; Chas. W. Pierce, \$10.00; Mrs. Van Scooter, 20 cts.; A. C. Harlan, 10 cts.; C. S. Pearce, 10 cts.; J. A. Sells, 60 cts.; M. S. Severance, 25 cts.; E. B. Ward, \$30.00; Lakshy Suderland, \$10.00; J. G. Richardson, \$10.00.

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RECEIVED.

LIFE AND CHARACTER OF THE REV. SYLVESTER JUDD. Boston: CHURCH, NICHOLS & Co. New York: C. S. FRANCIS & Co. 1834. 12mo. pp. 531.

RADICAL DISCOVERIES ON RELIGIOUS SUBJECTS. Delivered in Music Hall, Boston, Mass., by WILLIAM DENTON. Boston: Published by WILLIAM DENTON. For sale by WILLIAM WHITE & Co., 128 Washington Street. 1873. 12mo. pp. 232.

A CHANCE FOR HIMSELF: OR, JACK HAZARD AND HIS TREASURES. By J. T. THURBERG. Author of "Jack Hazard and His Fortunes," etc. Boston: JAMES R. OGDON & Co. 1874. pp. 268.

MAJOR JONES'S COCKNEY: Detailed, with other Scenes, Incidents, and Adventures, in a Series of Letters by himself. Revised and Enlarged. To which are added Thirteen Hundred Humorous Sketches. With Illustrations by CART. New York: D. APPLETON & Co. 1873. pp. 226.

BEERIE. A Novel. By JULIA KAVANAUGH. New York: D. APPLETON & Co.

THE DOCTOR'S DILEMMA. A Novel. By HELEN STRETTON. New York: D. APPLETON & Co.

OLD AND NEW. December, 1873. Boston: ROBERTS BROTHERS, 143 Washington Street.

ELGIN ALMANAC. 1873. JOHN COOPER & SON, Cooperstown, Texas.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. December, 1873. Boston: L. C. BOWLER, 38 Brimfield Street.

THE ALDINE. December, 1873. JAMES SUTTON & Co. 28 Maiden Lane, New York.

THE FREEMASON. November, 1873. St. Louis: St. Louis BOOK AND NEWS COMPANY, 307 North Fourth Street.

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The Index.

DECEMBER 14, 1872.

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SPECIAL NOTICE.—THE INDEX will be enlarged to sixteen pages at the commencement of its fourth volume, Jan. 1, 1873. After Sept. 28, 1872, the price of subscription will be \$3.00 a year in advance. But every subscriber, new or old, who remits \$3.00 at once will be credited with a year's subscription from Jan. 1, and will meantime receive the paper free, if not already paid for.

Mr. Abbot is suddenly called East by the dangerous sickness of a very near relative. All business requiring his personal attention must await his return. Correspondents will please take notice.

FREE RELIGION AND SOCIAL REFORM.
VII.

1. Free self-government of the individual by reason and conscience:
2. Universal fellowship and organic union of the race on the simple basis of a common humanity:
3. Mutual devotion of the race and the individual, each to each:
4. Conformity of all the conditions of human life, individual and social, to the eternal laws of Nature.

These four great ideas are involved, as already emphatically stated, in that profound faith in Nature and Man which is the essence, power, and inspiration of Free Religion; and Free Religion is but another name for the spirit of the age. There is no "vagueness" about these ideas to any one who can comprehend a general principle. They lead directly to the adoption of universal, integral, and continuous education as the one fixed policy of social reform; and they constitute in themselves the object to which all education should be directed. That is, wise education can have no other aim than to elevate these four ideas to the rank of the supreme, universally recognized, and universally obeyed laws of all human life.

It is not enough, however, to say that education must be universal, integral, and continuous. The word to most minds suggests only the training and culture given by means of some system of direct instruction, public or private; but in its widest scope it covers what might properly be called social education. There are general agencies of great power which are too seldom considered in their educational aspect, as standing to the community at large in somewhat the same relation as that occupied to a child by his instructor; and these general agencies bring their

influence to bear primarily not upon individuals, but upon men in the mass, who are often quite unconscious of it. Among them are to be included great institutions of all kinds, political, industrial, commercial, military, scientific, literary, religious, and so forth; great systems of thought or administration; great public policies in national affairs; great public movements dominated by a common idea or purpose; the general influence of the press, the platform, the pulpit; the more limited influence of special professions or avocations on individual character; and countless similar agencies which, more or less perceptibly, mould and guide in a purely general way the development of social and individual life. A few examples will show what we mean.

The character of a national government, though itself the product of the general character of the people, powerfully reacts upon the latter, and gives a monarchical, aristocratic, or republican coloring to public opinion and sentiment; whence in part the vast difference in the general spirit of different countries. The system of Universal Expositions, World's Fairs, State and County Fairs, and so forth, has given a great stimulus to agriculture and the mechanic arts, and exerted no little educational influence in this direction. The existence of a large standing army in any country not only creates a certain unmistakable "army spirit" in officers and soldiers, but powerfully affects the entire people as well. A great university not only educates its own students, but gives a clearly marked character to the "university town." The French Institute, the British Association, and similar institutions, exert an incalculable influence in fostering the love of knowledge in myriad minds and in educating the world at large to a becoming respect for science. The power of Christian theology in directing social development needs no illustration; but the influence of Aristotle over the general intellectual life of the middle ages, and of John Stuart Mill over the general intellectual life of modern England, may be cited as illustrating the educational potency of philosophic thought. The adoption of a fixed national policy, like that of emancipation in our late war, results in the education of vast multitudes of people into new convictions. A reformatory movement guided by wisdom and moral enthusiasm is of itself a liberal education to those who give themselves up to it, and sends ripples of new life to the farthest confines of society. As Col. Higginson pointedly remarks in his *Atlantic Essays*: "Seeing the educational value to this generation of the reforms for which it has contended, and especially of the anti-slavery enterprise, one must feel an impulse of pity for our successors, who seem likely to have no convictions for which they can honestly be mobbed." Let us be encouraged, however, on this latter point; the convictions are here—and the mobs may yet be here, too.

These few illustrations will show what importance should be attached to general educational influences, acting chiefly not upon the individual as such directly, but mightily affecting his development by affecting the general state of society itself. No individual can be truly educated, if these subtle and perhaps unsuspected influences are greatly hostile to true education. The ignorance and selfishness of the past have perpetuated themselves in the unfavorable social conditions of to-day, the chronic evils of all kinds which it is the special object of reform to correct. In considering the character of the education which Free Religion aims at, as indicated by the four great ideas which it seeks to make the four supporting pillars, as it were, of the social fabric, it would be woefully superficial to dwell only upon the direct relation of each individual to the other individuals immediately surrounding him,—parents, or instructors, for instance, or even the entire circle of relatives, friends, and casual acquaintances. Even more important than the education derived directly from these is the education derived from the countless undefinable but most potent influences which we have classed together as educational in a general sense. They constitute the spiritual climate,—the universal environment which exerts so vast a power over the nature and development of the individual.

Retrospectively viewed, the totality of conditions directly affecting the individual's ancestors, and indirectly affecting the individual himself by the great law of inheritance, should be included under the same category. But it is impossible to re-make the past; it is impossible to re-make the present, which has grown out of the past; and it is consequently the most unsubstantial of visions to dream of "regeneration" or the "second birth." Once born, we are what we are; there is no repetition of the event, and the future must follow from men and women as they exist. The only way to secure to posterity the inestimable privilege of being "born well" is rightly to educate to-day the parents of posterity. And the nature of the power exerted over them by the universal social environment is of the very first importance.

Free Religion, therefore, not only seeks to perfect the educational system, so-called,—including the schools, seminaries, academies, colleges, and so forth,—but it also seeks to purify, reform, and re-create, as it were, the defective conditions of social life, to the end that the new-born individual may be surrounded by general educational influences of a purer and higher type. Thus alone can the race be permanently elevated. If the four ideas of Free Religion above enunciated are truths, then they furnish a touchstone by which to test all existing institutions with reference to the character of the educational influence they exert. All such institutions as foster devotion to those great ideas are beneficial; all such as weaken it are injurious; all such as foster it and weaken it in different ways at the same time are partly beneficial and partly injurious.

This is the reason why, of all existing institutions which are powerfully rooted in modern society, Free Religion must look upon the Christian Church, notwithstanding its partial good influence in some respects, as the most formidable and stubborn obstacle of social reform. It extinguishes the free self-government of the individual in bondage to a Pope, a Church, a Bible, a Christ; it substitutes for the universal fellowship of humanity the narrow membership of the Church; it diverts the supreme self-devotion of the individual from the general welfare of the race to the person of the Christ; it anathematizes conformity to Nature as rebellion against God, and demands the extinction of all that is merely natural as the sole condition of his favor. Thus at every point Christianity flatly denies the great affirmations of Free Religion, and to the extent of its power over men's minds chokes up the very fountain-head of all social reform. While Free Religion calls upon universal society to take up the great task of reforming its own evils by a strictly natural change of its own conditions, Christianity bids them to despise all such methods as irreligious, and to place no confidence in any reform not based on the supernatural regeneration of mankind. It will take a long time, perhaps, before the world distinctly recognizes the chief block to its own progress; but the discovery will most certainly be made, and it will be the doom of Christianity.

We said that the great affirmations of Free Religion are the fountain-head of all social reform. A few words on this point, and we will conclude this long series of articles, with the hope that they have aroused some useful thought. We venture to lay down two propositions:—

1. That the true origin of every genuine reformatory movement must be sought in conscious or unconscious faith in the four great ideas of Free Religion.

2. That the true explanation of every mistake made by reformers must be sought in their ignorance or disregard of these same ideas.

A single instance must now suffice, though the list of reforms is nothing but a list of instances.

Whence sprang the Temperance reform? Why object at all to the voluntary self-imbrutement of the drunkard? Scrutinize closely the reason of the protest made against intemperance, and it is substantially this: that drunkenness is a violation of the law that every individual should govern himself by reason and conscience rather than by his appetites and passions. Until a sense of the outraged dignity of human nature

was awakened, no protest against intemperance was ever heard; and it is heard now only in those quarters where human nature is revered as worthy of better things than to be turned into the gutter, like the hogs.

But what has been the chief blunder of Temperance reformers? It has been a disregard of the very same law in behalf of which the Temperance protest is made; namely, a resort to legislative prohibition of the liquor traffic. The protest lies intrinsically against the drunkard's disregard of the natural supremacy of reason and conscience, his voluntary enthronement of an animal appetite in their place, as the cause of countless practical miseries and wrongs. But the reformers have been guilty of the very same disregard; they have not been content to aim at restoring the natural sovereignty of reason and conscience in every individual by means of education, but have endeavored to stamp out the evils of intemperance under the heel of prohibitory legislation. In this effort they have treated society as a child in whom reason and conscience exist only in embryo, and who must therefore be governed by the will of others; whereas society is composed of adults as well as children, and cannot be governed in any such manner. The true question of reform is—how shall we induce all men at all times freely to obey reason and conscience instead of appetite? The answer to this question is the only possible solution of the problem of intemperance; and while the reformers too often trust to a quick cure by statute, Free Religion trusts only to a gradual cure by education, in the large sense already explained.

In the same manner Free Religion approaches all the great social evils which need to be reformed. Its method is unpretentious, but thorough; and, however distasteful to the ardent temperaments which demand the instant extinction of these inveterate evils, it is based on the knowledge of human nature and the laws of social science. We claim that Free Religion is itself the very spirit of all reform; that all wise reforms have grown out of its ideas, whether comprehended or not; that all professed reforms must be tested by these ideas; that no great reformatory success can ever be achieved until all special reforms are organized as part of a general system of reform based on these ideas; and that whatever most hinders the complete recognition of these ideas as the only secret of victory in battling with social evils is the worst foe to reform, and needs itself to be reformed out of existence. Therefore we believe that Christianity, notwithstanding its incidental benefits to society (without which, of course, it could not continue to be supported, but which, nevertheless, blind the eyes of society to its predominant influence), must give place to Free Religion, before the world shall see its grand dream realized of a vast Commonwealth of Man, free, united, just, prosperous, and happy.

One of the Japanese residents of Washington, D. C., recently described himself as "an inquiring Pagan, educated scientifically, and demanding toleration." If the A. B. C. F. M. cannot convert a score or so of Japanese "inquiring Pagans" in America, where they have such enormous advantages to avail themselves of, they have a slender prospect of converting the many millions in Japan itself. Possibly, however, it is close contact with the A. B. C. F. M. which is the best prophylactic against conversion.

Dr. E. B. M. Browne, of Evanville, Indiana, writes to us that he is soon to publish a book entitled "The Encyclopedia of Talmudic Beauties." It will be an anthology of adages, anecdotes, aphorisms, fables, legends, myths, parables, and so forth, of the ancient Hebrews. Dr. Browne is reputed to be a rabbi of much learning; and Dr. Wise, of Cincinnati, highly commends the as yet unpublished manuscript.

Mr. Conway writes us that he intends soon to publish a new volume of "ethnical scriptures," probably with the title—"The Sacred Anthology." There will be five-shilling and half-crown editions. Large numbers of persons have already subscribed for it. Mr. Conway's taste is admirable, and the collection will beyond all doubt be an invaluable one.

CRITICISMS.

A cursory glance at the papers since the recent conventions of the Free Religious Association encourages the belief that the public appreciation of its work is considerably more favorable than it has been. The tone of the religious press in general has not reached us. If the *Liberal Christian* be a fair sample of it, the change of view is very noticeable: a more courteous and cordial mention of the Association could not be made than appeared in the columns of that paper on the week subsequent to the meetings in Brooklyn. It is conceded that the Association has an important work to do, and intimates that it is doing it with something like ability and in a reasonably good spirit. What it says of the performance of the individual men who conduct the enterprise is even more than kind.

The comment of the secular papers, though brief, has been generally respectful. The press of Philadelphia, where the idea of the Association was quite new, was cautious, but serious. The Brooklyn papers blundered as they all do, and made themselves foolish by attempts at innocent pleasantry, but said nothing insulting or offensive. The *New York World* gave careful report of the speeches, accompanied by a contemptuous editorial which declared that the Association was doing nothing and tending nowhere, and was distinguished mainly by an extraordinary development of the gift of tongues. The editorial was not written in the best temper, and was marred by two or three unaccountable mistakes in fact. Still, to have an editorial at all was something, from a critic so superlatively fastidious as the *World*, and the report of the convention was fair and grave beyond any previous report in that paper, the tendency of which to caricature and persiflage seems to make seriousness and justice on any theme impossible.

The *Golden Age*, a paper both secular and religious, spoke rather more than cordially of the Association and its objects, commended its temper, lauded its officers, applauded its words, mingling a judicious sprinkling of criticism with its comments, in order that the approbation might not seem unqualified or unthinking. The warm-hearted editor here, too, complimented us by an editorial which we perused with interest, but which, with the usual ingratitude of human nature, we feel disposed to criticize a little.

Mr. Clarke (we presume it to have been he) suggests that the Association misplaces its emphasis, and so misses its aim. It lays its stress on liberty, when it should lay its stress on religion. Men have liberty enough he thinks, but do not care to use it,—feel no call or motive to use it. They are slaves of their creeds because no better are presented. To tell them to rise and shake off their dogmatical and ecclesiastical fetters is useless, unless they be inspired with some fine enthusiasm for a new faith that will make emancipation natural and necessary; and such a faith they do not discover. Let the Free Religious Association proclaim such a faith, and the shackles will fall off immediately. Liberty is but a condition; faith is a principle; a change of conditions will not as matter of course affect a principle, but a change of principle will as matter of course affect conditions.

All which sounds plausible; but, we are persuaded, it is all unsound. That people want a new religion should not be too hastily affirmed. There is a good deal of very excellent religion in the world, eloquently taught, widely published, entertained by intelligent people, recommended by admirable lives. The best teachers among the Unitarians, Universalists, and other liberal sects, have for many years promulgated ideas of religion quite worthy of wise men's acceptance. The religious writings of mankind, the bibles, scriptures, books of ethics and philosophy—Greek, Roman, Asiatic, Indian—contain principles of religion that ought to satisfy and do satisfy the most liberal champions of free religion. There is plenty of the very best kind of religion among Protestants and Romanists. In fact there is not much to be added to the finest expressions of the religious sentiments that are now tolerably familiar to cultivated men and women. If these were diffused among the multitudes, interpreted, commended, and inculcated with the

same zeal that is devoted to the dissemination of sectarian dogmas; if the best books of religion were widely distributed and read by all people without hesitancy or prejudice—the Free Religious Association would have no justification for its existence, and would never have been called into being. It was organized for the sole purpose of making it possible for people to become naturally acquainted with the best religious ideas, and to grow familiar with the finest expressions of the religious sentiment in any and in all literature. That they cannot do this now is owing simply and solely to the absence of mental freedom; and this is to be accounted for by the efforts of the sectarian leaders, who will not permit their followers to read any but their own books.

It is a clear and familiar fact that no sectarian is encouraged to make himself acquainted with any ideas outside of the pale of his denomination. How many Protestants are acquainted with the best literature of Romanism? How many "Evangelicals" know the writings of Channing, Dewey, or Ware? How many old-school Unitarians study appreciatively the writings of Theodore Parker, or can give an intelligible account of the opinions of the rationalists? Is it common for Christians to read the Bhagavad-gita, or for Jews to feed on the thoughts of Marcus Aurelius or Epictetus? There is water enough, but of dykes there are too many. The pastures are numerous, and broad, and ripe with grain; but the high stone walls forbid communication. Free trade in religion is the great need,—the removal of restrictions, the raising of embargoes, the suppression of custom-houses; and this the sectarians will not allow or so much as think of. They hug their privileges; they cling to their monopolies of power and influence; they are jealous of any sharing their wealth; their aim in existence is to preserve their organization and advance their prestige.

The Free Religious Association, therefore, does not lay the emphasis on the wrong word when it lays it on liberty; it places it precisely where it belongs. The need of the hour is liberty. Grant that, and a new religion, because an unsectarian religion, will come,—a religion of charity which must in the nature of things become sooner or later a religion of reason. O. B. F.

LOCAL RADICAL ORGANIZATION.

In connection with the recent Convention of the Free Religious Association in Philadelphia, some very interesting facts were brought to light pertaining to the local organization of the radical and progressive elements in religion. Before any public announcement had been made of the proposed Convention, the Secretary of the Association received a letter from a gentleman residing in a small town in the northern part of Pennsylvania, stating that he was in correspondence with all the prominent Radicals in the State whose names were known to him with reference to holding a "Radical State Convention," which should "bear the same relation to the State that the Free Religious Association bears to the country;" and asking for any information the Secretary might have with regard to persons who would probably be willing to co-operate in such a Convention, and the best place for holding it. The writer of the letter was Mr. J. S. Thomson, educated as a Scotch Presbyterian, recently a minister of the Methodist Episcopal Church in New Milford, Pennsylvania, and now a preacher to a free and independent society in the same place. Two or three letters had been previously received from him briefly asking for Reports and other publications of the F. R. Association; but not until this letter about the Convention did he say anything of his theological history and position. Nor did he at this time know anything of the plan entertained by the Executive Committee of F. R. Association to hold a Convention at Philadelphia. It was a spontaneous movement on the part of himself and a few other like-minded persons in different parts of the State, towards a better acquaintance and co-operation among themselves. In reply to Mr. Thomson's letter, the proposed Philadelphia Convention was mentioned, and the suggestion made that perhaps these movers for a State convention might sug-

successfully accomplish their present purpose through the Philadelphia meeting. This suggestion was most cordially accepted and acted upon.

Accordingly, as stated last week, the afternoon at the Philadelphia Convention was set apart for a conference of those who were in any way interested in a liberal local organization. The meeting was much larger than had been anticipated, and developed an unexpected interest in the subject that had called it together. It was probably too large wholly to meet the views of those who had first moved for some kind of State organization. Yet it was an excellent preliminary meeting for exhibiting the interest, direct and indirect, in the question, and also for acquainting them with the field to be occupied; if it showed also some of the obstacles to be contended against, it was none the less valuable on this account. There were present at this meeting not only those who wanted some co-operative State movement, but those who were more especially interested in the organization of a radical religious society in Philadelphia, as also those who thought that present organizations were sufficient for all needs. The Middle States Unitarian Conference was named as being very liberal and inclusive; but more pronounced radicals evidently did not regard that organization as answering the purpose.

But, besides this difference of view in respect to the kind of organization most required, there was manifest that ineradicable difference of temperament which always shows itself in a gathering of radicals in religion, and which is perhaps at present the greatest obstacle in the way of their working together for a religious purpose in any but the most general way. The whole meeting may be said to have held substantially the same rational, free, and unsectarian views concerning religion; yet there was in it the logical and combative temperament which will not be satisfied with any Sunday assembly in which free debate does not have a prominent place—the religious temperament which will be equally unsatisfied with a regular Sunday service which does not prominently recognize the devotional element, and the æsthetic temperament which, in spite of rationalistic views, has a liking for the artistic in religion and holds tenderly and reverently for this reason to many sacred traditions and institutions. All these different temperaments and mental moods can come together harmoniously and to mutual profit in such a general Convention as is held by the Free Religious Association, or as might be held under the auspices of a similar State organization; but it is only under rare circumstances that they can be effectively combined in a local organization to meet every week for general religious and moral purposes. The time does not seem to have come for this, to any great extent as yet. They can, however, all be brought together in special local organization for some specific purpose,—as they are, in the Radical Clubs, for conversation and free discussion, and as they sometimes are, in a local society, for some humane or educational object, and as they might be in a counter-movement against the organized attempt to engraft the "Christian amendment" clause upon the United States Constitution. But much beyond this, it is doubtful if at present all the radical and liberal elements in religious thought can naturally fall into local organization. They can come together in general occasional conventions, where subjects of common interest are considered and every phase and mood of earnest sentiment gets appropriate representation; and in this way they will help each other to a better understanding of each other's needs and aspirations, and so gradually, perhaps, learn the common ground on which they can stand together in all local organization, or at least acquire more of fraternal respect and fellowship for each other at their separate posts. And this conference at Philadelphia tended to this result certainly, even though it should have no other conclusion.

It should be added that, at this meeting, officers of the Free Religious Association who were present distinctly stated that it was not the policy or purpose of the Association itself to attempt to organize any local societies; that it would be contrary to the spirit of its constitution for it to do so,

or to encourage any but friendly and informal relations of co-operation for the same objects between such societies and itself; that all local movements should spring out of local needs, and conform to local emergencies, and not necessarily take pattern after the national organization except in the element of freedom; that in this way, while there would be no feeling of local dependence or subordination, and nothing that should have the appearance of a sectarian movement, there yet would be real co-operation and fellowship among those laboring for the same ends.

W. J. P.

THE POLYTECHNIC SCHOOL.

In the report of the educational department of the Great Industrial Exhibition at Paris, I find the following pleasing anecdote which I translate for INDEX readers. The writer is speaking of the "Association Polytechnique." He says:—

"At the moment when this Association was established, a brilliant halo surrounded the pupils of the Polytechnic School,—these Generals of twenty years who had just taken such a glorious part in the triumph of progress. After having conducted the workmen to the combat, some among them had the happy thought of occupying and entertaining the leisure hours of those who had been wounded and were convalescent, by giving them instruction in science."

This idea was carried out in an infirmary at St. Cloud, and resulted in a permanent association which gave gratuitous instruction to eight hundred workmen in useful branches of science.

E. D. C.

EDITORIAL BOOK NOTICE.

TOWN GEOLOGY. By the Rev. Charles Kingsley, Canon of Chester. New York: D. Appleton & Co. 1872. (Toledo: T. J. Brown.) This little book contains the substance of a course of familiar lectures on geology, given to the young men of Chester, by one of the best known of modern English writers. He takes the texts of his six papers from the "Bolt of the Field," the "Pebbles on the Street," the "Stones in the Wall," the "Coal in the Fire," the "Lime in the Mortar," and the "Slates on the Roof;" and it is interesting to see how instructive these commonplace of common objects become, when discoursed about by one who can throw upon them the light of extensive knowledge. Mr. Kingsley is much more than a novelist, though until lately chiefly known by his novels; and it is evident that he simply states the fact when he says, that he has long been an enthusiastic student of geology, his favorite science. While, however, the desultory method he adopts in imparting information may be the one best suited to a popular and unscientific audience, it is not the one best suited to the thoughtful reader, who is very apt to tire of being written down to, as if unable to profit by a more systematic style of instruction. The main purpose is to lead the listener on by very gradual steps from what he knows to what he does not know, carrying him along through the same cautious inductions by which the original investigators finally attained their results; but this method, although excellent in some respects, is little fitted to give a clear and connected view of the results themselves. Still, a more methodical treatment is in danger of wearying minds which are little accustomed to take comprehensive views of subjects; and we would by no means quarrel with Mr. Kingsley, who does so well what he has undertaken, for not undertaking something quite different. Whoever desires to study geology in a more scientific manner can easily do so by taking up Sir Charles Lyell's "Principles of Geology" and "Student's Elements of Geology;" and it would be difficult to find a treatise on the subject less likely than this to repel the beginner by a tough diet of technicalities. The "Preface," which is a very sincere attempt to vindicate science against foolish objections, and to reconcile it in some degree with Christian theology, is the least successful part of the book in our opinion. The Canon quotes a little Scripture in a very left-handed sort of way, in order to get over the evident fact that Christian theology has always represented the earth as under a "curse" (pages 11-14); but the radical reader will pass over this quite professional digression with a smile. We notice, by the way, that Mr. Kingsley (page 227) declares that "we do not know" the cause why the planes of cleavage in the slate are so seldom coincident with the planes of bedding or stratification. The explanation, however, is very clearly given by Prof. Tyndall in the little work noticed last week, entitled *Forms of Water* (pages 138-139). He states that the case is "exactly similar to that of glacier lamination;" shows that the slate has "suffered enormous pressure at right angles to the planes of cleavage, exactly as the glacier has demonstrably suffered great pressure at right angles to its planes of lamination;" and illustrates the necessary effect of such pressure by squeezing a ball of wax between two glass plates, in which case it results that "no slate rock ever exhibited so fine a cleavage." Nay, more; by powdering the slate itself, adding water, and squeezing it in precisely the same manner, the cleavage is restored. It is plain, therefore, that the cleavage planes of the slate are simply the result of the enormous pressure applied to the primitive mud by the vast weight of the superincumbent rocks. Mr. Kingsley, it is true, refers in a single sentence to the theory of Mr. Daniel Sharpe, that the cleavage results from pressure (page 229); but he evidently fails to perceive that this theory is an adequate explanation of the phenomenon in question.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

RADICAL CHRISTIAN CREED.

BY REV. EDWARD C. TOWNE.

It seems to me unfortunate to say "creedlessness our creed," when we do not properly mean it, any more than we mean to say "thoughtlessness our thought." We have beliefs as much as we have thoughts, and the definite sum of our beliefs is our creed. There is no occasion to give up the word creed to a solely bad use. Webster defines it: "A definite summary of what is believed; a brief exposition of important points, as in religion, science, politics, &c." There is more excuse for seeing a bad sense only in the word *dogma*, of which Webster says: "*Dogma* has in our language acquired, to some extent, a repulsive sense, from its carrying with it the idea of authority or undue assumption." It is very likely to be understood that a dogma purports to peremptorily demand the submission of reason, whether one can see its truth or not. A creed may be very dogmatic, and so very reprehensible. Or it may be peremptory, on the evident authority of truth and goodness, as in our opinion of murder, adultery, and dogmatic Orthodoxy; in which case it is perhaps not reprehensible. But in general one's creed, or body of beliefs, may be held in a spirit the reverse of dogmatic, merely as *our* creed, with no intent to impose it upon others. In this sense every studious and thoughtful person will have a creed, and scholarly thinkers ought to be able to definitely state their creed. I will state mine as nearly as I can put it into brief definitions. But I state it as more than mine; as the summary of beliefs which it seems to me will result from that way of thinking which I call Radical Christian. And to make connection, by contrast at least, with the past, I show what dogma of Orthodoxy I reject, and what belief I put in its place. By belief I mean neither knowledge nor infallible opinion, but only a very strong conviction, the result of study and thought. I know of no ground, either in history or in the human mind, either in any Bible or teacher, or in any learning and insight, for being sure that we have correctly thought and studied and believed and are free from error. The corner stone of wise divination, of sound divinity, is sincere humility bearing up through thought. But to come to my statement.

Radical Christian faith seems to me to offer, instead of the Orthodox dogmas, the following radical and rational beliefs:—

1. Instead of the dogma of One Personal God divided into three persons, BELIEF in God conceived under three aspects,—as Infinite Father or Providence, Infinite Reason or Intelligence, and Infinite Spirit or Life. Infinite Force, Law, Order, Soul, &c., are other conceptions of the Supreme Being, whose existence passes all understanding. Dogmatic anxiety to catch God under the word "Personal" is a survival of the savage conception of Deity as a Ghost Soul. God is infinitely more than personal.

2. Instead of the dogma of God's consuming wrath against sinners, BELIEF in God's reformatory discipline, here and hereafter, of all souls,—a discipline in which the severities of justice are curative and not damnable.

3. Instead of the dogma of the Incarnation of the Divine Nature, or of one of three Divine Persons, in Jesus, BELIEF that God is present, by his providence and inspiration, in all men, in proportion as they yield to divine discipline, and that he was present in Jesus only in this way, making Jesus no more than a human prophet of divine truth,—and not a God-man at all.

4. Instead of the dogma that the Bible is the literal and infallible Word of God, BELIEF that all evidently pure and sacred truth, in whatever books, is from God, and that the Bible is from God only so far as it contains evidently pure and sacred truth,—and so is not a divine book at all.

5. Instead of the dogma of an exclusive Christian Church, in which communion unites believers only, BELIEF that human society is a divine brotherhood; that we ought especially to get hold of, and keep hold of, those whose moral danger is greatest; and that filial confidence in God's goodness to all souls ought to bind us to all souls in religious good will,—our church including all who can be persuaded to come and share its advantages.

6. Instead of the dogma that human nature is totally and hopelessly depraved, BELIEF that human nature, even at the lowest, is so under the preservative and curative power of divine providence and divine inspiration as to have always an inward better self, the growth of which evil can keep back, but cannot forever prevent, and in the life and growth of which man is always and forever the child of God,—sure to return to his Father at last.

7. Instead of the dogma that the death of Jesus made an atonement to God for man's sin,

BELIEF that God for his own name's sake restores or will restore all souls by wise and loving and perfect discipline, and does not need that any sacrifice be made to him other than that which our hearts offer when we yield to his discipline.

8. Instead of the dogma of a Devil and Hell, a place and a prince of moral evil without cure or control, BELIEF that God's infinite and perfect moral power over all creatures, to make them good and happy, excludes beyond all doubt the possibility of a devil or a hell.

9. Instead of the dogma that Christianity is a miraculous revelation, historically handed down from one source, BELIEF that Christianity is the natural fruit of universal providence and inspiration, springing up wherever men have learned to trust God as children and to love one another as brothers.

10. Instead of the dogma that Christian faith sets out from evidences that the Bible as a whole is a divine revelation, BELIEF that it starts rather from the evidently pure and sacred truth concerning God as a Father, and God's providence and inspiration, which we find in a few indisputable passages,—such as Jesus's doctrine of divine love and lesson of prayer, in the Sermon on the Mount,—and that whatever does not agree with this evidently pure and sacred truth is to be rejected; as Jesus rejected some words of Peter with a "Get thee behind me, satan," because the apostle "savored not of the things of God." It is GOD first and last and all the time that we are to believe in.

11. Instead of the dogma that man was made by free will able to defy divine control, BELIEF that the Maker of man was not a fool that he should let his own creature get away from his control, and is not an imbecile that he cannot prevail to train his offspring according to his will, and sway the ends of the earth, and of the creature universe, to his perfect purpose of final holiness and happiness in all.

12. Instead of the dogma that Jesus was absolute perfection in his humanity, his teaching and his life, BELIEF, upon the plain evidence of the record, that he was a very simple young man, with a gift of healing, such as Spiritualism now makes familiar, and a gift of loving trust and devotion, such as Hebrew teaching would awaken in a tender and zealous heart, and an enthusiasm for Messiahship, suggested by popular Jewish ideas and by the idea that the gift of healing was "the finger of God," in which he got plainly off the track of providence and inspiration, provoked a violent end, and had to surrender his will and wish, and go hence by a bloody death, to appear only to the visions, the ecstasies, the legendary dreams of his mostly ignorant disciples, and be by their carnal error made a divine personage between man and God.

In the above points I have intended especially to cross the claims made for Orthodox points of dogma as these are now urged. In my next I will offer some further remarks.

THE THEOLOGY OF SPIRITUALISM.

MR. F. E. ABBOT:—

I notice in a recent copy of THE INDEX the following remarks over the initials H. W. N.: "I see no other way open for a man who believes matter is not eternal but to accept the God of the Bible, if not wholly, at least substantially;" and again: "There is no doubt that the great and real question now to be solved by science is—'Is there a God?' This finally answered, we can then proceed in our investigation of things which are now only guessed at or assumed; but until this doubt is settled, we must pause."

I will offer my views of this subject with the hope that they may at least partially satisfy the doubtful, and awaken the thoughts and open the eyes of immaterialists.

Matter and force are the great elemental conditions of the universe, self-existent and co-eternal. One kind of matter is ponderable, and the other imponderable.

In other words, there exists gross matter and ethereal or electrical matter.

The two, however, may have the same essence and differ only in the aggregation of the atoms of matter; or, in other words, what we call gross matter may be but a segregation or kind of crystallization of ethereal matter in definite masses. The nebular theory rests upon this latter hypothesis. Be this as it may, however, we know that all matter is in motion, and motion is the equivalent of force. We know that matter exists through the evidence of our senses, and that nothing can come from nothing. The two latter propositions are self-evident and admit of no proof. Since, then, matter now exists, it is something; and, as nothing added to nothing can produce nothing, matter in some form or other has necessarily existed from all eternity. Matter, therefore, never was created; it is necessarily self-existent; and, since it was never created, it required no creator to bring it into existence. Therefore, in the theological sense, there can be no creator. Moreover, since matter now exists and could never come from nothing, it is equally clear that it can never become nothing, or be annihilated; it must, therefore, necessarily exist to all eternity in the future in elemental form or otherwise.

We also know through our senses that force

exists. We see the light and feel heat and electricity; and, since they are palpably evident to our senses, they are a necessary existence of imponderable matter. Since force is a peculiar form of elemental existence, it must, in what form soever it manifests itself, be something; and, since something can never by any possibility come from nothing, force must necessarily likewise be eternal.

Matter and force, then, are self-existent and co-eternal; but time, space, matter, and force constitute all that is. Hence, if there exists anything in the universe which cannot become known through our senses or consciousness, it exists not for man to know anything about it; for these are the only means given us by Nature through which we can gain a knowledge of anything that exists. Hence the theological conception of God is a chimera, since it is immaterial, a great something of which we can gain no knowledge through our senses. But although the theological God is a chimera, it by no means follows that there is no God, Almighty Power or Force, superior to all else in Nature.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Since all matter is in motion and motion is the equivalent of force, the force that moves all matter must necessarily be omnipotent; and, being omnipotent, it must necessarily be omnipresent, in order to move all matter.

Thus we have found at least three of the attributes usually ascribed to the Deity, resulting necessarily from matter and force: an eternal, omnipotent, and omnipresent existence.

But there is still another force existing in Nature of which we are conscious; namely, the mind, life, or knowing force of man and other animals. This is the most imponderable of all forces known to man. Yet we know that it exists; and, since it exists, it is likewise an element of Nature and necessarily eternal.

All Nature being eternal, and mind forming an elemental part or manifestation of Nature in man, the highest attribute known to us, we naturally conclude that the knowing principle of the universe, or omniscience, is the highest attribute of God or all, and that all is God.

Thus we determine the attributes of Nature or God: the Eternal, Omnipotent, Omnipresent, Omniscient Whole. I, then, am in God, and God is in me. I am, as it were, an element of the Whole—in God and of God; and to the extent of the magnitude of the life, mind, soul, or spirit-force that is in me, am I endowed with the attributes of God. Under this demonstration of things, future existence is no longer a matter of hope, as it was with Paul. Eternal existence becomes a matter of certainty. And, if God is in heaven, and heaven is a state of beatitude, it necessarily follows, since God is omnipresent, that heaven is here, anywhere, everywhere. If there is a hell, it is necessarily in heaven; and since God is everywhere, he must necessarily be in hell. But it is supposed that hell is a place or state of torment, which involves a contradiction; and therefore one or the other of these states of future existence is impossible. Either future existence is a state of eternal torment, or it is a state of eternal beatitude.

Happily, however, we are not left to mere conjecture in this matter. Facts, stubborn facts, have bridged the gulf between the present and the future state. The minds, the souls, the spirits of the departed are daily, nightly, hourly revealing to us the beatitude of heaven, the blissful state of all.

Spiritualism has opened the gateway to heaven's portals, and revealed the existence of the incomprehensible God of the universe, the Whole.

J. E. WALLACE.

HOW TO SPEND A HOLIDAY.

NEW YORK, Nov. 29, 1872.

ED. INDEX:—

Allow me to give my yesterday's experience canvassing the city of Brooklyn for THE INDEX, and suggest a little work for subscribers for the next holidays.

At 8½ o'clock, A. M., I left my boarding-house for Brooklyn. I intended to go and hear Mr. Beecher preach, then return to Thanksgiving dinner. But I got interested hunting for heretics in the city of churches, and concluded to dispense with "Divine Service," as possibly in the meantime I might get a subscriber, which I succeeded in doing. I called on a radical lady; and, as I found her absent at church but expected to return soon, I concluded to wait. While doing so, I interested myself reading the sermon in last week's INDEX entitled, "The Pearl of Great Price," which it proved to be to me, and which I hope has been read by every subscriber. This I accepted as my Thanksgiving sermon. Few better were preached that day.

After leaving the place, I concluded, as another subscriber would be more valuable than the turkey dinner, not to spend time going after it, but to continue canvassing until night, which I did.

This was the manner in which I kept Thanksgiving; and the names I obtained I send in this

letter. I found it a very pleasant way to keep a holiday.

Now allow me to make a suggestion to THE INDEX subscribers:—

That as we have no Christ and no Bible to worship, and as THE INDEX is to be enlarged soon, we devote our time on next Christmas day to soliciting subscribers in our respective neighborhoods. I can assure you from experience that the gratification of obtaining one subscriber is much greater than can be obtained from a dozen turkey dinners.

Please try this experiment.

H. L. G.

A LETTER FROM MR. BUTTS.

CHICAGO, Nov. 22, 1872.

DEAR MR. ABBOT:—

I find some of our friends much mistake my connection with the paper and give some trouble by sending cheques, drafts, and so forth, to my order. Please inform them that I have acted as general agent only in the sense that I am not a local agent. I have given hints, advice, and information to local agents when I could conveniently, and I have employed such other travelling agents as could be induced by their love of the cause, and such commission as THE INDEX has been able to pay those who work in its behalf, to give a part or all of their time to this cause. These and some other light services I have been able to render the paper in the intervals of other and entirely different business. I should like to say to all who believe it desirable to encourage THE INDEX, that the funds have not yet been provided to pay a "General Agent;" and until this is done, the prosperity of this cause must depend upon the individual and voluntary exertions of thousands of its friends in different parts of the country.

In the intervals of business, I have obtained clubs of over twenty subscribers in several towns where eight or nine months ago there was not one subscriber. There are hundreds of people in this country just as anxious to do this, and just as able every way, as myself, if they would only have the courage to think so.

The circulation of the paper might be trebled in one month by a little well sustained effort on the part of its enthusiastic friends, if they would only work more and talk less.

Can those who believe that Truth is wholesome, who love "Liberty and Light," and who would promote "Cultured Free Thought" among their fellow-men, do better with their spare time, their spare cash, or their influence among men, than to spread THE INDEX abroad among reading, intelligent people?

Meantime, lest our friends expect too much from me, and lest they put you to more inconvenience as above mentioned, it might be well to drop the word "General" in your notice of my connection with the paper. My heart will be with you all the same, and my hands will do their full share in this cause as heretofore.

Very truly, ASA K. BUTTS.

[In order to escape the practical inconveniences referred to by Mr. Butts, we make the desired change. But the noble spirit of his letter, so full of all that is high-minded and disinterested, forbids us to do so without publicly expressing our gratitude to him for his unwearied exertions in behalf of the paper and its cause. The value of his co-operation, direct and indirect, it would be difficult to state in too emphatic terms; and we thank him most sincerely for his assurance of continued sympathy and help in our work. Believing as we do that the cause of Free Religion is the cause of Man in its very highest aspect, we hope that all its friends will derive fresh incitement from him to toil with undiminished and ever-increasing devotion to its service.—ED.]

A revival preacher lately worked hard at Iron-ton, Ohio, to get up an interest, preaching day and night; but unsuccessfully. The last night the house was crowded, and the preacher outdid himself; but not a soul rose for prayers, and he sat down completely discouraged. Before the benediction was pronounced, however, a long-faced man got up, and said that the Elder had been working hard and labored faithfully with them, and as a token of their appreciation he moved the congregation give him three cheers. It was done with a heartiness which made the pews tremble.

A Welsh clergyman who preached from the text, "Love one another," gave a national turn to the subject by illustrating it with an anecdote of two goats who met on the middle of one plank bridge that crossed the little stream in their parish. "But did they fight and try to push each other in the water? Oh, no! but the one laid himself down while the other stepped over him. Here was friendship! Here was love! O, my brethren, let us all live like goats!"

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WHOLE No. 156.

The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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Robust and Sentimental Goodness.

BY A. W. STEVENS.

We are yet to have in this country, I trust, an American Religion,—one which shall be somehow native to the soil, and yet cosmopolitan in its genius; one also which shall produce for us a type of sainthood far more natural than that of the mediæval and ancient times, and therefore vastly superior to that.

The saint of those times was too often a tame and sickly creature. He had no wholesome bravery; he ran away from the world, afraid of its temptations and trials, and hid himself in a cave or cell, and so fancied himself secure—as the ostrich, which hides its head in the sand, thinking because it sees no danger that therefore there is none. But our old saint was no more safe; for in running to the forest he did not run from himself: and self is the most dangerous enemy man has, unless he sublimates it with a true saintliness. The religious recluse carried with him his moral cowardice, and all those hungry human passions which refuse to be starved into subjection, and which slept in his breast only because they had no outward opportunity to waken them: slept there, not conquered and trained but drugged with solitude, fed on a thin diet of roots and berries. He looked attenuated and ghostly, did this old saint; but his ghostliness was not of the holy ghost; or, it was a very imperfect gesture of that august spirit. True holiness is wholeness, not halfness. It is putting into right relations and activity the whole man, not any part of him. Intellect, soul, sense,—all must be recognized, and given free course to be glorified. Can men ascend into the highest heaven while they are in ignorance, while their minds are all uncultivated and unfilled with the treasures of wisdom? Can they go there having sacrificed reason and common sense, and committed themselves to credulity and superstition? Can they even hope to carry their souls to that exaltation by spurning, reviling, macerating, and destroying their bodies, and treating their whole physical nature and the system of material things generally with contempt? We can hardly think so. And yet at the bottom of this old sainthood, and of much of the religion of past times, there was a signal lack of high faith in Man as he came right from the plastic hand of Nature—a belief that a large part of him was evil and must be crucified; that only as his super-abounding spirits were crushed out, his intellectual curiosity snubbed and suppressed, his high energy and force of character reduced and

abated, was he able to arrive at a holy state pleasing to God and fit for heaven.

But here in America we are to learn to believe in Man as he was never believed in before. We are to know him better than he was ever known before, because we are to see his many-sidedness; because we are to see every variety and specimen of him that the four quarters of the earth can produce. And we are to make belief in Man, and all the sublime things his being hints at, the foundation of our new religion. And as the foundation is broad and universal, so the religion which we are to rear upon it is to be broad and universal. It is to be a spherical religion, not a hemi-spherical, not a tribal, not a provincial, not a national, but a human, a world-religion. It is to know nothing fragmentary and partial, but always is to seek to trace those full circles that Nature delights ever to describe in everything she creates. It is to draw on all climes and times, and yet is to grow up in this clime and time, and have its root as it were in this soil under our feet. And why not? This continent is the centre and heart of the globe, and draws from and communicates with every remote extremity of its huge body. It is no wild imagination to suppose that God reserved this spot of land, midway between the oceans, and between the modern civilization of Europe and the ancient civilization of Asia, as a fallow field wherein he would sow the choice seed brought from all the past, and grow a nobler harvest of ideas and of men than was ever grown before. I believe he will do this; and that we are to have here in America a better civilization, a better society, a better religion, than any other age or people ever realized,—which shall not be American merely, but which shall be human and cosmopolitan.

And out of this, as I have said, we are to have a type of sainthood which will vastly improve on that of the past. With us the hero and the saint shall combine in one. No longer will we suffer men to be divided into the great and the good; but the good shall be great, and the great shall be good. No longer will we suffer men to find their way to heaven by turning their backs scornfully towards earth; but upon earth they shall make their heaven to come. No longer shall they flee from society to enter solitude, but they shall cause the town to become as peaceful as the forest, and in the midst of society they shall help every one to find a happy solitude in the depths of his and her own breast. No longer shall they divorce religion and common life, but they shall make all life religious, and they shall make religion life. No longer shall they despise and crucify any part of their nature as evil, or distinguish any more between the natural and the spiritual; but they shall reverently unfold and uplift their whole nature, until throughout they become natural-spiritual men, and learn to discover the soul of things in everything, and the true relation of the outward to the inward. We will have our holy man to be a whole man. Sweetness and light, gentleness and strength, meekness and courage, purity and power, simplicity and understanding, modesty and determination, docility and wisdom, shall be united in him. Our Superior Man shall be like our continent,—girt with grace and with might, his character broad and deep. He shall draw strength of will from its everlasting mountains, greatness and steadiness of purpose from its deep and long-flowing rivers, expansiveness of view from its wide-sweeping plains and valleys, beauty and sweetness of spirit from its lovely

landscapes clothed with plenty and fragrant with the breath of flowers.

But as yet how far we are from what we say shall be! The average sainthood which we are permitted to behold in our land to-day is not of that handsome type which we trust will hereafter adorn our continent. Now our holy man is still a half man, not a whole one. He is only the product of the popular religion, which product is most incomplete and unsatisfactory. Not that I would affirm that the prevalent religion has produced no saints of the better type, for I believe it has bestowed upon every Christian century some. There are good men and women in all sects, such as we should be willing to have for our neighbors all the year round. We will try to be fair in our judgment. And yet the best and the wisest in the churches are the most dissatisfied with them; this always having been the case. Backsliders from the Church are often worse than the Church; but *Come-outers* from it are almost invariably better than that they come out from. They come out generally because they grow out, and cannot any longer stay in. In this way Martin Luther grew out of the Church, and George Fox, William Ellery Channing, Theodore Parker, and Ralph Waldo Emerson. A host there are in Christendom who have grown out of the Church and can never go back into it, because they feel it would keep them in a state of halfness, while a state of wholeness (holiness) is what they desire to attain to; and they think they can attain to it better outside.

Let us also be just enough to acknowledge that there are some saints outside of the Church as well as in, whose sainthood causes us to hope that the nobler type is approaching. And this shows us that saintliness is a plant which, to say the least, grows just as well out of doors in the open weather of God, as in the instituted hot-house of ecclesiasticism, under prescribed care and culture. It proves to us conclusively, and ought to prove to everybody, that we cannot invariably identify the good man with the Church-member: because he is the latter, we cannot presume he is also the former. It establishes so much as this beyond all doubt—that the whole question of this or that one being a saint is entirely an open one so far as it relates to his belonging or not belonging to any church, to his attending or not attending any religious meeting, to his observing or not observing customary pious forms and seasons, to his entertaining or not entertaining certain generally received opinions. The time has quite passed by, if indeed it ever was, when these things can be accepted as positive evidences of a saintly type of character. Ralph Waldo Emerson, who never goes to church, who is never seen at his prayers, who is well known to reject the popular belief of Christendom in its Bible, its Church, and its Christ, who accepts no religion but the religion of Nature,—he for all this has just as good credit with his baker, his butcher, and his storekeeper as the most Orthodox of his neighbors, and everywhere where he is well known is esteemed to be equal to the best as a respectable, trustworthy, honest, and amiable gentleman; being such a man on the whole, as to extort from the good Father Taylor this characteristic tribute of respect—that "if a saint like Mr. Emerson should go to hell, the great tide of emigration would be likely to set that way."

After all, we remember it was Jesus who gave us the excellent rule whereby to judge men: "By their fruits ye shall know them." Let us live neighbor to a man, summer and winter, and have daily intercourse and dealings with him, and we shall then be able to judge quite accurately as to his character, irrespective of his conformity or non-conformity to the popular religion.

And this rule which Jesus gives, when applied to a great number of his so-called disciples, reveals a fearful state of insufficiency amongst them; it shows that they are not of the right pattern at all. Were he to come among his professed followers to-day, I am sure he would know

BODY AND SOUL: A PLEA FOR SPIRITUALISM.

but few of them, and but few of them would know him or be willing to receive him. Looking over his flock, he would be obliged to say again, "Not every one that saith unto me 'Lord! Lord!' but he that doeth the will of my Father." The truth is, that much of the goodness which prevails among Christians is not goodness, but *goodishness*. There is a vast deal of sentimental piety in the community, which is not robust with any virtue. Too many of our saints are like the old ones—tame and sickly and craven, with no healthy blood in them, no bonding pulse full of force and energy. They live and breathe in the debilitating air of sentiment, and are afraid to inflate their lungs from the stimulating breeze of free thought and rational belief. Our popular religion has somehow got divorced from morality, and has lost its heroic element. It is no longer inviting to young men who have high spirit in them, who are full of the enthusiasm of health and hope, and who are going to dare to be and to do something sublime, to try and make *this* life as good as any. To such the popular religion is not attractive, for it seems lackadaisical, tearful, weak, and cowardly. It would rob them of faith in themselves, of sturdy independence, of manly daring, of naturalness and liberty. It summons them to no high enterprise; it lays upon them no knightly obligations to acquit themselves like heroes and true men.

We remember that Jesus says again: "Be ye wise as serpents, and harmless as doves." Our sentimentally good people are harmless enough, but they are almost wholly lacking in the true wisdom. There is a good Saxon word which represents a good Saxon quality, which we need to import into our Saxon religion. That word is *pluck*. Our public opinion, both in Church and in State, is cowardly. It lacks pluck. In the stress of an emergency, in the face of danger, it does not dare to say its soul is its own. It will again and again, when it is tempted, sell out to Mammon, to power and prestige, and quail before a menace of disturbance and opposition. And private opinion is often more timorous even than public opinion. It is apt upon the least threat to surrender to popularity that which is most precious and worth preserving, and which it ought to defend at all hazards. This absence of the chivalrous and heroic spirit from our politics and our religion, from our public and our private opinion, is the terrible curse of our American civilization. We came near losing the very life and liberty of our nation in consequence of it. So infatuated was this people with the love of prosperity, so demoralized were they with the greed of gain, that it took twenty-five years of constant appeal from the truest saints we had, to bring them to the point where they had the virtue and the courage to say they would resist at all hazards the monstrous fraud and iniquity of human slavery! There is plenty of mere good-naturedness in the community, but that is not enough; we want justice to fight down injustice, stern integrity to put its foot on meanness and hypocrisy, and lion-heartedness to meet all the hosts of evil and wrong and drive them to utter rout. Sentimental goodness will not do; it will never make true saints; it will never produce for us our holy (whole) men. It has a very amiable disposition towards the right. It says with a sweet smile, "How right is right, how good is good, how true is truth! Ah! yes, these ought to be encouraged." But it will not take its stand by these and defend them when they are attacked by worldliness and pride, by prejudice and bigotry, by unfairness and injustice. It will not suffer for them, and sacrifice for them, and work for them, and spend money for them. It is the first to flee when they need its help. It would sell them out, as Judas sold his master, to those who bid highest for them. Shame on such goodness, such religion! It is not worthy of the name; it has no regenerative life in it, but is a poor, weak, flabby, foolish thing.

No: the sainthood we hope for will have force in it as well as sweetness; it will be plucky as well as amiable. It will know the right and, knowing, will dare maintain it. It will take its stand on principle and never depart from it; and should any power or influence approach to tempt it to do so, it will say to it with firm-set will, "Get thee behind me, satan!" It will dare to use plain speech; it will dare to offend those who can be offended because the truth is told; and it will not scruple to hurt the feelings of all whose feelings can be hurt by having a righteous principle vindicated. It will never seek to conciliate anybody by refraining to say or do that which ought to be said and done; and it will never be guilty of a compromise which has to be effected at the least expense of truth and right. This sainthood knows that, at present at least, it goes forth as in the midst of wolves; so it will seek to be wise as a serpent, though harmless as a dove. It will seek to wed in itself religion and morality, thought and sentiment, love and justice, courage and modesty, liberty and law. Its living sacrament will be to succor the helpless and oppressed, to destroy prejudice and bigotry, to throw itself on the side of weakness, of youth, of hope,—on the progressive, expansive side, never on the stationary, conservative, timorous side, "the lock-and-bolt" disposition that would turn water to ice, air to rock, and make everything fixed which is free.

In this day of eager speculation, when the advocates of materialism and its opponents struggle with all the intellectual power at their command to uphold and disseminate their respective theories, simple-minded people are led to ask what it all amounts to in its bearing upon the vital interests of man. If matter be capable of producing all the results which are generally attributed to the action of spirit, and if we cannot understand the essential nature of either, what is it to us which of these opinions is the true one? The consistent materialist would take from us all faith in what we call soul, declaring it baseless and visionary; he would deprive us of belief in God, and give us death for life—that is all. His opponent, although he believes in spirit, and leaves us free to speculate upon its nature as distinguished from matter, may have himself no belief in the great controlling will, the giver of life and the fountain of love whom we call Father, nor in the individual existence of man after the death of the body. He may hold that, when the material form perishes, the vivifying spirit is re-absorbed into the infinite and universal life from which it was evolved.

When some wise man who would be our teacher assures us of the continued existence of the spirit after it has left the body, how can we know that his doctrine is true? Can any one be convinced by logic of the soul's immortality? It would seem impossible that a firm and satisfying faith should be based on this foundation. Some believe in the future life without effort, never asking, because never needing, proof; they believe simply because they cannot help it, which, if not a very reasonable is at least a very unsatisfactory position. Many think they believe because they have been taught that it is right to do so, and swallow faith from a sense of duty as they would take some medicinal draught ordered by a physician in whose skill they trust.

To a multitude of thinking men and women, however, a blind faith is impossible; and since the fact of immortality cannot be proven by argument, what escape have they from doubt or denial, unless somehow and somewhere evidence can be obtained that this belief is well founded? And where is such evidence to be found? Nowhere, if not in Spiritualism.

As I write the word, I feel how many recoil from it as but another name for shameless imposition and vulgar delusion. And yet, if any facts substantiated by the testimony of numberless reliable witnesses are worthy to be respected as such, the proofs received through what are called spiritual phenomena should surely not be regarded with contempt nor turned from with aversion. The manner in which the subject has been treated by many of its advocates has tended to bring it into disrepute among intelligent persons. Never was a wonderful and beautiful truth more vulgarized and belittled. Still the facts remain, and they that have eyes to see, and sense to understand, or at least rationally to investigate them, should disregard the folly of the foolish and the concealed prejudice of the learned, and give to these wonderful phenomena the attention they deserve.

Not man alone, but all things have, in their way, body and soul. Theology is the body of religion; and some among those who love truth too well to fear her are demanding that Science should bring her powers to bear upon this framework of faith, separating the false from the true, the seeming from the real, and building a strong and beautiful tabernacle in which the soul of religion may dwell. This is the proper work of Science; but, having done it, let her stand aside, and look reverently up to those holy emotions and aspirations the worth and the power of which she cannot analyze nor estimate, and which no research can enable the unsympathetic intellect rightly to comprehend. Nature does not yield up her soul into the hands of scientific investigators, who are often too much engrossed by their physical analyses, and too much occupied with their discoveries and their theories to listen to what she is ever saying to those whose ears and hearts are open to receive her most precious utterances. The heroic strength and the patient endurance of self-forgetting love, the yearning aspiration of the suffering and tempted soul for light and strength, which constitutes true prayer, are as real as the facts upon which science is based, and we want no explanation of them save that which every true heart can give. So, in Spiritualism, we ask intelligent men, competent to do the required work, to investigate those physical manifestations which form, so to speak, its body; to tell us, if they can, through what laws matter is acted upon by spirit, or rather by that refined substance which embodies will and intelligence, and which, for want of knowing more about it, we call spirit; while beyond and above these facts, which come within the province of science, there is that which only they who look into them with heart as well as brain, with soul that echoes to soul and love that answers love, can rightly appreciate.

The phenomena of Spiritualism, marvellous as they appear, are, as we all know, not supernatural, but governed by fixed laws; and it is

these which Science could perhaps, if she would, help us to understand, so that we might intelligently avail ourselves of their recognized action. Thousands of sane and sensible men and women know that they have, in broad daylight, seen and clasped hands which were as distinctly visible and as firm to the touch as those of flesh, but which appeared suddenly and became again invisible and intangible. Many have, under circumstances absolutely precluding the possibility of deception, seen clearly the faces and forms of friends who have passed through the change we call death, and heard plainly words spoken by their lips. Many have read communications written by no mortal hand, in the well-known autograph of departed friends, stating facts unknown to them at the time, but afterwards verified, and recalling incidents or familiar expressions, in some instances forgotten until thus brought back to the memory.

Surely, such things as these are wonderful enough to be worthy the attention of the wisest man who lives. What if the foolish receive foolishly these marvellous revelations? Should, therefore, the wise not receive them wisely? Is the man of science too busy with his chemicals, his dry leaves, and his insects (all highly respectable teachers in their way), to have time or thought to spare for the investigation of facts like these? No matter how commonplace the manifestations may be. That even raps should be made when they can be accounted for by no known laws; that material objects should be moved by a force indicating intelligence, which as yet no man understands,—if that were all, is there not in it food enough for wonder and reflection? But there is very much more as well as authenticated as this. The writing upon slate or paper, sometimes in a language of which the medium is ignorant, the spoken words, the distinctly visible forms!—why, of all Nature's revelations, should these, so marvellous in themselves and so important in their bearing upon the life and nature of man, be disregarded?

How idle to object that the communications are sometimes unworthy of those from whom they purport to come! What though all those who manifest their presence and their power were fools, and talked only nonsense? Is it not still wonderful enough that these existences, apparitions, call them what you will, can make themselves seen, heard, and felt, can speak and write; and are they not just as wonderful, in a scientific point of view, if they be idiots as if they were all as wise as Socrates? Whether they who thus return are those they claim to be, or whether they are all low, undeveloped spirits from whom we can expect only foolish words and actions, is of no consequence, scientifically regarded. The question of identity must come in long after the simple fact of the occurrence of the alleged phenomena shall be substantiated; and every investigator must, in the end, settle it for himself as his experience and his reason dictate. Let the simple, sensuous facts be first attended to.

Col. Higginson, in speaking of English colleges, tells us that they show a bolder spirit than is found in ours; and it seems that we must look abroad for the men of science who are willing to take a rational and worthy stand in regard to Spiritualism. Prof. C. F. Varley "not only admits the facts, but squarely testifies that these spiritual phenomena are produced by disembodied spirits;" and Prof. Crookes, who has already declared that certain physical phenomena do occur which cannot be explained by any physical law now known, and who is still investigating the subject, will doubtless publish his convictions honestly and fearlessly when he has satisfied himself as to the truth. Why should not some among our men of science do likewise? They know that they have not mastered all knowledge concerning Nature's laws or possibilities; that she has for them, as surely as for the comparatively ignorant, future revelations which will open their eyes to new powers, and force them to modify their opinions concerning those which they partially understand.

Materialists especially, who lay so much stress upon the testimony of the senses, should be the last to require of thousands of their fellow-men that they should treat this testimony as a mere illusion, saying to their eyes, "You see not;" to their ears, "You hear not;" and to their hands, "You feel not!" What can be trusted, if these thousands of sane men and women must refuse to believe what their senses attest? Are they, instead of relying upon this testimony, to accept the assurances of the scientist who, not having seen and not caring to see these things, denies their possibility because they conflict with his very limited knowledge of natural laws? Must men rescue their minds from the thraldom of the Church to sacrifice all trust in themselves to the despots of science, who know absolutely nothing about that which they so dogmatically and scornfully declare to be a vulgar delusion? If the evidence received through the senses and the reason of thousands of disinterested men and women, many of them persons of intelligence and culture, should be insufficient to themselves, and as an idle dream to others, what can suffice to prove anything?

Who understands the essential nature, the origin and limitations of either matter or spirit, and

who has mastered the marvels of their union and their inter-action? How much, then, has the wisest man yet to learn, and how should he hope to learn it if he allow logic, even the most specious, to array itself against facts, seeking to convert them by argument, as he would overthrow an opinion or a creed? And where logic is out of place, how much less should he permit blind prejudice to obstruct, with its stupid assumptions, the way which might lead him to new and important discoveries?

It has been said by sensible men, and even by those who desire to be just and liberal, that scientific investigation of spiritual phenomena is made impossible by the conditions imposed; but this, though it be a fact in some cases, is by no means universally true. Certainly, everything has its conditions of being and acting; conditions which we have to take as we find them, because experience has made us aware of their existence whether we can explain them or not. The chemist would have little patience with an ignorant person who should insist that processes requiring to be carried on in darkness should take place in the light. In his laboratory he is forced to recognize, and submit to, these inevitable restrictions. Still, if sensible investigators were required to sit in a darkened room and take certain things for granted, or rely upon the word of others, there would assuredly be ample ground for this allegation; but the truth is that, with a powerful medium, nothing in the external is required which makes it impossible, or even difficult, for an intelligent and honest investigator to see for himself that the phenomena called spiritual really do take place. When, as to mental conditions, nothing is demanded but that he should bring to this investigation that earnest and humble spirit of inquiry which should characterize the philosopher in all his researches, what more can be exacted?

It is undoubtedly true that the critical and continuous investigation of these phenomena is, from their nature, far more difficult than experiments with objects and agents whose presence can be commanded at pleasure, and the governing laws of which are better understood. These things will often elude the grasp of those who would hold them for critical scrutiny. They must be taken, with their intrinsic peculiarities, just as they are. The difficulties in the way of exhaustive research are inevitable, and may, perhaps, prove in the end insurmountable; but it is not at least premature to be discouraged by difficulties anticipated in the after-steps of investigation before the first have been taken? In the honest and earnest effort to understand and explain these things, though the research should be only partially successful, a key might be found to open some closed door; some facts might reveal themselves to the patient questioner, and all facts are worth knowing,—as guides to him who desires, before all things, to enlarge the boundaries of his present field of knowledge. The material phenomena should thus have interest for every student of Nature; while to those who desire to obtain evidences of the indestructible life of man, which they have failed to find elsewhere, Spiritualism appeals. Whether the proofs she offers be incontrovertible, must necessarily depend not only upon what they are in themselves, but also upon the mental characteristics of the person to whom the revelation is made. To many thinking men, once entirely sceptical in regard to a future life, they have sufficed; but since there are minds so constituted that, after all the daily experiences of life, they deny the existence of matter, and others whom neither mental perception nor argument avails to convince of the existence of mind, no conceivable proof can possibly ensure to all a belief in anything.

What Spiritualism teaches to those who have become convinced of the spiritual origin of the manifestations is, that we live upon this earth, not as highly organized bodies, vitalized by a materially generated force, but as embodied spirits; and that, when that which is mortal dies, the indwelling man is left, just what he was before: a man, with all his individual characteristics and imperfections unchanged; clothed in a form as real as that which clothed him here, though less grossly material; invisible and intangible to us only because our bodily senses are not fitted to see and feel this subtle substance, but able under certain conditions to gather about itself, from elements or emanations made available by some peculiar power possessed by those we call mediums, a materialized form, perceptible to our senses but capable of being instantly dissipated, resolving itself into its invisible constituents, as water may be made to do by the passing of an electric current through it.

For men who claim to be wiser than the multitude, and especially for those to whom Nature stands for God, should not all the ways she opens seem good, seeing that towards some precious truth they all must tend? What though the goal be invisible, and there be labyrinths to be threaded, which may bewilder and baffle for a time the philosopher who, striving to follow where she leads, is but a little questioning child after all, and wisest when he realizes his ignorance, objecting to nothing which she offers for his investigation, and cavilling at no conditions which she imposes. May the truly wise come

bravely and humbly to this work; and so, at last, through denial, and doubt, and faithful seeking, may the truth be brought to light, both matter and spirit standing to all for what they really are, whatever that may be.

"And in this twofold sphere—the twofold man
Hold firmly to the natural, to reach
The spiritual beyond it—daring still
The type with mortal vision, to place there
With eyes immortal, to the antitype.
Some call the ideal,—better called the real,
And certain to be called so presently
When things shall have their names."

LOUISA ANDREWS.

HENRY WARD BEECHER'S THEOLOGY.

[From the Boston Commonwealth.]

In the year 1858 Mr. Beecher lectured in the Fraternity course in this city, on a general subject. It was a simple matter in itself, and called for no comment. But the Fraternity lectures having their origin with Theodore Parker's people, the *Examiner*, a Baptist journal of New York, deemed it its duty to remind him of his impropriety in accepting an invitation from such heretics. Thereupon Mr. Beecher wrote to the managers to know what was done with the proceeds of the lectures, and soon after, in the *Independent*, defended his right to lecture when and where he pleased, with his usual force and directness when in controversy. This was a simple matter, also, calling for little comment, except in approbation of his independence. But in this reply Mr. Beecher ventured to state his theological ground-work in these words, which at once stamped him with the "faithful" as questionable, if not unsound; for it was to most readers incomprehensible:—

"Could Theodore Parker worship my God? Christ Jesus is his name. All that there is of God to me is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible."

Fourteen years have gone by, and now we have Mr. Beecher making a new declaration. His contempt for the Cambridge confession of Calvinism has long been no secret, and the other Sunday it was openly expressed by him in a way that apparently "did him good." The most obnoxious clause in that confession appeared to be the following, which the reverend gentleman read with a terrible emphasis:—

"By the decree of God, and for the manifestation of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death."

The painfully intense interest with which the congregation drank in the terrible words was hardly diverted by the criticism which followed it, which was simply, "That is rather rough, is it not?" He went on reading until he came to the following:—

"These angels and men, thus predestinated and foreordained, are fixed to an unchangeable destiny; their number is certain and defined, and cannot be increased or diminished."

"That is what you may call a tight fit," said the eloquent commentator. Mr. Beecher added: "If I were left to choose between absolute infidelity and atheism, and the acceptance of a God who has pre-ordained and predestinated an innumerable host of his creatures to torments, to pains, and to eternal death, for his praise and his glory, why, rather than accept such an infernal deity, I would be an atheist, and I would glory therein."

A murmur of suppressed applause followed this bold pronouncement. Mr. Beecher then turned to the sermons of Dr. Binney, preached from the same pulpit, in one of which Dr. Binney said that there were those sitting before him who in the eternal ages should suffer more of the torments of the damned than the volume of all that was painful, all that was dreadful, to the souls then waiting in hell. Mr. Beecher said: "It is to a Being like this that we say, 'Our Father.' Why, if there were one soul that was predestined by him to such a hopeless inheritance of woe, I would say 'Our Fiend'—not 'Our Father.'"

Our local organ of New England Orthodoxy, the *Congregationalist*, upon this declaration, takes occasion to clear modern Congregationalism of the imputations put upon it. It says:—

"While the Boston council of 1855 did reaffirm, for substance, the old and elaborate confessions, it framed and set forth a new declaration of faith which wholly avoids the statements to which objection is made, and which it would have been more honest in Mr. Beecher to have quoted as expressing the faith of the New England Congregational churches. In one sense he can justify his accusation, but in another sense it is false, harmful, and as cruel to the churches whom he represents as is the formula with which he quarrels. The doctrines which they hold are far from being as monstrous as, in the heat of extemporaneous and extravagant discourse, Mr. Beecher would make the public believe."

The Fraternity people should re-invite Mr. Beecher to lecture this fall, and have this whole matter gone over with thoroughness by him.

ST. BARTHOLOMEW'S. — Dean Stanley may easily have met Roman Catholics, who, at the mention of this or other priestly crimes, shrug their shoulders, make a grimace, and intimate, rather by gesture than by word, that all this belonged to a past age, and that they would rather have nothing to say to it. But no Roman Catholic, who is one in truth as well as in name, will disavow the deed. He will not obtrude it. He will not glory in it. He will not even refer to it, unless he be compelled; but he will defend it by historical as well as by dogmatical arguments. So far from its being disavowed, there can be no doubt that the Massacre of St. Bartholomew's Day is the fact of all others present to the mind when it is said, as Roman Catholics often do say, that persecution, to do its work, must be thorough. It is an ordinary platitude of Protestant talkers that persecution never converts. "Perhaps not," is the reply; "but it can destroy, which answers the purpose." The fault of all ineffective persecutions is that they have been conducted with only half a heart, by men who were not quite sure they were right, and who accordingly left the roots of the cancer they had not the courage to cut out entirely. The Ultramontanes can appeal to a few persecutions which have done their work. France is the most complete example of successful, because thorough, persecution. It was the Massacre of St. Bartholomew's Day that turned back France from following the example of Germany and England, and left her a Catholic country. Who, then, fears to name it? Who disavows the deed? No Catholic does, so far as the *Times* knows; at least, nobody whose authority, as entitled to speak for his church, can be introduced into this question.—*London Times*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at OGDON HALL, St. Clair Street, on Sunday evenings, at 7½ o'clock. The public are invited to attend.

CASH RECEIPTS.

For the week ending December 14.—Joseph Mayer, \$5 cts.; Julius Rosenthal, \$5; Henry Pearson, \$5; Henry N. Webb, \$5; Geo. C. Glatt, \$5.00; E. P. Herd, \$1.50; William Allen, \$1.00; John E. Haynes, \$5; A. V. Bentley, \$5; Orlando Davis, \$5; W. C. Preston, \$5; A. L. Munroe, \$13; E. Smith, \$5; C. O. Corwell, \$1; S. G. Coray, \$5; Henry Giles, \$5; J. P. Borne, \$5 cts.; Isaac Ames, \$5; E. P. Thompson, \$5; S. P. Putnam, \$5; D. J. Francis, \$5; Miss E. T. Parker, \$5; C. A. Barlow, \$5; E. C. Bradshaw, \$5; Edward Ayers, \$5; Lydia Hinkle, \$5; J. F. Noyes, \$5; I. P. Bradley, \$5; J. H. Carter, \$5; A. M. Howland, \$5; Geo. B. Blake, Jr., \$5; Wm. Blanchard, \$5; C. S. Watkins, \$5; Edmund Jackson, \$5 cts.; H. M. Smith, \$5 cts.; W. W. Wilson, \$5 cts.; John H. Lull, \$13.25; Anna Dorman, \$5.35; J. A. Vezio, \$1.70; B. Felsenfeld, \$5.70; Nath'l Cummings, \$5.00; Jon. P. Barrett, \$5.00; Alex. Metzger, \$5.00; H. B. Howe, \$5.00; A. C. Woodruff, \$5 cts.; Mrs. E. Sprague, \$5 cts.; Abel Hunt, \$5 cts.; Matt. H. Ellis, \$5 cts.; J. S. Hill, \$10; J. P. Lindsey, \$5 cts.; Chas. Almy, \$5 cts.; 10 cts.; Henry A. Ward, \$5 cts.; W. E. Shepherd, \$10; Jno. Turley, \$1.75; Allen Latham, \$5 cts.; Geo. C. Meyer, \$5 cts.; D. Arter, \$5 cts.; Miss A. Marchand, \$5.40; E. P. Cook, \$5.30; E. K. Sanborn, \$5.15; Chas. A. Gould, \$1.00; P. W. Marsh, \$1; Chas. E. Parker, \$5.50; Z. Brockert, \$5; W. Maddaugh, \$5.00; F. J. Hoerner, \$5; M. E. B. Welch, \$5; S. B. Roper, \$5; L. S. Barnes, \$1; John Whitaker, \$5; Wm. H. Dixon, \$5; Geo. S. Bowen, \$5; W. H. Thurman, \$5 cts.; H. B. Clarke, \$5.00; Chas. J. Seymour, \$5; W. H. Burr, \$5; Herman McEllen, \$5; August Wangerlin, \$5; Jacob Weisberg, \$5; J. Kraus & Co., \$5; J. P. Miller, \$5; A. B. Beck, \$5; Adolph Gauder, \$5; Charles Anke, \$5; H. W. Luckemeyer, \$5; Frank Blum, \$1.00; P. Kieferer, \$1.50; J. B. Rhoder, \$1.50; Wm. Jassand, \$1.50; P. L. Kessler, \$5 cts.; E. Goetz, \$5 cts.; C. B. Krause, Jr., \$5 cts.; Philip Gauselien, \$5 cts.; G. A. Kolbe, \$5 cts.; C. W. Schmidt, \$5 cts.; H. C. Buech, \$5 cts.; Henry Schneider, \$5; H. Tobin, \$5 cts.; E. Boynton, \$5; I. M. Russell, \$5; C. B. Knowlton, \$1; W. H. Temple, \$5 cts.; D. E. Mallory, \$5 cts.; Milton DeHase, \$5 cts.; William D. Balch, \$5; Chas. Graeter, \$5; Geo. C. Prussing, \$5; Henrietta Hyde, \$5; R. C. Ingersoll, \$5; E. C. Ingersoll, \$5; I. F. Porter, \$5; I. Walz, \$5; H. Sablin, \$1.50; Wm. Edgar Pird, \$1; Hiram W. Hunt, \$5; Edwin Swain, \$5; Wm. R. Cameron, \$5; Jane M. Distenfeld, \$5; S. H. Morris, \$1; J. A. Marshall, \$5; Chester F. Harlow, \$5; Fred Sonnenberg, \$5 cts.; John Saval, \$5 cts.; Henry Ludwig, \$1.50; John Wm. Grimp, \$5; El Strong, \$1; F. W. Morgan, \$5; B. F. Stamm, \$10; J. P. Atwater, \$5 cts.; S. H. Roper, \$5.00; G. A. Stebbins, \$10; Sam'l Grammer, \$5 cts.; A. C. Nickerson, \$5 cts.; H. W. Clapp, \$5 cts.; E. S. Dunham, \$5.00; Mrs. L. M. Plummer, \$10; Nath'l Little, \$10; Nath'l Little, Jr., \$10; Mrs. E. Crosby, \$10.

All receipts of cash will be acknowledged as above, and no other receipts unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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DECEMBER 21, 1872.

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HORACE GREELEY.

There are two-fold and special reasons why Horace Greeley's death should receive further notice in these columns than what has already been given to it. In the first place, although Mr. Greeley was never identified in the least, so far as we know, with the cause of Free Religion as represented by THE INDEX, he was yet so thorough a *Liberal* in every sense of the word as to rank him pre-eminently amongst the advanced, progressive thinkers and workers of the time. A man of deep and strenuous convictions was he—perhaps a man of prejudices (if any one could be excused for indulging in these, he might, because his pre-judgments were so often instinctively accurate); but above all he was through his whole life a conspicuous and consistent seeker, welcomer, defender, and server of new ideas, untrammelled thought, and every measure of reform which promised well for humanity. The paper which he founded and built up to the very zenith of success was literally a *tribune* where every truth, even the most unpopular, could always go and take its stand, and where it could speak to the people from a most assured and advantageous position. It is hardly too much to say, that not a reform can be named which has within the last thirty years challenged the attention of American society, but owes no small debt of gratitude to the *New York Tribune* for hospitable and kindly treatment of it. Mr. Greeley obtained his famous *soubriquet* of "the

Mr. Greeley's religious liberalism is further evidenced in the fact, that, at the time of his death, he was president of the Liberal Club of New York, which, if we rightly apprehend it, holds a somewhat similar relation to the theology of the empire city as the Radical Club in Boston to the theology of that high centre of American rationalism. That a man of his busy cares, so deeply immersed in politics, so pursued by the multitudinous labors of his editorial profession, should have had any special interest in theolog-

So we add our tears to the tears of the many at Horace Greeley's death; we stand with the great throng beside his bier and look reverently and gratefully upon his bland and benignant face; we follow with the long procession to his grave, and there at last we say: "Farewell, honest man, brave reformer, liberal thinker, wise benefactor! Thou art more honorable and not less honored, as thou liest in thy elvish robes, than if thou wert clothed with the regalia and attended with the pomp of the highest office in the land!"

A. W. B.

It is a foolish fear that science may kill poetry by substituting exact knowledge for fervid imagination. Light reveals the beauty that darkness hides.

SPECIAL NOTICE.

Attention is called to the fact that the advertisement of Publications of the Free Religious Association, in another column of THE INDEX, has been revised by withdrawing a considerable portion of it. All the Publications, excepting the Report for this year and the Discourse on "Reason and Revelation," were destroyed in the Boston Fire. With the exception of those named, they were all stored at the warehouse of Mr. Hallowell, the Treasurer, who was one of the Wool Merchants of Federal Street who were so disastrously burned out. Compared with his great loss, the Association suffers a small one. The pecuniary value, however, of the books destroyed was not inconsiderable; yet the loss will be especially felt by those persons who desire to make their files of the Association's Annual Reports complete. Possibly a few numbers may be gathered from Agents who have had them for sale, but for the present no orders can be filled for any Annual Report previous to that of 1872; nor for Mr. Higginson's "Sympathy of Religions," Mr. Channing's "Religious of China," nor Mr. Johnson's "Worship of Jesus."

WM. J. POTTER,
Secretary, F. R. A.

THE OLD SOUTH CHURCH IN BOSTON AS A POST OFFICE.

It is a curious illustration of the spirit of our times, of the mingling of reverence for the past with the new reconsideration of all questions in their practical bearings, that while outside citizens, professing no sympathy with the doctrines of the Old South Church, were rejoicing that the fire had spared this venerable edifice, and left it still to stand as a landmark of the olden times, the trustees had already consented to lease it to the government for a post-office,—of course giving up its character of peculiar sanctity forever.

We, certainly, who profess to believe that the serving of humanity by the punctual transmission of letters of love and service from one to another is a religious occupation as well pleasing to God as singing psalms or preaching sermons, have no right to complain; but old habits are strong, and we cannot get over a little feeling of regret at seeing the old church that stood so quiet and still through the week days,—only connected with the busy world below by its clock which slowly tolled the hours which brought near the day of rest, its day of occupation and life,—become a part of the restless, busy crowd itself, filled with hurrying, restless feet all day long, and its fair whiteness soiled with the mud and filth which humanity still drags along with it.

Still more incongruous does it seem that those who put on the old church only a few years ago, "Desecrated by British troops in 1775,"—thus perpetuating the memory of an old grievance which more than fifty years of peace should have suffered to fade out of remembrance,—should consent to what might seem a similar "making of my Father's house a house of merchandise."

But after all, except that the end will probably be the destruction of the building which helps to give character and picturesque effect to the monotonous newness which must prevail over the rebuilt district, is there any cause for surprise or regret at this result?

Our Puritan Fathers did not believe in the distinctively sacred character of their church edifices. It was long the custom, and is still in country places, to hold town-meetings in the parish meeting-house. Various notices also, sometimes quite secular in character, were given out on Sunday, and the weekly paper was often distributed in church to those who lived at an inconvenient distance from the post-office. It is still the custom in Southern negro churches to distribute letters after the close of the religious exercises. It was very touching after the close of the war, to hear the inquiries for missing relatives thus read by the pastors. In fact, the

church organization was the only place where the slave's individuality was recognized, and their record of membership offered the best opportunity of tracing out those who had long been separated.

So if the house consecrated to religion is to become a centre of trade, we will hope that it is a sign that the old motto, "Religion is religion and business is business," no longer represents the prevailing sentiment; but that religion is held to be in its true place as much at the counter as in the pulpit, quietly infusing its spirit of love and truth and reverence into every concern of human life. If the Old South steeple, pointing upwards over the daily and nightly hurry of the post-office, still speaks this lesson to us, we shall not feel that it is desecrated, but consecrated anew to the service of God and Humanity.

E. D. C.

PAINE.

It is not a happy omen for the future conduct of the N. Y. *Tribune* that the number which recorded the death of Horace Greeley contained a bitter and uncalled for article on Thomas Paine. Not that Mr. Greeley loved or appreciated Paine, or would have spoken of him any more kindly, if occasion prompted him to speak at all. Mr. Greeley was not large minded in his theological opinions, nor particularly tolerant of people who disagreed with him, nor specially willing to do justice to persons called "infidels." But Mr. Greeley would not have spoken till he had a better occasion than the christening of Paine Hall in Boston, and in speaking he would perhaps have refrained from insulting, with stupid misjudgment, a large and respectable class of his fellow citizens.

We have no disposition to eulogize Paine, nor make him out a greater and better man than he was. We do not think "that the political services of Paine during our Revolution have been over-estimated;" we feel disposed indignantly to deny that "his personal habits were about as bad as they have been represented to be by his theological opponents;" we are not inclined to admit that "he lacked almost every quality which should mark an investigator of religious truth." On the contrary we contend that he rendered valuable service in his time, both to statesmanship, public opinion, and religion; and we are firmly persuaded that he has received much less than justice at the hands of all but a very few Americans. That he had a "small, sharp mind" may be doubted; that he was "of a naturally coarse nature" is to be admitted with qualification; that "his theological writings are of no value whatever" can be said only with a strong emphasis on the "are;" for though they have been superseded by a vastly nobler literature, they were substantial contributions to the crude criticism of their age.

But let this pass. The books and the characteristics of Paine are fair subjects for comment, so the comment itself be fair. He was not by any means an eternal man, but a man of the hour, and by his influence on the hour he must be judged. Writers like this *Tribune* man do not remember that; theological partisans of course do not remember it; nor do they remember that the safe rule by which all men are to be judged is that which considers what they did rather than what they did not accomplish, what they did rather than what they did not purpose. The modern method in history regards individuals as contributing somehow to progress, credits them therefore with their mite, and makes their age a sharer in their limitations. By bearing this rule in mind, Paine's critics will honor themselves if they do not him.

Our complaint, however, is that the writer in the *Tribune* uses the popular dislike of Paine, and the naming of the hall in Boston, as an occasion of fixing opprobrium on the persons who are erecting the hall, and on the holders of so-called "infidel" opinions wherever they may be found. To call the building "Paine Hall" may be a mistake; we think it is. "Parker Hall" would be a much better name on every account, as being more modern, and as defining more justly the position of the inaugurators of the undertaking, were it not that another organization is erecting a

hall to Parker's memory. But the adoption of a name should not commit the bestowers of it to opinions they do not accept and perhaps are not familiar with. It does not justify their classification with people "who, while attacking the creeds of others, have none of their own to offer, except a lenten feast of the dry husk of negation;" it does not excuse the association of them with "a scepticism which is bolsterous and blatant, insolent and aggressive; which uses the weapons of ridicule with a remorseless rellish; which, when a saint has gone into his closet to pray, howls at him through the key-hole, and keeps up a running and ridiculous commentary upon his devotions." Such abuse as this is unworthy of the meanest sectarian organ; it is bestowed on any class of persons in an American community; it is inapplicable to the majority of the very small company who profess to be disciples of Paine; it is a gross caricature of the editor of the *Investigator*, the nearest approach to the "school" of Paine in this neighborhood; and it misses by the whole distance between two opposite poles the friends and followers of Paine's illustrious successor, Theodore Parker.

The writer says truly, "Of such discussion of Christianity (as that of Paine) we are sure that the world has had enough. Nor do we think that the world is likely to have much more of it." He might have added, instead of implying, nay, of asserting the contrary, that the people who justify that statement most completely are the very people whom he accuses of building a monument to Tom Paine, the pupils of Theodore Parker, whose methods were as unlike Paine's as the middle of the nineteenth century is unlike the middle of the eighteenth. Paine's methods are outgrown; no thanks, however, to the theologians, or to the "evangelical" Christians. Thanks rather to the enlightened intelligence which, in spite of them, enjoys greater knowledge and wider views. The men who have left Paine farthest behind are the men who are grateful to him for standing in advance of his benighted generation.

O. B. F.

SPIRITUAL CONFLICTS IN ENGLAND.

TO THE EDITOR OF THE INDEX:

Sir,—We are all in a healthy state of fermentation just now. There are no signs of that terrible complacency and contentment so ominous of death.

It is true that one cannot love strife, nor take unalloyed pleasure in witnessing the convulsive struggles of a dying cause, knowing as we do that pain—very real and often intense—must wring the hearts of those who engage fiercely in any controversy. But anything is better than apathy or a selfish indifference to everything which is not sordid. We are rightly accused in this age of greediness of gain, and some of our philosophers have defended war on the ground that it rouses men from their immersion in money-grubbing. In like manner we ought to welcome the spiritual conflicts which are going on around us, as tending to raise men out of their animalism, and to teach them to believe in something higher and more worthy of pursuit than gold.

Among these conflicts the Sunday Question seems to be the most prominent. I will not inflict upon your readers a repetition of the arguments for and against the opening of museums and picture galleries on Sunday. We are sick to death of reading them in almost every paper we touch. But it will interest you over in America quite as much as it does us here, to know how fierce and unscrupulous is the opposition to this humane proposal. The East End of London is all but involved in civil war, owing to the exercise of clerical influence and to the tactics in which it has been manifested. There can be no doubt as to the opinions of the masses on the subject; but then the masses do not always get their own way—far from it. And it is not unlikely that clerical pressure may be brought to bear upon the bishops so as to secure their opposition to any bill for throwing open museums on Sunday.

Side by side with this conflict in the East is a contest going on between the National Sunday

League and the Sabbatarians, but in this case it is no open war of words, but a mean, underhanded, spiteful attempt to shut them out of St. George's Hall.

I must explain that what are called "Sunday Evenings for the People" are semi-religious entertainments, highly popular and always crowded, at which so-called "sacred music" is performed, and a lecture on some useful subject delivered for the instruction of the people. By some accident or oversight the contract of the League with the lessee of the hall was not signed; but a portion of the rent had been paid, covering about five Sundays. "Pressure," as it is termed, had been put upon the lessee to induce him to refuse the hall to the Sunday League after the fifth or sixth Sunday. Some thought it came from the Lord Chamberlain's office, and indeed one of the secretaries had written unofficially to the lessee; but it appears that the Lord Chamberlain admitted that he had no right to stop the "Sunday Evenings." The lessee, however, still professes to be in fear of losing his license, and this of course is too serious a matter to be trifled with. Others thought that perhaps the Orthodox party had bid higher for the hall, and to gain their end had worked upon the lessee through the Lord Chamberlain's office. At all events, at this moment the issue is uncertain, and the League may yet be driven out to find new quarters.

Another healthy sign of activity is a movement on the part of the bishops calling upon all the clergy to set apart one week in December for fervent prayer to God to provide them with missionaries to the heathen. This looks as if they were in a bad way, for the Orthodox are wont to help themselves as long as they can—very wisely—and when all other resources fail they flee to prayer. I remember well, on a voyage of unusual severity of weather the purser coming to me, as chaplain, to ask me to summon the passengers and crew to prayers on account of our danger. It was a sure sign that we were in danger; and so I regard this prescribed week of prayer as an indication of the hopeless condition of the missionary cause. But the decay and dissolution of proselytism has been coming on so long that it does not now take us by surprise.

I remember, too, how an alliance for prayer was made twenty years ago, between evangelical Christians, for the "special outpouring of the Holy Ghost," and how a far-seeing member of that alliance said, "If God gives us the Holy Ghost, we shall many of us dislike the truth which he may teach us;" and the issue justified his remark. The Holy Spirit opened the eyes of numbers of the faithful, and produced a change in their views which led to the production of such books as *Essays and Reviews*, and Bishop Colenso's *Examination of the Pentateuch*. We must hope that the prayers for missionaries will be followed by a large army of deserters from Orthodoxy.

Another healthy sign which I must mention is that Mr. Lyne, alias Father Ignatius, and Mr. Bradlaugh meet on a common platform, each to announce his own convictions before an audience nominally of Freethinkers. The first meeting was distinguished for the perfect harmony and good feeling which prevailed; both speakers being listened to without interruption. From the report of the addresses, both of them seemed to me to hit out very wildly. I suppose it will take time for each combatant to select his ground and his best method of attack; but at present it is little more than bare assertion on the one side, and bare denial on the other. Still it will do good to both parties, and make each more modest in his own opinion.

I have been lecturing at Bedford after all, and out of an audience of two hundred, only thirty or forty were sympathizers with my views. They all behaved with a splendid patience, and only towards the close of my lecture, when my knife touched the "nervous centre," viz., the Deity of Christ, did one or two persons rush from the room to save the last bit of their cherished idol.

I am, sir, yours very sincerely,

CHARLES VOYSEY.

CAMDEN HOUSE,
DULWICH, S. E., Nov. 30, 1872.

The entire civilized world will be interested in the results of the great circumnavigating Exploring Expedition, soon to be sent out by the British government. The vessel is H. M. S. *Challenger*, a main-deck corvette of 2,206 tons, now lying at Sheerness. Capt. G. S. Nares has been appointed commander of the expedition, and Prof. Wyville Thomson director of the scientific staff, which is large and well selected. The *Challenger* will make a cruise of between three and four years, visiting a vast number of places all over the globe, and making scientific investigations of all kinds, especially sounding and dredging the deep sea. She is fitted up with all conceivable conveniences for scientific purposes, and is supplied with the best possible apparatus of all kinds. Her voyage will be followed with the attention and interest of all who are interested in the progress of science; and undoubtedly a great number of most important discoveries will be made during its continuance.

The above information is derived from *Nature* for October 31, this excellent weekly scientific journal edited by Mr. J. Norman Lockyer, of London, and published by Macmillan & Co., from whom it can be ordered at 38 Bleeker Street, New York. The yearly subscription price is \$5.00; and we heartily wish that the American public were better acquainted with its great merits. No one who desires to be kept informed of the latest discoveries and freshest thought in the realm of science should neglect to take it.

The subjoined is from the *Woman's Journal* of November 18:—

"THE INDEX indulges in the following conservative platitudes:—

"It is commonly claimed that the solution of the problem how to get rid of intemperance awaits only the arrival of Woman Suffrage. That is a dreary blunder. It awaits the arrival of Free Religion in the head and heart of every individual. Suffrage, whether male or female, can never deal with that problem. Look for its solution to education, industry, and virtue."

The *Woman's Journal* would probably rewrite the offensive paragraph somewhat in this manner: "It is commonly claimed that the solution of the problem how to get rid of intemperance awaits only the arrival of Woman Suffrage. This claim is a divine truth. Suffrage, either male or female, is perfectly competent to deal with that problem. The very minute that women obtain the ballot, they will immediately vote that nobody shall get drunk any more, and that no more liquor shall be made or sold. The liquor traffic shall immediately vanish, and even lemonade shall fall into disrepute. Education, industry, and virtue have nothing to do with the temperance reform; woman suffrage will make everybody temperate, no matter how ignorant, idle, or vicious he may be."

Is this what the dreadful radical meant who was so shocked by our "conservative platitudes?"

After Gen. Harrison's election in 1840, Horace Greeley was called upon by the friends of the president elect, who desired Mr. Greeley to tell them what office he expected in reward for the brilliant and efficient services he had rendered in that campaign in behalf of the Whigs. "Office!" said Mr. Greeley, "I want no office. I work for the cause." Let this be the motto of all who labor in behalf of Free Religion. Let there be no small jealousies nor rivalries, no self-seeking, no strife for rank or dignity among such co-laborers. We "work for the cause," and only that; and our sole ambition should be to give it the largest, best, and most unselfish service.

A. W. S.

A correspondent asks for the true account of the closing hours of Voltaire's life, with reference to the stories of his horrible death. Mr. Morley, in his recent admirable biography of Voltaire, gives no such stories; and we place no great reliance on the evidence heaped up by those who manifestly wish to make out a case against the great leonoclast of France. But we have no means at hand for proving or disproving it; nor is it of the least consequence, so far as the truth of radical opinions is concerned, whether Voltaire, or any other man, died in ecstasy or in despair. The weaknesses of men make no truth a falsehood; their virtues make no falsehood true.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

MENTAL HEALTH VS. MEDIUMSHIP.

True mental health can only consist in the untrammelled use of our intellectual faculties through their normal development. The old reply of the ploughman to the dyspeptic inquirer, that he "had no system," was an indication of physical health. The healthy man has no knowledge of the operations performed by his secretory organs. In health they perform their work silently and naturally, and only disease brings them into prominence in our consciousness. They have then assumed an unnatural character, and we are forcibly reminded of their existence. Even so in mental and spiritual health; the organs of the mind must work with a natural spontaneity, neither forced nor starved.

Whatever assumes to give us a royal road to knowledge in any direction, other than that worked out by our own faculties, or pretends to reveal to us the mysteries of time, is unnatural and would produce an unhealthy state of mental growth. Man must hew out his own knowledge rather than obtain it by gift, if he would not stagnate in imbecility. Thought kindles thought; as the light applied to the slow-match sends activity into the heart of the rock, so does an idea once fully possessed awaken a train of ideas, until the whole shell—in which custom so often encases the mind—shakes and crumbles away before its active powers. If our ideas are obtained by impressions from without through mechanical means, mental activity can never ensue. The organs of man are the outlets of an indwelling, controlling force, not the inlets of knowledge by mechanical control. Man has been defined as an intelligence served by organs; he is not an organism merely serving others. Man has a nobler mission than to serve as a spiritual water-pot in the hands of any hypothetical "influence," either of the earth earthy or of the spheres "sublimated."

The grand pre-requisite for mental independence is to have a *soul* within us, an animating, invigorating, inspiring soul, not an "etherialized" counterpart of the physical man, who is to continue his etherialization through a seven-fold existence hereafter, unless sooner re-incarnated; but a soul that can recognize divine order here, and by and through its own faculties will put itself in keeping with it: something in us that will stir up all our slumbering powers into new activities under the dominating rule of a purpose, without which we may as well be automatic implements in the hands of others, mere voluble dischargers of second-hand thought; for without purpose all powers are useless.

What is it to us to know that "the first sphere is the natural; the second the spiritual; the third the celestial; the fourth the supernatural; the fifth the superspiritual; the sixth the supercelestial; the seventh the Infinite Vortex of Love and Wisdom"? No! Nature's divine revelations teach us not of the names of conditions of being held in store by her, but to so live and develop our own transcendent powers as to insensibly pass into those higher conditions.

"To know that which before us lies
Is the prime wisdom: what is more is fume,
Or emptiness, or fond imperiousness;
And renders us in that which most concerns us
Unpractised, unprepared."

Words are but the garments of thought. Terminology can never take the place of the animating idea. Thought is needed, clothing itself in action, to make the truly self-reliant man. Soul once attained, all is attainable; thought then necessarily breaks forth into action, and so far as the actions are unconscious, the result of spontaneity, is mental health indicated. Many of our Spiritualist friends seem to regard mental action as a mechanical influx, instead of a spontaneous outgrowth; no inner fire burns on the hearth to warm the whole man into a healthy activity, raising a torpid purpose into a sovereign principle, but rather the cold reflection of distant star-beams which, however deep they may penetrate, can excite no molecular motion. The man of purpose, intensely realizing the duties of the present, has neither time nor inclination to spare in profitless inquiries concerning the vocations and avocations of the departed.

"Life is real, life is earnest;"

and a healthy, natural condition of the mental faculties rejects all external developing processes of the mechanical sort, as savoring of the quack. Manly self-reliance can never be attained by placing ourselves under the control of others, whether in a physical or "sublimated" body. Not in the school of "mediumship" do we learn better to battle the waves of life as they surge around and over us; only in the development of our own mental powers, under the master hand of soul, recognizing in life a purpose, and unconsciously working out every thought into action,

can we ever arrive at a healthy activity of mind. Inspiration, though not of the inferior sort, moved the mind of Matthew Arnold when he wrote these lines:—

"From David's lips this word did roll,
"Thine true and living yet:
No man can save his brother's soul,
Nor pay his brother's debt."

"Alone, self-poised, henceforward man
Must labor, must resign
His all too human creeds, and scan
Simply the way divine."

Is the "spiritual philosophy of the nineteenth century" to become a mechanical one? Is materialism and soulless Sadduceism to be confuted by converting the mind into a spiritual trough, with the sole faculty of "passive receptivity"? Those sparks from the inner hearth where the soul sits enshrined, and known in mortal speech as ideas, talent, genius, are not to be reduced to a phantasm or worshipped as superhuman, but reverently regarded as dim signs of almost infinite possibilities. Inspiration does dwell in the innermost recesses of the soul and is often manifested; especially is it in these words of Carlyle which many might read with profit:—

"Man of Genius! O Mæcenas Twiddledee, hast thou any notion of what a man of genius is? Genius is the 'Inspired gift of God.' It is the clearer presence of God Most High in a man. Dim, potential, in all men—in this man it has become clear, actual. So says John Milton, who ought to be a judge; so answer him the voices, the voices of all ages and all worlds. Wouldst thou commune with such a one? Be his real peer, then: does that lie in thee? Know thyself and thy real and apparent place, and know him and his real and apparent place, and act in some noble conformity with all that. What! the star-fire of the empyrean shall eclipse itself, and illumine magic lanterns to amuse grown children? He, the God-inspired, is to twang harps for thee, and blow through scranell pipes, to soothe thy sated soul with visions of new, still wider Eldorados, Houri-Paradises, richer Lands of Cockaigne! Brother, this is not he; this is a counterfeit, this twanging, jangling, vain, aerial, scranell-piping man. Thou dost well to say with sick Saul, 'It is naught, such harping!' and in sudden rage to grasp thy spear, and try if thou canst pin such a one to the wall. King Saul was mistaken in his man, but thou art right in thine. It is the due of such a one: nail him to the wall, and leave him there. So ought copper shillings to be nailed on counters, copper geniuses on walls, and left there for a sign."

DYER D. LUM.

MANCHESTER, N. H.

AT A PRAYER-MEETING.

Stow, Mass., Oct. 18, 1872.

DEAR INDEX:—

A few days ago I happened to spend half an hour at the noonday prayer-meeting of the Boston Young Men's Christian Association. The occasion was to me an impressive one, and some faces have been hung up in my mental portrait-gallery, and some words have been written on my memory, which will not easily be effaced. That meeting was so impressive that those portraits and those words will always bring back the feelings with which the words filled me, as the men of whom they were born looked pompously around upon the little assemblage and gave them voice. As I entered the room, a young man with closed eyes, evidently the chairman for the day, was discoursing rapidly about the Shepherd who left all his flock to seek the one lost sheep, and about the woman who called her neighbors in to help her find the one piece of silver. As I endeavored to follow the monotone, interesting myself in it by picking out the numerous and lifeless repetitions of—"Oh my Christian friends!" the discourse ended suddenly with an invitation to sing—"Jesus, lover of my soul!" The singing was good, but its tranquillizing effects were soon destroyed by the young chairman's rattling prayer, addressed wholly to Jesus, and concluding with the singular clause, "Amen,—the meeting is now open."

At once a tall, good-looking, well-dressed man of forty-five or fifty years arose and announced that he had not arrived soon enough to hear the opening of the subject for the day, and therefore could not speak upon it; but he felt it his duty to tell some of his experience. "I believe in prayer," he said; "I find great comfort and help in prayer. God answers my prayers. Just remember that! I pray for whatever I want and I get it. I ask God for help in all cases, not only in my spiritual, but in my worldly business, and God helps me. I tell him about my business. If I want money, I go to him just as I would go to Brother — to ask him for ten dollars, and what I pray for always comes. Now there may be some sceptics here who think the money would have come whether I prayed for it or not. All I know is that I prayed and it came—every time. Just remember that. I prayed and it came. Remember that, now! Don't forget it! I prayed and it came!"

The thought occurred to me just then that the speaker ought to join a praying band, or might

be enlisted for hospital service when the challenge of Mr. Tyndall's friend is accepted. After a rambling continuation of his remarks to a wearisome extent, he gave place to another individual, who was also a believer in prayer; a somewhat older man, portly and sleek, evidently a man of business and of wealth. He had broken an engagement in order to be in his usual place at that sacred hour, and he didn't know but he should lose five or six hundred dollars by it; but what of that? He had rather be doing his duty, and standing up for Jesus, than to be making thousands of dollars. He intended to stick to his God; that was what he intended to do. When he could please his God so easily, he wasn't going to forsake the prayer-meeting in order to run after a few hundred dollars. People are dying all the time; and perhaps the very time he didn't go to the noon-meeting he might die in the street,—of apoplexy, perhaps,—and he didn't want to hear the angel shout while striking him down: "You forsook your God! You went hunting after money!" He loved to pray for special gifts. He always had something special to pray for. "About a year ago I began to pray for the blessing of entire holiness and sanctification. God heard my prayers, and he gave me what I asked for; but oh! at what a terrible cost. He gave me the blessing of entire holiness and sanctification, but he took my son away from me! I thank God even for that, because through the death of my son came that for which I had prayed."

Thus his words were poured forth some time longer, but what followed was lost to me, for ringing in my mind were the words of that man whom Jesus described as standing in the temple and saying, "God, I thank thee that I am not as other men are!" I felt immeasurably humbled. Here was a man entirely holy, sanctified by the full presence within him of the Holy Spirit! I dared not gaze long upon his countenance, lest the brightness of its glory should destroy my sight. I felt unworthy of being in such a sacred presence, and, quietly picking up my hat, I sadly departed.

Since that day, however, my faith in that man's entire holiness has been dimmed by misgivings. Somehow, as I have mused on the beauty of holiness, visions have come to me of a man walking impatiently up and down, somewhere, at the hour of that meeting, looking at his watch every five minutes till half-past twelve,—an hour or so after the time for the appointed interview,—and then starting for home, carrying upon his mind a heavy item of unfinished business to muse over during the following day of rest; for this day was Saturday. Tell me, dear INDEX, would not God have been glorified and holiness exemplified more fully by the fulfillment of that engagement than by the hour's attendance at prayer-meeting?

F. W. WEBBER.

ARE WE GOVERNED BY LAW?

BY MRS. J. G. KINLEY.

"Which of you by taking thought can add one cubit to his stature? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

It has long been satisfactorily demonstrated that the starry system of worlds which adorn the heavenly landscape, and the solid earth beneath our feet, are governed by fixed and unchanging laws; and even the fickle winds which sweep our earth "like the breath of destiny," obey an irresistible fiat. Every movement of the glittering orbs above us, every event on the earth beneath our feet, is the result of law, and proclaims the universe to be governed. The sun goes on in his daily and yearly motions, and the planets measure the circle of their orbits. The moon fails not to remember her phases, and periodically presents her crescent to the earth,—then passing on to full-orbed splendor, coyly retiring with diminishing glory. The restless ocean is ever lashing its rock-ribbed sides, but its tidal waves are held in abeyance. The hard granite hills yield to the elements, and the waters washing their sides enrich the valleys with accumulations of fertile soils. Refreshing rains, gentle dews, and warm sunlight clothe the hills with forests, and the meadows with vegetation. Slowly and surely the work goes on; no confusion exists, no mistakes occur in the world of matter. Can it be that the direction of human affairs is left either to chance, or special Providence, or the caprice of man?

Intellectual, moral, and spiritual development and culture seem to be Nature's aim in regard to man; and every succeeding generation makes new discoveries of regularity in unexplored regions of seeming confusion, tracing human events to preceding causes. As far as we are cognizant of the history of our globe and its inhabitants, we find all to be fashioned by a Power we cannot understand; who controls and directs without consulting our wishes, or being governed by our wills. "That when we perform an action, we perform it in consequence of some motive or motives; that these motives are the result of an-

tecedents, and that therefore, were we acquainted with the whole of the antecedents, and with all the laws of their movements, we could with unerring certainty predict the whole of their immediate results."

That the human mind obeys the laws of its own existence admits of no doubt. I can see no distinction between the laws controlling mind and those controlling matter. The chain lacks no link. The same system of laws which causes the buds to swell into bloom under a warm sun and genial showers, makes individuals go to war under certain circumstances, or conditions, contract marriages under others, and commit murder under still other conditions. One might as well say that the earth need not have stored away the coal in the carboniferous era, as to say that certain types of men need not commit murder, or enter into the marriage relation. A law of necessity governs these things, which they did not create, neither can they resist.

Popular theology declares that mankind are forever going astray from God, who is constantly reaching out an imploring hand, begging his stiff-necked and rebellious children to return to him, ere they reach the fiery doom prepared for the devil and his angels.

Reason tells us that "God is no respecter of persons," and that the fate of one man will be the fate of all. If one man finds an endless hell, then will all men gravitate to the same locality. Fashioned by a power he cannot see, man is moving helplessly on over the sea of life to an unknown shore; and he is living in a delusion, when he believes that his acts are determined by his capricious volition. He may encounter unforeseen calamities, but his absolute course can never be backward. It is ever onward and upward, though death and decay attend his steps. The human race is never at rest; change is written with the pen of Fate upon every earthly thing. Events are forever occurring from preceding events, and ideas springing from those that have gone before, forming a chain of cause and effect, immutable as God. The man who looks from the narrow valley, bounded by mountains whose tops reach the clouds, sees only a small landscape, but he who scales the mountain's dizzy heights overlooks the world. He can trace the tinkling brooklets to their sources, and follow them on their meandering way to the sea. So, he who looks through theological eyes, sees but a narrowly bounded horizon and a tiny speck of human life. But he who calmly walks with science, using fearlessly his God-given reason, clasps hands with deity and passes from the contemplation of the finite to the necessary and eternal.

As it took ages of preparation to make the earth suitable for man's habitation, so it must take years of development and growth to make man's brain of suitable texture to receive and retain grand and liberal thoughts. When he outgrows the age of faith, he will enter upon the era of reason, and then old things will pass away, and he will enter upon a more real life. Stratum after stratum made the floors of our earth, ere the mammals could live, but preceding ages always sent their prophets foretelling the future. Marapials went before the Rodents, the Herbivora before the Carnivora, the Carnivora before the Quadrumana, who heralded man.

'Tis thus with man. Constantly receding, the old gives place to the new, and even the human mind reaches out after the infinite. The dogmas of the past no longer satisfy, and one by one their fossil remains are buried under the accumulations of the present. Whether we desire it or not, we are obliged to move. Compelled by a law of necessity we cannot resist, we follow out the plan of the Divine Architect who cannot be foiled in any of his designs. It may be gratifying to human vanity to feel that Divine Wisdom can be, and often is, moved by weak petitions, but reason sees only disaster if such a thing were even possible. The direction of the universe in such fickle hands would not command our confidence, or insure a safe continuance of Nature's laws. We only feel safe and happy when we believe there is a Power at the helm, who is capable of managing his own affairs in his own way.

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The Index

Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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Jacob's Ladder.

READ TO THE UNITARIAN SOCIETY OF DOVER, N. H., FEBRUARY 10, 1867.

BY FRANCIS E. ABBOT.

"Surely the Lord is in this place, and I know it not."
GEN. XXVIII: 16.

Let that stand as the confession of humanity, the epitome of human experience. Jacob spoke for his race, as every one does who speaks from his heart.

Men fence off a bit of what they call "hallowed ground," put up a church on it, and remember that God is there. But is he nowhere else as well? Must this broad soil which drinks so gratefully the rains and sunshine of heaven concentrate all its sacredness in the churchyard, and elsewhere lie un sanctified?

"What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth:
Peace, Independence, Truth! go forth
Earth's compass round,
And your high priesthood shall make earth
All hallowed ground."

Men divide the unbroken years into days, setting apart one-seventh of them as "Sabbaths," and remembering that these are holy. You know the hymn beginning—

"This is the day the Lord hath made;
O Earth, rejoice and sing!"

But who made the other six days? If days are "made" at all, was it not also the Lord? The awful stretch of time from everlasting to everlasting is but one long day which God has blessed.

Nor is it only to places and times that men limit God. In the long course of history, they recognize his hand at intervals, here and there, in Egypt or Judaea, but see nothing of him in the current events of to-day. Was he in the advent of Moses and of Jesus? Yes, verily he was; and quite as much in the advent of Lincoln and of Grant. In the heavy footfalls of 1,200,000,000 of the human race, marching slowly in this very hour to a higher civilization than the world has yet known, I hear the rhythmic tread of God. In the public calamities which have brought this mighty nation of America to the establishment of universal freedom, and which must at last bring about the full enfranchisement of white and black, male and female, on the broad basis, not of manhood suffrage, but of humanity suffrage,—in all this I behold the presence of God more distinctly than in any event of so-called "sacred history." Why, friends, is not all history sacred? Is there not

in all ages the same resistless march of the Divine Purpose and Power? Believe me, there is no such thing as what Christian unbelievers call "profane history." The Perfect Providence controls the whole vast sweep of human destiny, and is forever master of the situation. If we ever fear for the future of our beloved country, or of the human race, let us fall back on the old confession:—"Surely the Lord is in this place, and I knew it not."

Men limit God's presence quite as much in their own experience as in space, time, or history. They believe that he was present at their birth, as Creator; at their "conversion," if they have joined the church; and perhaps in a few great crises or escapes from deadly peril. They remember him in the rare and great events of life, but in the tame current of everyday pursuits they see nothing of him. It is not that they deny his presence, but simply become insensible, unconscious, blind to it. If you had asked Jacob, when he laid his head on that stony pillow at night, if he believed that God was there with him in the darkness, he would have answered you with a surprised and perhaps indignant—"Yes! Of course I do. What a question to ask!" In his busy schemes to get rich, he had simply forgotten God; and forgetfulness of God is the saddest possible ignorance of him. Better be a poor naked African, worshipping a crocodile or fetish, and unblest in all his empty life with one sweet thought of the Divine Love in and over him, than a respectable, prosperous, selfish "Christian," whose remembrance of God wakes up out of its slumbers for perhaps an hour on Sunday, and four or five minutes at the beginning or end of the day. There are men who actually seem to believe that they lay the Almighty under an obligation, confer quite a favor on him in fact, by lending to the church services the sanction of their aristocratic presence. In their pride and folly, they fancy they pay a compliment to him by occupying once a week a pew in some fashionable church, while they occupy six times a week a pew in the church of Mammon.

In how many ways do we excel Jacob in this easy art of forgetting God! Jacob was no worse than the rest of us. He lay down to repose in a holy place, and knew it not; God had hallowed the spot where he lay, as he hallows all spots, and to Jacob it was mere dust of the desert. How often do we, in the journey of life, pillow our heads on hard, rough stones, which, if we truly knew them, would be to us as the all-supporting arm of God! We are as unconscious of the Benignity that embraces us as the new-born infant on its mother's breast; or even as this sordid-minded Jacob. Not till we learn to look on every foot of life's pathway as part of the sacred pavement of God's grand cathedral, and on life's pathway itself as but a side-aisle beneath its vast and over-arching dome, shall we travel with the remembrance of God as the ever-living and ever-blessing Goodness.

Many thoughts crowd upon me as I read this quaint and beautiful story of Jacob's Ladder. I am tempted somewhat to change it. The fugitive patriarch falls asleep and finds heaven and earth united, angels ascending and descending, God speaking to him in words of encouragement and love: that, as the story stands, is the Dream, the Illusion. He wakes, and at first is struck with terror; but, recovering from this, he begins to speculate in his devotions, tries to drive a hard bargain with the Lord, promises that he will worship him as his God in return for fixed wages in bread and clothes, and offers to pay back again, as a bribe for Divine favors, one-tenth of all he shall receive! "If God will be with me," he says, "and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God; and this stone which I have set up for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." That is the Fact after the Dream, the Reality. But as I place the Dream and the Reality side by side, I would fain shift the names; I would fain see in the beautiful vision the greatest and most precious of all realities; in the prayer after the vision a foul and ugly and deceitful nightmare. Let me believe in the truth poetically symbolized by the angels and the ladder and the divine

voice from on high; and let me disbelieve utterly in the base, mean, contemptible spirit that, after the unveiling of the heavens, could shrewdly stipulate first of all for a fat salary in bread and butter. Let the vision be real, and the reality visionary. Let us refuse to credit the story of Jacob's prayer, and concede it to be quite impossible that one to whom so beautiful a vision should come could be guilty of trading on it, and squeezing out of it a little profit to add to his business capital. There is no meaner man mentioned in the whole Bible than Jacob; yet I would gladly believe that even he, after experiences so high, was incapable of such brazen-faced impudence and sharp practice. So I look on the dream as more real than the dark, ugly realities that followed it; I think Jacob less wakeful when he waked than when he slept. He saw more and deeper with his shut than with his open eyes.

And yet how significant a lesson is contained in Jacob's spiritual deadness! He had just cheated his poor, blind father out of the first-born's blessing, and swindled his brave, frank-hearted brother Esau out of his inheritance; he was on his way to swindle and cheat his uncle Laban out of his cattle, and play the hypocrite and coward even worse than before. How could such a wretch receive a pure illumination from God? Eager to get gain out of every one he could cheat, Jacob at once shrewdly hastened to improve the unexpected chance to fill his pockets, and to take advantage even of Providence. His avarice, not his love or aspiration, was stirred by the divine vision; and he forthwith with low cunning put up his disgusting plea for bread and raiment,—with unparalleled liberality promised God a commission of ten per cent. on all that God himself should bestow! How true to human nature the story is, after all! Fill a man's soul with selfishness, and God himself cannot speak so plainly as to be understood. Heaven's holiest teachings are trampled into the mud by his swinish feet. We disable ourselves from hearing or understanding divine truth by our own selfishness. Though the skies be thrown open to our gaze, and the splendor of the golden streets revealed, we do but calculate the value of the gold at the last quotations of the money-market, and cypher out its equivalent in greenbacks. Deaf to the words and blind to the beauty of the heavenly hosts, our selfishness makes us unable to receive the great lessons of the vision. It is a grave thought. Only the pure in heart shall see God, hear his voice, comprehend his truth. The selfish heart builds up a wall that nothing can batter down again between itself and nobleness. And in Jacob's melancholy awakening, I see the universal punishment of a sordid spirit. What knew he of the meaning of his dream? As little as a dog knows of the loveliness of the landscape he stupidly looks at. The dog scents only the rabbit in the bushes, dashes into the thicket with a hungry howl, and leaves his master to admire the beautiful scene. So Jacob scented only the chance for increased rations, and left all reverence for the deep, beautiful truths of his vision to men that have souls.

Leave Jacob to his bargaining. Let us see if we cannot discover some of these truths. Free communion between the finite and the Infinite,—that is the key to Jacob's dream. To accept its oriental imagery, it teaches that, wherever man may lay his weary head, the ladder's foot is planted in his soul, while its top touches the throne of God. Up and down its golden rounds shining feet pass forever and forever; and over all the moving throng comes the tender voice of him who speaks to every listening ear. Free communion between man and God,—that is the secret of the vision. Our contrite prayers, our grateful thanks, our reverent adorations, our innocent rejoicings, our untold griefs, our deathless aspirations, all these are *angels*, ascending the long stairway and bearing skyward the worship of a childlike heart. And blessings without number descend with angelic feet in answer to these messengers from human hearts. Every barrier destroyed between the Human and the Divine, how fleetly shall thought mount up to Infinite Purity, and return laden with divinest benedictions!

The ascending angels are Aspiration, the descending angels are Inspiration. They are the

inflow of ever-renewed divine life to the soul, and the opening of the soul to receive it. Without this mysterious, yes, this mystical commingling of God with the human spirit, there can be no deep and true worship. Our thoughts about God are one thing; our direct communion with him is quite another. The divine spirit blends with the human spirit beneath the region of consciousness, and we know it best by the profounder upsurging of our love and faith. The very aspirations which rise to God and return to us as his inspirations spring from a fountain which only he unseals and prompts to motion.

At sea, two mighty and opposing winds sometimes encounter each other, and, whirling round with vast rapidity, begin to form a column of water rising from the ocean's surface; at the same moment, the revolving winds catch the overhanging clouds in their vortex, and draw down a corresponding column from above. The two columns lengthen until they meet in one and form a water-spout, through whose hollow centre electric currents shoot with constant fires. Shall we say that somewhat thus aspiration meets inspiration, and creates a conscious unity with God which is the very life of the soul? The vision of Jacob is only another expression of a great truth, for which all expressions are poor and meagre,—the truth in which we rest with inward peace when our hearts are pure and our spiritual eyes are unobscured,—the truth of God's presence in the soul of man. Was not the vision more true and real than Jacob's terrified awakening and selfish prayer? Have not the vision and the reality by some fatuity exchanged names, and is there not more truth, after all, in the fiction of his sleep than in the facts that followed?

How often do we encounter this mercantile idea of prayer! Instead of the free, spontaneous, uncalculating outgush of the soul towards its source, it is made the cool and business-like enumeration of particular favors men have to beg. In return for so many words, they seem to expect so much pleasure or money or worldly success. Is it not wiser to remember the great laws of God which never change for human importunity, and seek rather to submit our desires to the eternal wisdom we surely cannot improve? The arrogant dictation, the irreverent intermeddling, the repulsive particularity, which so often strike our ear in listening to prayer, are empty of all genuine religion. The egotistic selfishness of Jacob, though it took the form of petition to God, had nothing in it that was devout. Such prayers leave the soul more out of harmony with him than it was before. They are too gross and heavy to climb the Ladder, and tumble back again to earth.

It is to the head pillowed on stones that the divinest visions come. When we are summoned to pass through the wilderness, and make our couch in solitude under the wide canopy of the skies,—when perhaps our limbs are weary with the toil of the journey, chilled with the biting night-air, and stiffened by the hardships they endure,—the gates of glory are trembling on their hinges, and the vision is near at hand. In the sadness of a lonely and sorrowful life, the rough desert may become a true "Beth-el," a true "house of God;" the Ladder is thronged with shining forms, and many and precious are the truths they bring. Wherever a noble spirit stands steadfastly at its post, doing and bearing all things with quiet heroism, even though it seems defenceless in a wild storm of distress, the air swarms with messengers of mercy and consolation. The wind that howls through the wilderness becomes a whisper of peace from on high; the jagged edges of the rocks that pillow the wanderer's tired head become soft as down and smooth as silken cushions; and through the gateway of sleep visions descend that are no mocking dreams, but high and divine realities. No faithful human soul passes through any night, dark as it may be, without finding the darkness illumined with divine and unexpected compensations. When the night is gone and the day dawns, it awakes and exclaims: "Surely the Lord is in this place, and I knew it not."

A correspondent of the *Christian World* says: "The progress of Roman Catholicism in England within the last thirty years is almost incredible. From 1841 to 1871 the population of England and Wales increased a trifle over 40 per cent. But in less time, viz., from 1842 to 1871, Popery in England and Wales has increased, its chapels nearly 100 per cent., its priests nearly 150 per cent., its convents nearly 1,000 per cent., and its monasteries more than 1,700 per cent. For this increase Romanism is indebted to the members of the 'Society of Jesus,' and especially to those members of that order who officiate as clergymen of the Established Church of this land."

A worthy deacon gave notice at a prayer-meeting the other night of a church-meeting that was to be held immediately after, and unconsciously added, "There is no objection to the female brethren remaining." This reminds us of a clergyman who told in his sermon last Sunday of a very affecting scene, where "there wasn't a dry tear in the house."

MR. VOYSEY ON THE ESTABLISHED CHURCH.

[From the Midland Free Press, England.]

On Monday evening, the Rev. Mr. Voysey gave a lecture in the Temperance Hall; subject, "The Church of England—shall it be disestablished or reformed?" The audience was select, but not numerous. The chair was taken by W. Kempson, Esq., who briefly introduced the lecturer.

Mr. Voysey said that in the course of his lecture he might probably say very offensive things; it was a misfortune when attacking existing evils that such was invariably the case, but it was far from his thoughts to give intentional offence to any one. A common feeling had brought them all there that night; not a very exalted one perhaps, but one which under the present state of things was quite justifiable. They were not on very good terms with the Church of England—not only was this the case with Nonconformists, but likewise with Churchmen themselves. The Orthodox Dissenter and the Ritualist wanted to save the Church, but with very different views. History had told them this, that priests could only be kept down by the arm of civil law. Let them beware of priests, and above all of an alliance between them and those who had hitherto been at enmity with them. The Low and the Broad Church both had a grudge against the Old Lady; they did not, however, carry their complaints to the verge of disaffection. The Prayer-book likewise was a fruitful source of contention. The Athanasian Creed was the great stumbling-block—the ugly, decayed tooth, that needed immediate extraction. That creed had been characterized as an imposture; and it was, notwithstanding, a curious fact that not all the Queen's Counsellors could give this humpty-dumpty the necessary push. Why did not the bishops attempt to get rid of it? Because they well knew if they did so it would only be the beginning of the disappearance of the Thirty-Nine Articles together. There were three propositions as to what was to be done with the Church, on which he would briefly dilate. 1. To disestablish the Church, only retaining the endowment wholly or in part. 2. To disestablish and disendow the Church. 3. To reform the Church, without disestablishment or disendowment. The first of these propositions would, in his opinion, be the worst of the three to adopt. The Church, left to herself, would thrust out neck and crop every honest preacher who should hazard an opinion of his own that was not in strict harmony with the Thirty-Nine Articles; or, at all events, she would make their position much too hot for them to remain within her pale. Disestablishment plus endowment would be a great calamity to the Dissenter, High Churchism being at deadly enmity with Nonconformity. In the case of disestablishment and disendowment, vested interests in this country must be held sacred. With due regard to vested interests, the Church might be pulled down stone by stone. The voluntary principle only answered in large towns; in the country voluntarism was a dead letter. (The speaker here gave a most touching description of a country parish, and the relations existing between pastor and people.) With reference to the third proposition—that the Church be reformed without disestablishment or disendowment—he considered this the most important of the three. The present dead-lock was due to divisions and strifes. If the Church was what it ought to be there would be no cause for dissent. If they would not like other people to thrust their opinions upon them, why should they thrust their views upon other people? The first practical proposition he would make was, the *Disestablishment of the Thirty-Nine Articles*. If people were afraid of heresy, they evidently had very little confidence in the articles of their own faith. The most successful condition for carrying home truth to the hearer was the knowledge that the speaker enjoyed perfect liberty of speech. Such was not the case in the Church of England, and every Nonconformist minister knew how much worse his condition was. After expatiating at some length upon prayers and liturgies, the reverend gentleman said that the Act of Uniformity was a disgrace, that it failed to secure uniformity, and that it was the fatal cancer from which the Church of England would never recover except by the free use of the operator's knife. That Act must be repealed. The great advantage of the measure he proposed was, that it would be more likely than any other at the present time to secure the sanction of the legislature. Such men as the Rev. James Martineau had been precluded from preaching even in the most obscure parish, when in reality he might wear a bishop's mitre. Christianity was a reproach and a byword when men were debarred from religious liberty, equality, and fraternity. The lecturer then cited a number of objections that would be sure to be raised against the abolition of doctrinal tests. First, the question would be, How could a Church exist without a creed? "Church" was a word of cruel ambiguity. If by Church was meant a community which could boast of harmony in action, constitution, and doctrine, there never was such a Church, from the time of Christ downwards. Doctrine depended upon the living human thought, not upon

lifeless creeds. The cry of "Church" was silly. Then, again, the dread of what would become of the Prayer-book in this impious reform, would be another strong objection. There were people who considered the Prayer-book almost equal, or at all events next in importance, to the Bible. If it deserved such a position, they need have no fear for the Prayer-book; and if the Prayer-book was not to be depended upon, the sooner it was out of the way the better. It would further be contended that this reform would open the door to secularism and atheism. The State was entirely helpless in stifling thought, and no harmony could ever be arrived at in the Church while it favored one creed more than another. England was too far advanced on the road to liberty and truth ever to turn back again to sacerdotalism. They would have to fight not with men, but with opinions. If they had no Church left, then they should have something better; he did not care what they called it—National Soup-kitchen for the Nourishment of the Mind, if they liked.

The reverend gentleman, who had been warmly received throughout his lecture, sat down amidst loud plaudits.

The Chairman, in the course of a few supplementary remarks, stated that there was a strong determination among all classes to obtain religious equality.

The Rev. A. F. Macdonald, M. A., moved a vote of thanks to the Rev. C. Voysey, for his able, thoughtful, well-considered, and highly-suggestive lecture; and he trusted the audience would well weigh the sentiments therein expressed. The motion was seconded by Mr. J. Riley, who expressed a hope that the lecture might soon be published, so that every one could read and study it for himself. The resolution was carried by acclamation, and after a suitable acknowledgment by Mr. Voysey, the meeting separated.

HEATHEN POETRY.

[From the Pall Mall Gazette.]

Recent regrets as to the temptations of heathenism seem to have been anticipated in India itself, for we find in the *Friend of India*, of July 18, half a dozen verses from translations of Tamil poetry, which are confessed to be "beautiful,"—the quaint comment being added: "The above, we regret to say, are all heathen." The extracts thus referred to were taken from two papers on "Tamil Popular Poetry," contributed to two recent numbers of the *Indian Antiquary* (Bombay) by Mr. Cardwell, of Madras, wherein the writer undertakes to discuss the characteristics of Tamil poetry and to prove by ample illustration that "Tamil popular poetry contains gems of art of which any European language might be proud." Here is a specimen of a popular Tamil poet. The original text is given in the *Antiquary*, and these translations, though rhymed, are asserted by one of the most eminent Tamil scholars to be "almost absolutely accurate."

"THE SHEPHERD OF THE WORLDS."

[A detached piece from the poems of Sivavakkiyar.]

"How many various flowers
Did I in bygone hours
Call for the god, and in his honor strew!
In vain how many a prayer
I breathed into the air.
And made, with many forms, obeisance due.
"Beating my breast, aloud
How oft I called the crowd
To drag the village car. How oft I strayed
In manhood's prime to lave
Sunward the dawning wave,
And circling Siva's fancies my homage paid.
"But they—the true wise—
Who know and realize
Where dwells the SHEPHERD OF THE WORLDS, will ne'er
To any visible shrine,
As if it were divine,
Deign to raise hands of worship or of prayer."

Such is the tone of the most popular of Tamil poets against what is called gross idolatry, not dissimilar to some phases of devotion nearer home; such is a philosophy popular among the peasantry of India and altogether undervalued from what is called Western civilization.

From about thirty stanzas by the same poet, given in Tamil and English, by Mr. Cardwell, we select the following three, having a like theme with the preceding:—

"Fools! with continual searching,

"The god," the rods," ye cry;

Even the way ye know not

To seek for them whereby.

Tell me, is it religion

To say: 'The gods are three'?

To attain to God, within you

Your search for him must be.

"The feathered ass, becomes it

A swan if God's adored?

Ye sin all fools, can Siva

Become the one true Lord?

A wholly spiritual object

To the Heathenfolk ye stunts;

The Original, the Endless,

Whom no mind understands!

"Not Vishnu, Brahma, Siva,

In the beyond he be;

Nor black, nor white, nor ruddy

This Source of things that be.

Not great is he, not little,

Not female and not male;

But stands far, far, and far beyond

All beings' utmost pale."

And also the two following, on religious symbol-

tem—a subject the solution of which seems to be quite as earnestly and intelligently aimed at and as hopelessly missed by the Indian as by the European intellect. To devotees thus:—

"How many your devotees!
Altho' ye mortals
Your bodies, go through mantras,
To temple-choulties his,
Ye will not know The Splendor
Who bath in space his seat;
They with minds cleared can only
Reach the true Siva's feet.

"My thoughts are flowers and ashes,
In my breast's face enshrouded;
My breath, too, is therein it
A linga unconfined;
My senses, too, like incense
Hiss and like bright lamps shine;
There, too, my soul leaps ever
A dancing-god divine."

Mr. Cardwell says the drift of this last stanza, which, in his opinion, is one of the finest ever written by Sivavakkiyar, is as follows: "You popular Hindus have your temples; you have your flowers and sacred ashes; you have your phallus or emblem of divine creative power; you have your incense and lamps, and you have your divine dancer, Siva. I, too, have my flowers and ashes; but they are of the mind. I, too, have my linga; but it is my breath or spirit. I, too, have my incense and lamps; but they are my five senses. And I, too, have my deity, leaping in divine sport within me; but that is my soul. In a word, mine is the true spiritual worship."

From the "lamentations" of the same poet we select the English version of the second half:—

"When, ah! when
Will the bliss time of bliss attained arrive,
When I annihilate these senses five,
Suppress my pride and my ill being steep
In that existence which is sleepless sleep?"

"When, ah! when,
Cleaving through all this birth's illusious vain,
Shall I to my last spiritual state attain?"

"When, ah! when,
Burning the Shastras, deeming the Vedas four
More lies, shall I the Mystery explore,
And perfect bliss attain for evermore?"

"When, ah! when,
Laying aside, bound fast, the Shastras' lore,
Wholly distraught, too, the Vedas four,
Shall I the Mystery know and grieve no more?"

"When, ah! when,
Though I the Vedas four may hoarsely shout,
Too secret of the Heavens shall I find out?"

"When, ah! when
Shall this poor soul within this body set,
Disguised like man within a net,
Find the True Priest, and offer, as is meet,
Perpetual homage to his sacred feet?"

"When, ah! when
Will all my carnal lusts have utter end;
And I, with eyelids dropt, to Heaven ascend,
And with God's being my own being blend?"

From various writings of Pattanattu Pillai, "characterized more by melodious verblage than by striking thought, Mr. Cardwell gives a dozen stanzas, of which the following is the English version of the first couple. The first is a meditation on death, and runs thus:—

"When dead my mother scorns me, saying, 'But a corpse
I be.'
My gold-bought wife with weeping cries out, 'Depart from me.'
My sons, my pyre encircling, their wonted pots let fall;
There is no love but Thy love, O Thou that ownest all!"

Another stanza by the same writer contrasts the vulgar idolatry with the omnipresence of Siva:—

"In speech and its conclusion and in the Vedas too;
In darkness and in Heaven's stainless expanse of blue;
In hearts of true ascetics and in each loving mind,
The Lord's unbounded presence ye certainly may find;
But how in stone and copper can ye the god describe
Who in his forehead beareth the terrible one eye?"

For seven centuries the Rāmāyana of Kamban has been the folk song of Southern India, alike popular in the bazaar, among the peasantry of the village, and at the social gatherings of the great. It was in elaborately studied imitation of this national "heathen" epic (which he wished to supplant among native Christians) that Beschi produced his "Tembavani," relating in his fashion the Gospel narrative. To illustrate the general character of these translations, we add one stanza from this poem. "It is," says Mr. Cardwell, "impossible in any translation to reproduce the spirit and melody of the original stanza. Even those who have studied Tamil deeply must be struck with the remarkable verbal structure of these eight lines." The measure in which they are written is common in Tamil popular verse. In the original, as given in Romanized form, the first word of the first, third, fifth, and seventh lines are perfect rhymes to the Tamilian ear; the second and last words in all these lines are identical; the first words of the first two lines form a perfect rhyme; the verse has other peculiar harmonies, and is, says Mr. Cardwell, the most famous verse in a famous poem:—

"Whist! Thee, with tongues of splendor, the orbs of Heaven
praise;
Whist! gems to Thee their voices, with tongues of brilliance,
raise;
Whist! unto Thee wood-warblers, with tongues of joyance,
sing;
Whist! wood-flowers Thy sweet praises from tongues of fragrance
fling;
Whist! Thee, with tongues of clearness, the water-floods
applaud;
Thus, day by day, from all things dost Thou receive not lead?
Wilt Thou not deign to suffer the tongue I thou gavest me—
Though I be dumb and thoughtless—to offer praise to Thee?"

We close these extracts from Mr. Cardwell's

interesting papers with this interesting "Te Deum." They may serve to remind us that neither faith, virtue, nor truth is the exclusive property of either Christian or heathen. We hope Mr. Cardwell will be encouraged to republish and extend his researches in Tamil folk-lore and poetry, the rich inheritance of ten millions of our fellow-subjects in Southern India.

AN AMERICAN MYSTIC.

THE INDEX should preserve in its columns this interesting account, by the poet Whittier, of his remarkable townsman, Henry Taylor. I can heartily endorse, from personal knowledge, much of what he says, both as to the high character of Henry Taylor, and the depth and beauty of his thoughts. He belonged to a class who are as genuine an outgrowth of the New England temperament and traditions as was Horace Greeley in his direction, or James Flak, Jr., in his.

T. W. H.

The present number of the *Villager* chronicles, in its obituary department, the death of Henry Taylor of Amesbury. Quiet, unassuming, and simple in all his habits, an unlettered workman, he gave no outward evidence, beyond the reticent gravity of his manner, of the profound intellectual abstraction, the depth of philosophic meditation which made up his real life. He was no reader, probably he never mastered half a dozen books, and he felt small interest in the thoughts and opinions of others. I remember on the occasion of one of my first conversations with him, twenty-five years ago, that I was struck by a remark which indicated a knowledge of Plato. On inquiry, however, I found he had no idea that such a man ever lived. I lent him a volume, which he partially read, and returned with the simple remark that "he saw that Plato had got hold of some of his own ideas." A volume of Emerson, *Alger's Oriental Poetry*, and the New Testament, were the only books that he ever referred to. The latter was his constant text-book, and he reproduced the incidents recorded in the Gospels, with wonderful vividness of coloring and clearness of insight. The words of the Divine Master had for him a depth of meaning which he found difficult to translate into common language, and he was compelled often to make words to express himself. He watched with absorbing interest the gradual processes and unfoldings of his own mind, and spoke of them as if he had no personal concern in the matter, regarding his mental movements as impelled by a power not his own. He had only to wait and observe, like the recluse of Wordsworth, the revelations of

"the power,
That of themselves our minds impress."

He was Oriental in his cast of mind; he would have been quite at home with Chinese benzes, Buddhist priests, Mahomedan dervishes, and Christian monks of Mt. Athos. Yet he was never gloomy nor ascetic; he had a quick sense of the ludicrous, and could easily put himself in the bystander's position and smile at his own peculiarities and inconsistencies.

He had somehow reached a state of absolute quietude—a region of ineffable calm, blown over by no winds of hope or fear. All personal anxieties and solicitudes were unknown. The outward world was phantasmal and unreal—he was utterly beyond its common temptations, and looked with simple wonder upon the struggle for wealth and place, the strifes and ambitions of sects and parties about him. To art, if we except a love of music, he was indifferent. Even the wonderful open book of Nature seemed to have no attractions for him. He seemed nearer than any one I had ever known, to have realized that the things seen are temporal and illusive, but "the things unseen are eternal." He used to quote with much intensity of meaning, the words which Prof. Plumtree attributes to the founder of Buddhism, on reaching the condition of absolute rest. It was a description of his own state, in which the Nirvana of the Buddhist, the mystic suicide and self-abnegation of the Moslem Sufi, the absorption into the Divine will of the Christian mystics, and "the rest which remaineth for the people of God," seemed to him but different names for the same spiritual experience. It must not be inferred that he was blind to, or neglectful of, the duties pertaining to time and space. On the contrary, he was, in practical matters, of sound judgment, prompt to aid and wise to counsel, a good neighbor and citizen. His life was pure; he had no enemies; he cherished no antagonisms. What Lord Bacon calls "the colors of good and evil" blended in the white light of his optimism; and all things were reconciled in his conception of the Divine order. Every way a man noteworthy and remarkable, there are many who will love to recall the rare phenomena of his words and life.

He has passed the gates of the Great Mystery; and to-day, while the earth is closing over all that was mortal, I seem to hear him, as in one of our latest conversations, repeat the words of Jesus to Martha: "I am the Resurrection and the Life; whosoever liveth and believeth on me shall never die."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held at ODEON HALL, St. Clair Street, on Sunday evenings, at 7½ o'clock. The public are invited to attend.

CASH RECEIPTS.

For the week ending December 21.—P. Stewart, \$2; S. S. Boner, \$3; G. G. Brigg, \$3; Lonsville Hotel, \$2; Jno. Buckler, 25 cts.; Sam'l T. Douglas, \$4.50; W. M. Oden, \$1.50; Jacob Faquan, \$1; Mrs. H. McCaughey, \$1.50; E. B. Ward, \$3; Edward Sawyer, \$5; O. G. Crocker, \$4; Jas. C. Boyden, \$3; L. T. Ives, \$3; Miss H. E. Stevenson, \$3; Emily Ward, \$2; Stacy Hall, \$1; Chas. Richardson, \$3; John Chappell-Smith, \$3; S. B. Fuller, \$3; L. C. Whiting, \$1; Jno. P. Frazer, \$3; K. T. Wood, \$3; F. Mellich, \$1; J. Richmond, \$3; Sam'l T. Durkee, \$3.75; Cornelius Wellington, \$4.35; R. Hassall, \$2.25; R. Beige, 50 cts.; T. G. Galt, 70 cts.; Wm. Mayman, 70 cts.; Mrs. Fuller, 75 cts.; A. Sechnacher, 50 cts.; J. A. Lambert, 50 cts.; Orin Phelps, \$3.50; J. N. Goddard, 50 cts.; J. P. Ruggles, 1.00; St. Louis Book & News Co., \$2.50; S. S. Boner, \$10.00; Mrs. Fred. Sims, \$10.00; L. R. Lee, 10 cts.; Hannah E. Stevenson, 10.00; S. Woodin, \$1; W. F. Johnson, 10 cts.; Jno. P. Frazer, \$30.00; J. Richmond, \$1; C. A. Barry, 10 cts.; Horace B. Hill, 50 cts.; John Alexander, \$6; Chas. Howard, \$3; Rev. H. C. Jones, \$3; Miss Kate Napier, \$3; Col. Henry Lyell, \$3.50; O. H. Hanlan, \$3.50; E. B. Loring, \$3.50; Charles Collin, \$3; Mrs. P. I. Watson, \$3; Sarah F. Barie, \$3; H. O. Symonds, \$3; Jackson Bros., \$3; Hon. Joshua Hill, \$3; Joseph Martin, \$3; Dr. A. A. Bell, \$3; P. H. Magnus, \$3; J. F. Broderick, \$3.50; Alfred E. Giles, \$3; Theophilus Brown, \$3; Mrs. S. E. Dorr, \$3; Louis Black, \$3.50; Henry Abbot, \$3; C. H. Brigham, \$3; Mrs. H. J. Gale, \$4; Dr. Titus L. Brown, \$3; N. P. Hallowell, \$3; Edw. in Brown, \$3; Louisa W. Thurston, \$3; Wm. Wickesham, \$3; K. L. Deenbergh, \$3.35; John H. Deering, \$3; Samuel F. Atwood, 50 cts.; John Reid, 50 cts.; F. V. Wise, 75 cts.; L. Newell, 40 cts.; W. J. Trilsson, \$3; D. W. Crook, \$3 cts.; W. A. Thurston, \$3; Mart N. Adams, \$3; Geo. W. Cutler, \$3; Mrs. Chas. Goodspeed, \$3; Fred. Dickinson, \$3; Norman Johnson, \$3; W. W. Grant, \$3; Joseph H. Shearn, \$3; P. C. Rowland, \$3; J. B. Allen, \$3; Geo. A. Thayer, \$3; Ellen A. Bicknell, \$3; Jno. Curtis, \$3; J. H. Anderson, \$1; S. Griffith Morgan, \$3; Wm. A. Wall, \$3; Phoebe B. Dean, \$4; Alphonso Taft, \$4.50; John Stevenson, \$3; Mrs. R. Sleeper, \$3; Carl Post, \$3.50; A. P. Hulse, \$3; C. A. W. Croby, \$2.50; N. M. Mann, \$3; Mrs. W. P. Perkins, \$3.17; E. H. Benn, \$1.15; Wm. W. Frothingham, \$4.10; Isac P. Greenleaf, \$1.50; J. L. Best, 60 cts.; O. G. Daniels, 40 cts.; A. E. Macomber, \$156.00; Toledo Printing Co., \$10.00; P. M. Bateson, 35 cts.; E. S. Loring, \$30.00; Theo. Brown, \$10.00; Mrs. A. R. Fort, 50 cts.; Henry Bickok, 10 cts.; James W. Bartlett, \$10.00; L. T. Ives, \$30.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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RECEIVED.

THE WOODS AND BY-WAYS OF NEW ENGLAND. By WILSON FLAGG, Author of "Studies in Field and Forest." With Illustrations. Boston: JAMES R. OSGOOD & Co. 1873. pp. 442.

THE PORT AT THE BREAKFAST TABLE. His Talks with his fellow Boarders at the Reader. Boston: JAMES R. OSGOOD & Co. 1873. pp. 418.

THE COMPLETE POETICAL WORKS OF JOHN GREENLEAF WHITTIER. Household Edition. Boston: JAMES R. OSGOOD & Co. 1873. pp. 386.

OFF THE SKELLIE. A Novel. By JEAN INGELW. Boston: ROBERTS BROTHERS. 1873. pp. 666.

AGENT JO'S SCRAP-BAG. SHAWL STORIES. By LOUISA M. ALCOTT, Author of "Little Women," "An Old Fashioned Girl," "Little Men," "Hospital Sketches." Boston: ROBERTS BROTHERS. 1873. pp. 236.

THE LULLABIES OF LULLINGSTONE. By EMMA JANE WOODBINE. Illustrated. New York: DODD & MEAD, 762 Broadway. 1873. pp. 433.

FOR CONSCIENCE'S SAKE. By the Author of "Alice Lee's Discipline," etc. New York: DODD & MEAD, 762 Broadway. 1873. pp. 215.

LINCOLN INSTITUTE, Jefferson, Missouri. Full History of its Conception, Struggles, and Triumph. The Dedictory Speech of Colonel DAVID BRANSON.

CRIME AND PUNISHMENT. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall, December 8th, 1873. New York: D. G. FRANCIS, 17 Astor Place. 1873.

THE EARTH A GREAT MACHINE. A Lecture delivered before the Yale Scientific Club, February 14, 1873. By ALFRED MARSHALL MAYOR, Ph. D., Professor of Physics in the Stevens Institute of Technology. New Haven, Conn.: CHARLES C. CHATFIELD & Co. 1873.

ORIGIN OF THE LEONARDS OF ABRAHAM, ISAAC, AND JACOB. Critically Examined by A. HERNSTEIN. Translated from the German. Published by THOMAS SCOTT, No. 11, The Terrace, Park Road, Upper Norwood, London, S. E. Price One Shilling.

"BELIEFS OF THE UNBELIEVERS." An Essay Read before the New Haven Radical Club, March 10, 1873, by HUGH B. BROWN.

LIPPINCOTT'S MAGAZINE, JANUARY, 1874. J. B. LIPPINCOTT & Co., Philadelphia.

TO-DAY. Christmas Number. Philadelphia: McCLEAN, STODART & Co., 738 Sanson Street. (Dr. Dio Lewis, Editor.)

THE LADIES' OWN MAGAZINE, December, 1873. Mrs. M. G. BLAND, Editor. Chicago: Office, 335 West Madison St.

THE INDEX ASSOCIATION.

CAPITAL, \$100,000. SHARES EACH \$100.
 The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1874. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

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The Index.

DECEMBER 28, 1872.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

BUSINESS NOTICE.—All communications without exception, on all matters pertaining to the paper, should be addressed to "THE INDEX, DRAWER 38, TOLEDO, OHIO." All cheques, drafts, and post office money orders, should be made payable to "THE INDEX ASSOCIATION." No responsibility is assumed for loss of money or neglect in the fulfillment of orders, unless these directions are STRICTLY COMPLIED WITH.

PERSONAL AND IMPERSONAL JOURNALISM.

Emphasizing, as radicalism must, the transcendent importance of individuality, THE INDEX has innovated upon the practice of other papers in its editorial department. It is usual to sink out of sight the personality of those who write editorially; and, as a necessary consequence, the "managing editor" assumes to decide what opinions shall find utterance in the editorial columns. Our plan, although pronounced impracticable by some, has been radically different, and after a fair trial must be declared a success. All who have been invited to speak on the editorial platform of THE INDEX (and we have invited none but those whose high moral and intellectual character commands universal respect) speak as equals and brothers in a great common cause,—none first and none last. To make perfect independence and freedom of utterance compatible with a closely associated position, the uniform practice has been to affix the signature or initials of the writer to all editorial articles, except in our own case; and the sole reason of this exception has been to avoid the too frequent and disagreeable repetition of the same initials. For every article or paragraph in the editorial department (including the "Editorial Book Notices") which has had no signature, we desire it to be distinctly understood that we are alone responsible; and we assume responsibility for nothing that we have not personally written. The same will be equally true in the future. By this very simple arrangement, a glance at the list of editorial writers will at once convey information as to the authorship of the various articles.

It is thus alone, as we believe, that the necessity of personal supervision could be avoided. If it were not known who writes the articles that appear in THE INDEX as editorial, the responsibility for all opinions expressed in these columns would rest with the editor, who in self-defence would be obliged to exercise a certain censorship

over them. The plan adopted obviates this necessity, and therefore leaves each writer in perfect freedom. The "impersonal journalism" sometimes praised has some advantages, it must be confessed; but it sacrifices that for which no advantages can compensate, namely, liberty. This is the very soul of radicalism. Without it there could be no excuse for a radical journal at all, since it must in the nature of the case be false to its own principles. The whole tendency of American journalism is from the impersonal to the personal type; and the reason of it lies in the character of American institutions, of which freedom is the very breath of life. The *North American Review*, for example, is very much freer and better, in our opinion, since it abandoned the impersonal system; and no one who thoroughly considers the influence ultimately exercised over a people by their political institutions will doubt that the personal system must at last prevail in the weekly and daily press. Let every newspaper writer be obliged to sign his name, and how speedily the abusiveness, the recklessness, the consciencelessness, that now disgrace the press both secular and religious, would vanish under the frown of public opinion! There will be no cure for the great abuses of the modern newspaper, until every writer is made to stand publicly as sponsor to his own statements.

In adopting this personal style of journalism, THE INDEX not only illustrates the true genius of radicalism and dispenses with the leadership and tyranny of the "responsible editor," but also, to the extent of its influence, must tend to elevate the tone of the public press in general by doing something to substitute a better editorial system in the place of the one now prevailing.

THE HEAD AND THE HEART.

We are rather disposed than otherwise to be jealous for the rights and the opportunities of the intellect. In all the history of religion we find it to have been hardly dealt with,—its claims resisted, its rights denied, its statements and suggestions rudely and contemptuously put aside. Faith, not knowledge, has been the watchword of the Church in all ages and places; authority, not demonstration, has been its rule of action. Only in these modern times has science got a fair footing and secured for itself a decent respect in the domain of truth with religion; and, even now, religion slowly and grudgingly admits science into its presence on equal grounds, and shows no cheerful willingness to render unto this intellectual Caesar the things which are belonging to it.

But, nevertheless, we believe the day of science has really come, and henceforth, as between it and religion, if either is to speak as having authority, science must so speak. We have the greatest interest to hear what it has to say on all those matters which religion has hitherto exclusively dealt with, and are prepared to receive its utterances with profound respect and marked deference.

But because we believe that the high court of science has at last opened, and the intellect been enthroned on the judicial seat, we hasten with all modesty yet with all earnestness to put in an appearance in behalf of the heart, and to beg that its claims may not now in turn be overridden by those of the head. Let not science, we implore, now play the part of tyrant, and try to banish religion from the realm. The matters of religion still present themselves in the great assezes of humanity, as among the most important of all the cases on the docket; and in these matters the heart appears with the head, as an equally essential and credible witness: let not these matters nor this witness be dismissed with indifference or with scorn.

Yet are not most scientists disposed to do this? Now that they have really got the floor, are they in their turn willing to yield it to religion to ask questions, and will they try without bias and without levity to return answer? Humanity is hungry for the truth, but it has two mouths to be fed: one is of the head, the other is of the heart. Some men, we are aware, may and do shut the heart and receive the truth only into the understanding. These are willing to vote that God

and immortality are misplaced questions in the court of science, irrelevant and unimportant; that science indeed has but one real domain, and that is purely physical; that it has but one real duty to perform, and that is to investigate the material. But we are also aware that there is another and very large class of men who cannot and do not close up the heart to truth; who cannot and do not stop thinking and feeling and hoping about God and immortality, nor ceasing to cherish a deep-rooted conviction that, after all is said and done, these will turn out to be blessed facts; who, in spite of assertions to the contrary, persist in believing that science has a spiritual as well as a material realm, and that its duty is just as legitimate and important to investigate the things of soul as those of sense. These latter men, and women, observe life in its most pathetic aspects; they come face to face with all its tragic elements; they walk through deep and painful experiences, overhung by clouds of doubt and shrouded in mists of tears,—and they somehow cannot resist the impression that just beyond the seen is the unseen, just beneath the transient is the permanent, just above the actual is the ideal; that, in short, if there is no God there ought to be, and if this life gets no margin in another, then this life is terribly incomplete and inexplicable. Such men and women are not cowards, they are not fools; they are among the bravest and wisest of the earth; and yet they cannot stifle the voice of the heart, but let it be lifted up and claim its rights with those of the head.

Let us remember that science has not yet returned an absolute NO to the questions of God and immortality: it has only said they are questions, not dogmas. Until science is able clearly and decidedly to disprove what the heart demands, the heart may without the charge of weakness and folly refuse to adjourn its claim, or to acknowledge it to be inferior to any other. The domain of truth belongs jointly to science and religion, to the head and the heart; neither may exclude nor transgress the other. And though the God which religion alone created is retreating, that which science shall discover, we believe, advancing. Let us wait in patience and in trust, and in due time "the God of science" will arrive, and religion shall rejoice in his coming. A. W. S.

"BREVITY THE SOUL OF WIT."

It is necessary to say that we expect to allot no more space to miscellaneous "Communications" in the enlarged INDEX than we have done in the past. No "Communication" will be welcome unless it is short. The interests of our readers are paramount to those of long-winded writers who may be anxious to see themselves in print; and there is vastly more important work to do than to publish their lucubrations. THE INDEX is not, and has never pretended to be, a "free paper" in the sense of publishing whatever is sent to it, good, bad, or indifferent. It is a "free paper" only in the sense that the ablest and best articles sent to it are admitted to its columns, regardless of the unpopularity of the particular opinions they may advocate. Again and again have we published articles with which we have had little or no intellectual sympathy; and the stronger they may be, the quicker shall we be to publish them hereafter. But, not being able to write long explanatory letters to the numerous contributors who send us bulky manuscripts, we wish to save both them and us much unnecessary trouble by reminding them that we want no "Communications" which are not brief, pithy, and charged with thought or information. We do not say absolutely that we shall publish no long articles sent by volunteer writers: there are exceptions to most rules. But we wish them to understand that whoever sends such an article is asking a very great favor at the expense of other people whose articles are thereby crowded out. It is not thought polite at a public table to occupy three or four chairs, especially if others are thus prevented from occupying any. The case is the same when a writer solicits three or four columns in a public journal, although he may not see the great pile of manuscripts patiently awaiting their turn. It is thoughtlessness that is the trouble, combined with a little

excess of philoprogenitiveness. Not to be misunderstood, we repeat what we have in effect said before, that, while we are grateful for good *brief* articles (not exceeding, for instance, a column), the warmth of our gratitude rapidly diminishes in proportion as that limit is overpassed.

SYSTEM.

The necessity of order and system in human thought is well expressed by Professor Tyndall in his *Forms of Water* [page 72]: "It is because facts of Nature are not isolated but connected, that science, to follow them, must also form a connected whole. The mind of the natural philosopher must, as it were, be a web of thought corresponding in all its fibres with the web of fact in Nature." The distrust of system in religious thought, begotten by its abuse in Christian dogmatics, has disinclined modern radicals to look favorably on any attempt even to use it wisely in the reconstruction of the now discordant convictions of mankind. Yet no one who reflects can gainsay the truth that, before radicalism can take the place of the Church in directing the highest aspirations of humanity, it must secure harmony and unity in its own ideas, —in the views of life and society which it proposes to make the basis of a new and better order of things. Above all else, the one thing needed now is the reduction of disconnected radical thinking to its essential principles, to the end that it may organize itself as the great controlling power of modern life. When this is done, it will turn out that the intellectual system of Free Religion is simply the intellectual system of Science; but it will also turn out that the intellectual system of Science itself will be inconceivably vaster and sublimer than is suspected by any promoter of it at the present day.

With the present issue of THE INDEX closes its third volume. The next issue will be enlarged to twice the number of pages. That the paper may henceforth accomplish more than twice the amount of good is our deep desire, and will be our strenuous endeavor. But as the world pays little heed to professions and demands performance, we make no sounding promises. It is enough to say that, although we have met several disappointments in providing for the enlargement, we believe that the real and staunch friends of the movement which THE INDEX represents and advocates will at least find no cause to regret the change. From the start our aim has been to achieve practical and permanent results rather than to make pleasant reading for the hour; and, with more gratitude than we care to express to those who have put into our hands a powerful tool, we turn our back upon the past, and look forward with hope to the important work of the coming year.

The New York office of the Index Association has been removed from No. 22, Vesey Street, to No. 36, Day Street. Mr. Henry H. Richardson, who has kindly acted as our agent in that city during the past year, finds it necessary to devote his entire time to his own business; and Mr. E. F. Dinsmore has with equal kindness volunteered to carry on the agency in his stead. We return our sincere thanks to both.

Some time since a correspondent in Indiana thus rehearsed the fate of a package of INDEX tracts:—

"Your 'Impeachments' arrived as ordered to-day; I presume about twenty or thirty of them. But—

'Alas for the rarity
Of Christian charity!'

My landlady's vigilant eyes fell upon them, and her hands sacrificed them—all but one. This one she retained, that she might 'spot' the passages that had kindled her ire. She burned them. She is determined and executive—determined and persistent I. Send me another batch!"

What a penetrating intellect was that of the minister who found a signal proof of the goodness of God in the fact that "the moments of time come consecutively, and not simultaneously"! How could we have got along if they had all come pell-mell at once?

THE DECLINE OF PERSECUTION.

The only time I ever heard old Dr. Beecher preach, he thanked God, in prayer, that the community still retained "enough of moral force to hang a man." Ought we to be glad or sorry that the Christian Church around us no longer exhibits this amount of vigor?

The change is convenient for some of us, no doubt. Without it, THE INDEX would long since have been burnt by some modern Inquisition of Toledo—ominous name!—and its editor and contributors would have shared the same fate. Or, at best, we might be working out our sentence in the chain-gang, like our fellow-heretic, Mr. W. L. Jones, of Australia. Practically, therefore, this lenity is a convenience. But intellectually it does no credit to those who are lenient. It simply shows that they hold a creed without the moral consistency to act up to it.

It was said the other day, by Rev. Dr. Thompson of New York, that the Christian religion, "by its very nature, is intolerant," "declares war against all differences," "has a clean-cut, definite creed, and says there is one God and one Lord Jesus Christ, and there is no other name given among men whereby they can be saved." (See INDEX Aug. 3, 1872.)

If this be the case, how can any man, believing this, venture on toleration? If this be the one means of salvation for mankind, what right has any one to permit THE INDEX or anything else to obstruct it? If this creed be Scriptural, —and I do not see how any one can doubt it,—the utmost atrocities of the Roman Catholic Church seem to follow of course. Given the first step, you must concede the whole. Accept the Bible as an infallible book, and the massacre of St. Bartholomew is a mere inevitable consequence; altogether creditable to the logic of those who planned it, and only discreditable to their hearts.

"Toleration," said an Englishman of science, the other day, "is a sign of conscious weakness. We are all tolerant when we are not sure that we are right." But the English statesman, Fox, had said the same thing before him, far more vigorously, in conversation with the poet Rogers. "The only foundation for toleration is a degree of scepticism, and without it there can be none. For if a man believes in the saving of souls, he must soon think about the means, and if by cutting off one generation he can save many future ones from hell-fire, it is his duty to do it."

We therefore find, through all Christian history, that the great acts of persecution were not done in waywardness or licentiousness, but under spasms of conscience. No man was ever more devout in his religious duties than Philip of Spain. "Few men or women have ever lived," according to Froude, "less capable of doing knowingly a wrong thing" than Bloody Mary. It was to atone for his sins, and fulfil his mother's dying wish, that Louis XIV. persecuted the Huguenots; it was almost on his death-bed, and as an act of penitence, that he revoked the edict of Nantes, and forbade Protestants either to exercise their religion or to leave the country. Bossuet and Massillon, the great pulpit orators of the time, approved his act. They were right in doing it; he could not honestly profess his creed and do otherwise.

But if Protestantism still holds to the Bible as infallible, it has no more right to tolerance than had the Roman Catholic Church. How feeble, for instance, is the evasive attitude of the Church of England before the Athanasian creed! There are the "damnable clauses," which the Church requires to be read. If he rejects the creed, "without doubt he shall perish everlastingly." Nothing can be clearer than this statement; nor do I see how anything can be more Scriptural. But the Ritual Commission finds no more difficulty in explaining away these clauses than in getting rid of the Scripture on which they rest. They are only "a solemn warning of peril." All the professors of Divinity in the University of Oxford, including Dr. Pusey, have concurred in the statement, "That nothing in this creed is to be understood as condemning those who by involuntary ignorance or blind prejudice are hindered from accepting the faith thus declared." And other disclaimers, more and more nearly offi-

cial, have since followed. The Creed in vain says, "without doubt perish everlastingly." But there is doubt. The highest church dignitaries themselves doubt it, and they dare not enforce it according to its literal truth.

The simple truth is that the increase of toleration marks the decay of the old faith. Those who believe in Natural Religion do not complain, in this age, of persecution. They complain of non-persecution. If it be perdition to reject the stonement or the miraculous birth of Jesus, then we who lead men to reject it ought to be imprisoned or put to death. It is better that we should be thus dealt with, than that we should lead souls to destruction. So long as we are not thus dealt with, we complain that the Church does not believe its own doctrines, or else that it does not care whether souls die or live.

T. W. H.

LETTER FROM MR. WANHSURN TO MR. POTTER.

MY DEAR SIR:—

In THE INDEX for September 21, you ask me whether there is any theological school in this country where students begin their study without any Christian bias, and are encouraged to keep so; whether any person, however fitted by scholarship and character, would be likely to be appointed professor in the Harvard Divinity School, if his free inquiry had led him to views opposed to Christianity, —and how generally Unitarians have arrived at their Christian belief without any pre-determination in its favor? If these questions be answered according to the evident facts of the case, you ask further: "Can it (then) be claimed that pure freedom of thought is yet accepted generally by Unitarians as the necessary method of theological study?"

One thing at a time. We may fairly distinguish between a principle and the practical application of it, though they are intimately related. However simple the principle may be, the application will be manifold, multiform, and subject to complex conditions. What I specially meant to claim, and still claim, for the Unitarians is, that they accept the method of free inquiry in religion. I know that Father Hecker, and other less Orthodox but sufficiently Orthodox persons, claim freedom as well as we; but when they define their freedom, we perceive a difference between theirs and ours. But you and I agree, I think, as to what is meant by the free method; namely, that the final earthly appeal in matters of religious truth is to the human mind in direct relation with the truth itself. That I claim to be the generally accepted method of the Unitarian denomination at present. Not that very many among us have any method at all in a developed sense; not that there is not a considerable minority who would limit this freedom by ascribing an overruling authority to some part of the Bible, such as the part sometimes called the "very words of Jesus;" not that we are not conditioned in a great variety of ways in our practical application of this free method; but, in spite of this, I still claim that the spirit of the Unitarian body as a whole is in accordance with this free method. For myself, I lay the principle down,—the human spirit directly related with the reality itself, not overruled by any institution, book, or person, neither by the Church or any of its officers, the Bible or any of its parts, nor by Jesus Christ; but seeing in these an inspiration like its own, and so helped by them according to their power. This statement, I suppose, would startle many Unitarians—perhaps the majority of them, if pressed home to them. Indeed it is not easy to come at the spirit of a large body of men with any accuracy, it varies so much. Still I claim the general temper of the body, as shown in its current literature, preaching, and conversation, to be theologically free: as far, that is, as we can claim such freedom for any considerable body of the public; as far as we can for the Free Religious body, for instance, including under that term the general body of sympathizers with Free Religion. We say they believe in freedom, knowing that comparatively few of them have much definite conception of what constitutes freedom; that all abound in limitations, like the rest of us, and that in their practical action they are all very much conditioned by circumstances, education, traditions, and the like. I claim no exemption for us Unitarians from human conditions of all sorts. Nor do I claim any "pure freedom of thought" for us any more than you can for your body. Simply taking a comparative standard, and allowing for human conditions, I claim that our religious position is one of freedom; which is all that you or any one can claim for any general body of people. I am also aware that the Unitarian denomination, having existed for some time, and gathered something of a body to itself, is less mobile or fluid, than the Free Religious party, and that your comparative absence of body, of positive traditions, buildings, schools, and so forth, has its conveniences. But you will

grow out of that very soon, if you continue to thrive, and will necessarily take on a more complicated existence with your growth.

I answer, then, all your preliminary questions as you evidently would yourself; but I do not draw your conclusion. In the first place, it seems to me a necessary human condition that every man should be largely predetermined. Turn your questions on any body of men. How many of the Free Religious body, for instance, have arrived at their present state with no bias, reactionary or otherwise, toward it? How many would now begin to study religion unbiased? With regard to the appointment of a non-Christian professor, I think an ideal university would give a place for every honest and powerful mind; but considering the slight support which the Harvard School receives, the practical as well as scientific objects which it has to attend to, and the general low ebb at which theology stands among us, and the consequent lack of public sympathy, I think it maintains a highly creditable freedom. In any school of the small size of that school, the results of past inquiry are inevitably complicated with the method (or in other words, Christianity with free inquiry), much more than they would be in the theological schools of a more scientific community,—more than they are in Germany. I do not claim for the Cambridge school any ideal freedom, but I think it the freest there is in this country, and tending to a larger freedom. If the Free Religious body can provide a better, the field is open. But they have none yet, and so comparison is impossible. If, however, you look at the reception given by the Unitarians to the scientific theology of the time, I think you will find it a very sympathetic one. Schools are corporations and move a little slowly, as do our other institutions; but I think that ten or twenty years from now the free method which I believe to be generally accepted by Unitarians will be more fully incorporated in their institutions, though it seems to me pretty well incorporated in them already.

Very truly yours,
FRANCIS T. WASHBURN.

[It is difficult to argue with a person with whom one finds himself in substance so largely agreeing as I am inclined to agree with Mr. Washburn in the essential points of his communication. When he writes, "For myself, I lay the principle down,—the human spirit directly related with the reality itself, not overruled by any institution, book, or person, neither by the church or any of its officers, the Bible or any of its parts, nor by Jesus Christ; but seeing in these an inspiration like its own and so helped by them according to their power," but adds that this statement would "startle, perhaps, the majority of Unitarians, if pressed home to them," he seems to me to state very accurately the difference between the Free Religious Association and organized Unitarianism, and just the difference to which I referred in the article of Sept. 21st. He, in fact, makes a proposition in respect to mental freedom which puts himself on the side of the Association, and admits that the majority of the Unitarian body would be reluctant to accept this proposition. How, having made such a concession as this, he can go on to claim that the "general temper" of the body is "theologically free," and as free as is the "Free Religious body," I cannot see. Perhaps he means by the "general temper" of the Unitarian body that Unitarianism began historically with the more emphatic assertion of the right of free inquiry, and that this principle of freedom still has great traditional and real strength in the denomination. In this, too, I should agree with him, but should think that, if he merely meant to say this, his language was to be criticized for want of clearness.

But in this matter of mental freedom, since all people,—at least all Protestant people in Christendom and many Catholics,—claim to have it, the ultimate test must be a practical one. I have a neighbor who is an Orthodox Congregationalist minister. He is one who cannot brook the claim that any other people are more free or liberal than his own denomination. "You Unitarians," he once said to me, "make a great boast of liberality, but you are no more liberal than we are." "We both make the claim," I replied; "now let us test the matter practically. I am not much of a 'Unitarian,' but you concede me to be one. I will exchange pulpits with you some Sunday; will you exchange with me?" "Well,—no; he couldn't." He considered himself "under a contract to his society that its pulpit should give utterance to views within certain evangelical limits." "And that," said I, "shows

just the difference between the liberality of your society and mine. My society holds me to no such contract, but, though not agreeing with your views, will like to hear you present them next Sunday in my place, if you will make the exchange." He has never responded to the offer. So Unitarians claim to be governed by the principle of mental freedom, but practically they continually fail to meet the tests of freedom. Relatively, the principle of intellectual freedom may be said to have been uppermost with them, until Theodore Parker came and showed how honest free inquiry might lead to the rejection of the specific authority of the Bible and of Jesus; then they were alarmed and in all practical ways excommunicated Parker for these results to which his honest thought had brought him. And from that time until this, Unitarianism in all its organizations has tried somehow to show that the free inquiry which it fellowships must accept in some sense the special authority of Jesus and the peculiar claims of Christianity. Lately, as free inquiry has been pushing out to conclusions farther than ever Parker's went, this test of fellowship has been again and again applied. How often has it been reiterated, in the last few years, in the Unitarian conferences, conventions, newspapers, magazines, that the phrase, "Liberty and Christ," is the proper motto of Unitarianism! Now I submit that for a denomination to declare with one breath for mental freedom, and with the next to lay down the results to which free inquiry must come or else submit to denominational excision, is not to be theologically free. And I do not believe that Mr. Washburn on reflection will claim that this Unitarian adhesion to the "authority of Christ" is to any great extent the result of free rational thought. It is rather the traditional ecclesiastical reverence for Jesus which has permeated Christendom generally; and to say that believers in Free Religion may have been as much biased to their views as a Christian sect to theirs, would be to say that free religious views prevail in Christendom and enter into the substance of education as much as does the view that Christianity is a special divine revelation.

The Free Religious Association has, it is true, no theological school or other institutions. But it has itself; and a legitimate comparison may be made between itself as an organization and the organizations of Unitarianism. Certainly, no one can believe that, if it were to organize a theological school or any other institutions, it would build them on any less broad basis than the principles of its own constitution. Its theological school, if it ever have one, must be organized in the interest of universal truth and not of any sect or special religion.

In conclusion, I would join most heartily in what Mr. Washburn says of the good work done by the Harvard Divinity School in the direction of religious freedom. I myself owe to it and its professors, who are now gone, too much to forget the debt. I know, too, that it has living professors who are alive to the demands of intellectual liberty. Still, as Mr. Washburn admits, it is not all that a school for the free and scientific study of theology should be. That it may become such and the Free Religious Association, therefore, have no occasion to establish another, I certainly most earnestly hope.—W. J. F.]

The *Scotsman*, in an obituary notice of Bishop Terrot, mentions a story which he used to relate with great gusto. It befell a dignified clergyman, perhaps himself. An Irish beggar was imploring him for charity, and using an enormous number of sacred oblations. The dignified clergyman looked him solemnly in the face: "No, I will not give relief to one who appeals to me so indecorously; but I will give you what will be of more value to you in your present state of mind—the advice not to take the name of God in vain." Irishman answers: "And be it in vain I've been taking it? And whose fault is that, I should like to know?"

Charles Lamb, one afternoon, in retiring from a dinner party, took his seat in a crowded omnibus, when a stout gentleman subsequently looked in and politely asked, "All full inside?" "I don't know how it may be, sir, with the other passengers," answered Lamb, "but that last piece of pie did the business for me."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE RADICAL CHRISTIAN DEMAND.

BY REV. EDWARD C. TOWNE.

In my last I stated some chief points of what seem to me the Radical Christianity which study and thought are converting the former Christianity into. This former Christianity had its origin in the mixed truth and error of original Christianity. The radical method puts both the former and the original through the refining fire of free thought, and accepts as a Christianity worth having only that which comes out pure truth, and which appears to have existed, a genuine ore of divinity, in the original Christianity of that young man who is, by Judaic and heathen mistake, called the Lord Jesus, and which still more existed in the best teaching of that much greater man, Paul. It will be remembered that the Christian name arose under Paul, at Antioch, and with Jesus nor with his immediate disciples. So it is not necessary to fasten on more than one good-suggest of pure truth in Jesus to connect back to him. The much dross of the fanaticism of his disciples before Paul, and of himself also as far as we can see, is no argument against the real gold of doctrine which sound reason finds in him. He taught blind trust in God and fraternal love to man; and this teaching has outgrown the increasing error of centuries, and now takes the Christian name to itself, by the increasing consent of those who have inherited that name, and according to that method of evolution and purification, the natural selection of the best elements and death of the worse, which is the highest method of philosophy. The time may come when some new name will attach to both the believers and the beliefs, in place of Christian and Christianity; but of this we have no sign at present, Christian being used in an amply free sense, and Christianity being equally capable of being used to denote the residuum in the refiner's fire of free thought.

It will be observed that Radical Christianity says OUR FATHER from beginning to end, precisely as Jesus did when he taught his disciples how to pray; and that it worships the Father in spirit and in truth, not in Jesus nor in the Bible. To Radical Christianity it is the heathenization of the faith to identify God, and his infinite providence and inspiration, with any human person or life or writings. The deceitful and desperately wrong heart of man has done this without the least good Christian reason. We must have conscience, courage, and faith to undo it, whatever it may cost our traditional prejudices. It was simple truth which Jesus uttered when he said: "The chief of all the commandments is, 'Hear, O Israel! the Lord our God is the only Lord; and thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and thy whole mind, and thy whole strength.' This is the chief commandment; and the second is like unto it, 'Thou shalt love thy neighbor as thyself.' There is no other commandment greater than these." The whole spirit of pure Hebrew and pure Christian devotion forbids religious regard for any other name than that of the Divine Father.

So believes the Radical Christian. And with a passion of devotion he says to the dogmatist who follows with Orthodoxy:—

"Who art thou, child of a moment and clod of the dust, to take up the understanding of the Almighty as a little thing, and as a very little thing to scan distrustfully the plan of Divine Fatherhood which is from eternity to eternity?"

"Is the living God a man that he should not know; or a son of man that he should not desire; or less than the creature made in his image,—that he should not prevail, to turn the heads of the children unto the Father, and to make the ends of the earth subject to the Throne of Eternity?"

"He that would dwell in God, let him give his hand to souls that are hurt, and his heart to them that perish, and he shall possess heaven unawares, before the time of exceeding glory."

"It is not in him that thinketh, nor in them that make words; but when the heart burneth tenderly, and the hand is stretched out helpfully, then is the very Reason of God made flesh."

"Saith the most holy Word from the bosom of the Father, I will not speak in the speech by which ye boast yourselves over them that perish; and as a mother sheltereth with her breast will I shelter from the judgment of perdition with which ye judge."

"The perfection of the Almighty is more patient than the pure light, and, though evil join with evil, the second death shall not hold any creature of God."

"To divide between the soul of man and the sorrow of sin, with the quick and powerful spirit of God, that evil may not corrupt forever, is the holy justice of the Divine Fatherhood."

"If it delight you not to look unwearyingly for

restoration by the mighty hand of God, then are ye as one that, with closed eyes, waketh in thought, but knoweth not that the sun is risen in his strength.

"Have faith in God, and ye shall see the valley of dry bones moving like an army with banners, and the realms of the dead gathering to the regeneration of holiness as doves to their windows.

"Let then the courage of your expectation be as the depth of the heavens over you, and the quiet of your confidence as when the stars in their courses fulfil the purpose of God.

"O thou little one and troubled, have neither fear nor doubt, for in thy bruised feet walketh surely the purpose of God, and by thy stumbling steps cometh the indwelling majesty of heaven.

"If the holy wisdom dwell in you purely, your eyes shall be like the open windows of heaven, and looking after souls which have gone down into darkness, even the way of the abyss shall shine like a path of pure gold.

"When your eyes behold a man, let it be a revelation of the work of God, and when ye take the hand of a fellow-man, let it be a sacrament of God with us, until the glory of the Divine Love fill the whole earth.

"If there be not with you the reconciliation of believers, ye know not the gate; if ye cannot by faith see the reconciliation with sinners, ye know not the white throne.

"Bar not out nor refuse any son of man, neither think that temple walls and altars are sufficient to sons of God; for the world is in the Father's hand, and he that leaveth or loveth not a soul doth not know the kingdom of God.

"Build ye new folds, like the flocks of all the earth for multitude, and bring into them no other faith than to love one another out of perfect trust in the Divine Love.

"Let it not be so much as named or imagined that brother should not cleave unto brother, in the pure sacrament which is the bond of perfectness, both for the life which now is and for that which is to come.

"The voice of Divine Love, to them which keep holiness holily, commandeth with pure commandment that the children look unto the Father within one rule and order of charity."

TRUE WORSHIP.

The lecture of Mr. Abbot on "Pagan and Christian Idolatry," recently published in *THE INDEX*, is a most beautiful announcement of faith in the unseasoned and unseen, and has made clear to me much that I had felt but could not shape into words. I am indeed immeasurably grateful for this most lucid presentation of the subject of so much thought and discussion—"matter and spirit," or "form" vs. the invisible, intangible, unimaginable "formlessness" of the something we call spirit.

It has been the habit of the Christian Church to repeat the Bible phrases without any, or scarcely any, analysis of their meaning. The desire to know the exact meaning of a word or association of words with which we seek to express an idea or belief, is counted fastidiousness by a class of people indifferent as to whether truth can be really discovered. The world would be dark indeed, if, in the midst of apathy, there were not always some souls to whom truth is as precious as the sight of the eyes. If we cannot by very patient thought find our way out of uncertainties, or if "in its essence nothing can be known," are we to use words the import of which we are wholly incapable of explaining? It were better to remain in doubt, a far more commendable state than to rely upon assertion and profess to believe, because "unbelief" is a hateful thing to the Church. How much better the drifting of a soul forever and ever out into trackless seas of space, than to cramp the intellect with irrational conclusions!

We quote Mr. Abbot's words: "Spirit is thought, intelligence, will, affection, conscience: to attribute form or shape to these is absurd. The idea of form is purely a material one, and cannot be spiritualized." In another place this occurs: "If we are to have such bodies—celestial ones,—they must still be material, although of a higher order of matter. The spiritual body is not the spirit itself: you must think of a soul *within* that too."

I have not quoted Mr. Abbot's words exactly, or in consecutive order, but this is essentially the connection. The soul, "the pure thought," pure being, with the coverings of "sense and imagination" dropped away, may possibly have a body with form and feature; but within it will dwell still the baffling and formless soul. Who shall say where the boundaries are, or if mind has any limit?

In his "Religion of Humanity," Mr. Frothingham says: "The most unintelligible sayings about God are the most impressive to the religious mind;" and he quotes these words: "I am the Alpha and Omega," and "God is spirit."

The human mind finds itself powerless to reach, in these earlier stages of development, the meaning of these crisp utterances; and all search ends, as it perhaps ever must, in a glorious dream of possibilities.

Herbert Spencer has somewhere said: "In all

directions our investigations bring us face to face with an insoluble enigma." But the intellect which never wearies of its task scales all the heights, "sounds all the abysses," to find whence this voice of God in the soul, which is essentially the adoration of spirit for spirit. Superstitions are fading away; and the Christian religion, passing through various transformations, must at last give place to a truly spiritual worship from which all external forms will drop off; for the inward furnishing of the mind will absorb all, and the true beauty will be centred there, needing nothing from without to enhance anything so true as truth!

And while all forms of religious institutions are giving place to ideas which tend to break down limitations, and to a common brotherhood of the race, the deep-sea soundings of mind into the mysteries of a life born out of this may be recognized as revealing a part of truth, and not unworthy the attention and recognition of the most scientific intellects. C. A. B.

HORACE GREELEY AGAIN.

SALEM, Ohio, Dec. 11, 1872.

MR. ABBOT:

Dear Sir,—In your last issue you insert a few remarks on the death of Horace Greeley, which to my mind deserve a short criticism. In it you speak of him "as the target of poisoned arrows." "Many men are to-day smitten with shame and remorse that their partisan bitterness helped to break a noble heart and craze a noble brain." What you mean by poisoned arrows you do not tell us. Do you mean that shafts of truth are poisoned arrows? If this is your meaning, then I agree with you. But if you mean by the term, lying detraction, then I must make a flat disclaimer. Pray tell me (if the latter is your meaning) who shot poisoned arrows at the sage? When and where are we to find them? Give us the names of those who did it, and the papers where they are recorded. I tried to follow the campaign along as best I could, and to me it was manifest that there was more than usual tenderness exhibited towards Mr. Greeley. The speakers shot no "poisoned arrows," but lamented his fall. They spoke of him as a great journalist, one whose editorials they delighted to read, and so forth; but deplored his great mistake, especially by having nearly every red-handed rebel in his ranks, Jeff Davis as chief. Where are the men who are smitten with remorse, that helped to break a noble heart and craze a noble brain? If there are such, I very much doubt their manliness, and should pronounce it mawkish sentimentality. Much as Mr. Greeley is to be pitied for his folly, we know that it was his own free act that crazed his brain; that he was a victim to his own ambitious weakness. My dear sir, what would you have had men do? Is Mr. Greeley so high in your estimation as to be above criticism? His paper, the *Tribune*, during the campaign, vomited out more vituperation and filth than ever did Brick Pomeroy's sheet, or the Cincinnati *Enquirer*. I am too obtuse in intellect to see the force of the idea that no bad acts of a man's life should be mentioned after his death. I do not believe in the dogma of apotheosis. Being a lifelong Abolitionist, I know too much of Mr. Greeley's history in the great anti-slavery conflict to pronounce his course immaculate. I cannot be made to believe that the man who advocated the election of Henry Clay, with such intense earnestness, and who said of the true voting Abolitionists of that day that opposed him and his slaveholding pet, "that they were only fit to pave hell's streets with," has antecedents above criticism. Truly did Mr. Phillips say of him last summer that he (Mr. Greeley) quoted the criticisms of the Abolitionists as certificates that he was not an Abolitionist. Mr. Phillips remarked that if he would come to him now, he could give him certificates to the same effect. I think that the less his partisan friends say of him now, the better for his fame. When I heard of his death, I felt nothing but pity for him. He is gone, and his good works follow him. But what of the bad? Well, if you are agreed from this time to let him rest in peace, I am sure I can cordially shake hands with you, my brother. Yours truly, P. GORDON.

[We print the above, not because we wish to continue in *THE INDEX* a discussion of Mr. Greeley's character, but because we are unwilling to reject so pointed a criticism of what we have said. Enough has certainly been said on both sides of this subject already, and we do not think it necessary to publish anything further concerning it. We only add that our correspondent cannot have read what we have read within the past few months; and that our estimate of Mr. Greeley is neither that of his ardent friends nor that of his bitter enemies.—Ed.]

A man in St. Louis has lost faith in doctors because shortly after being vaccinated he was bitten by a mad dog.

COMPULSORY WORSHIP IN COLLEGES.

[From the Amherst, Mass., Student.]

It is doubtless known to many of our readers that steps are now being taken to secure a decision from the highest legal authority in the Commonwealth, of the following question: "Has the College a right to compel a citizen of legal age to attend church?"

In our own College,—and from many others we hear the same,—there is a growing feeling among many students representing all shades of religious belief, not only that the compulsory system of worship is unjust, but that it is in defiance of State law. We trust that college journals throughout New England, whatever may be the belief of their editors regarding compulsory worship, will advocate carrying a test case to the highest court and settling this vexed question. It is fitting that this reform should originate at Amherst, so long regarded as a centre of religious culture; it is fitting that it should originate among those who believe that the worship of a few who "enter into his gates with thanksgiving," is more acceptable to him than the mockery of many who approach his courts with a smothered curse.

By request we print below a copy of that portion of the Act of Incorporation of Amherst College relating to this subject (the Italics are our own):—

"And the said Corporation are further empowered . . . to make and ordain, as occasion may require, reasonable rules, orders, and by-laws, not repugnant to the Constitution and laws of this Commonwealth.

"No student shall be refused admission to or denied any of the privileges, honors, or degrees of said College, on account of the religious opinions he may entertain."

THE TRUE GENTLEMAN.—It would be an immense protection against all debasing tendencies if, amid the exactions of our new position, we could carry over those gentlemanly instincts which have hitherto characterized our people. In employing this unusual term, I do not mean that dainty mannerism which puts on the air, without the quality, of the gentleman. But I refer to that exquisite education of the conscience which makes duty and benevolence the habit of the soul; that fastidious honor which cannot, even in thought, condescend to meanness; that lofty self-respect which will observe the proprieties and practice the virtues of life with the readiness of impulse; that nobleness of principle which makes it as easy to be brave and true as it is to breathe; that instinct of rectitude which shrinks from the false and the base as from the contamination of the plague. It would be a rare combination this, of courtly honor with the hardness of toll. But if labor is ennobled when wrought by the hands of a freeman, how much more when associated with the dignity of the gentleman!

Let us guard, then, with the jealousy of genuine alarm, against that despicable spirit of utilitarianism which, like a huckster in the shambles, is always haggling with truth about her price. She is immeasurably more precious in herself than in all the uses to which men may put her. Truth, integrity, and honor are the highest attributes of any people, and the enjoyment of regulated freedom, under a wise and constitutional government, is its noblest privilege and reward.—Rev. B. M. Palmer.

"We can inform Jonathan what are the inevitable consequences of being too fond of glory—TAXES upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon everything which it is pleasant to see, hear, feel, smell, taste; taxes upon warmth, light, and locomotion; taxes upon everything on earth and the waters under the earth; on everything that comes from abroad or is grown at home; taxes on the raw material; taxes on every fresh value that is added to it by the industry of man; taxes on the sauce which pampers man's appetite and the drug that restores him to health; on the ermine which decorates the judge and the rope which hangs the criminal; on the poor man's salt and the rich man's spice; on the brass nails of the coffin and the ribbons of the bride; at bed or board—couchant or levant, we must pay. The schoolboy whips his taxed top; the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road; and the dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon which has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent., and expires in the arms of an apothecary who has paid a licence of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Beside the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers, to be taxed no more."—Sydney Smith, in 1820.

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